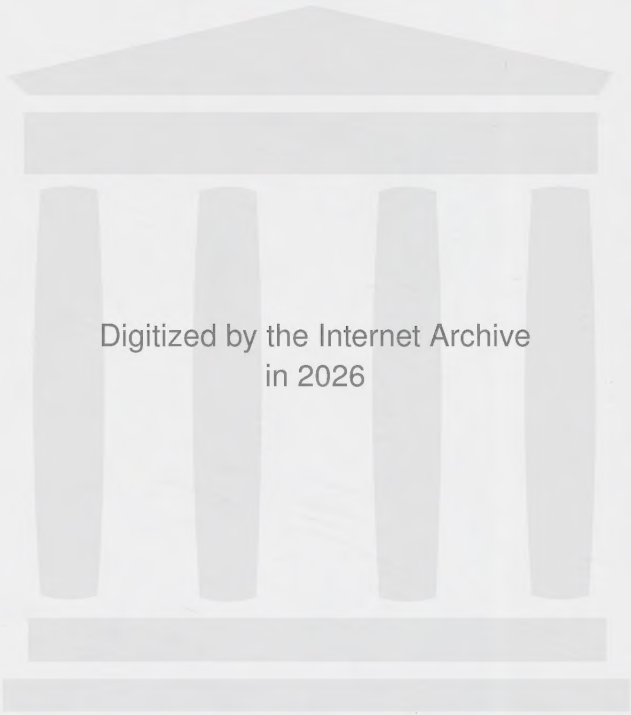
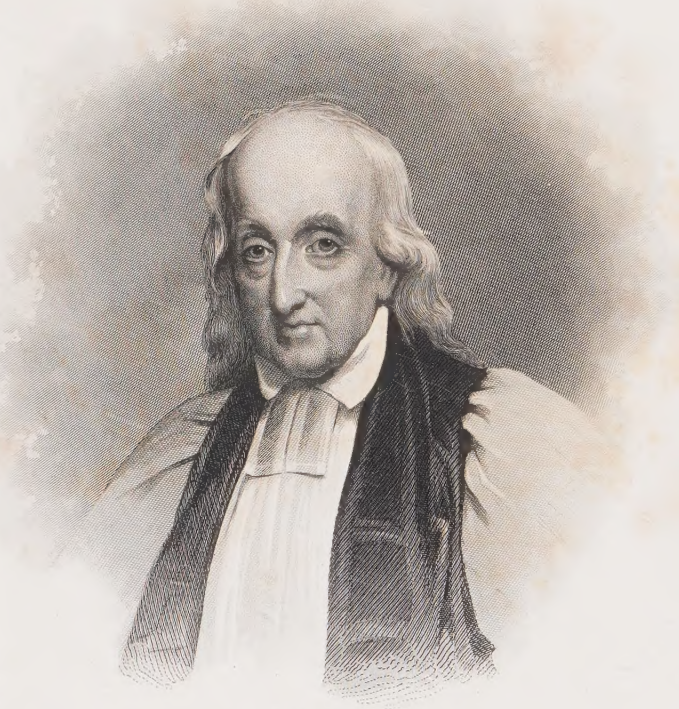

Digitized by the Internet Archive
in 2026

https://archive.org/details/annalsofamerican0005will



Engd by A.H. Ritchie.

WILLIAM WHITE, D.D.

Late Bishop of the Protestant Episcopal Church

OF THE STATE OF PENNSYLVANIA.

ANNALS

OF THE

AMERICAN PULPIT;

OR

COMMEMORATIVE NOTICES

OF

DISTINGUISHED AMERICAN CLERGYMEN

OF

VARIOUS DENOMINATIONS,

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS.

BY WILLIAM B. SPRAGUE, D. D.

VOLUME V.

NEW YORK:
ROBERT CARTER & BROTHERS,
530 BROADWAY.
1861.

Book 6434
Accession No.
Class
PACIFIC THEOL. SEMINARY
LIBRARY

BR
569
S7
V.5

Entered according to Act of Congress in the year 1858,
By ROBERT CARTER & BROTHERS,
In the Clerk's Office of the District Court of the United States for the Southern District of New York.

EPISCOPALIAN.

VOL. V.

PREFACE.

The principles upon which this work is constructed have been so fully set forth in the General Preface, that it may seem unnecessary to add any thing more specific, in introducing the present volume. It may not, however, be amiss, as this volume may fall into the hands of some who have not seen the preceding ones, to say a word,—even though it be at the expense of repetition,—of the principle which has controlled the selection of its subjects. It is by no means claimed for it that it contains notices of *all* the prominent deceased clergymen of the Episcopal Church. Not a small number of worthy, and in their day highly honoured, men have fallen into such deep obscurity from the lapse of years, that it has been found impossible, after the most careful research, to construct any thing like a creditable memorial of their characters or usefulness—in respect to such, however, it is consolatory to reflect that time deals more leniently with their influence than with their names; and that what they did for their generation descends, in the form of blessing, through numberless imperceptible channels and combinations to all posterity. Nor is it claimed for this volume, more than for the preceding, that it embraces all the names worthy of being perpetuated, concerning which the requisite biographical material might have been obtained. Even after a correspondence with many of the more aged and influential clergymen in various parts of the United States,

with a view to obtain the best list of subjects possible, I cannot flatter myself that none have been overlooked, whose merits justly entitled them to a grateful and honourable notice. I can only say that, with all the helps within my reach, I have made the best selection I could; and that, whatever different phases of opinion may exist in the Episcopal Church, no one has been intentionally slighted,—no one has been intentionally preferred,—my sole object having been to represent the Clergy of the *whole* Church with all impartiality and fidelity. As a general rule, I have endeavoured to secure the delineation of character, not only from some surviving friend who could testify from actual knowledge, but from some one whose theological and ecclesiastical sympathies were in harmony with those of the person commemorated. To this rule, however, there have been a few exceptions; though it is confidently believed that in no case has difference of opinion between the subject and the writer been the occasion of any distorted or unfair representation.

Possibly it may occur to some that among the early Clergy several names are embraced, which have too slight a connection with this country to form legitimate subjects for *American* Biography. But though the greater part of their lives was passed in England, yet the influence which they exerted upon the destinies of the Church in this land seems worthy of an enduring record, and upon this principle is included the name of Commissary Bray, who, though his actual sojourn here was scarcely more than a brief visit, had more to do in giving character and direction to the infant Church of Maryland than perhaps any other man. Some, too, may doubt the propriety of giving the celebrated Whitefield a place, on the ground not merely

that a large part of his life was passed in his native country, but that his relation to the Episcopal Church was of so loose and dubious a character that he could hardly be considered a minister in that Communion. The fact that he made no less than seven visits to America,—most of them of considerable length, and finally terminated his life here, might perhaps fairly entitle him to be reckoned among American Clergymen; while the fact of his having received Episcopal ordination, as well as been a subject of Episcopal discipline,* and of his having never transferred his relation to any other body of Christians, would seem, notwithstanding all his disregard of rubrics and canons, to leave him with the full responsibility of a minister of the Episcopal Church. In addition to this, his career in this country was so intimately connected with the history of a number of the prominent Episcopal clergymen of his day, that it would be impossible to ignore the former, and do full justice to the latter.

It will doubtless occur to the reader, in regard to this volume, as to the previous ones, that the same facts and incidents are sometimes substantially repeated in different sketches, and that the length of the sketches is not always in proportion to the standing of the respective subjects. In respect to the former, it is only necessary to state that the same facts often belong equally to the lives of several different persons, so that neither would be complete without them; and as to the latter, it will readily be perceived that the amount of available material is not always determined by the character of the individual to whom it relates; and some even who have exerted a wide and powerful influence, have still done it so silently as to

* See Sketch of Commissary Garden, pp. 40, 41.

exclude the idea of any thing like extended biographical detail. In addition to this, that feature of the work which makes it so extensively the depository of personal recollections illustrative of character, necessarily leaves the length of the sketches to be determined, in a great degree, by those who contribute the commemorative letters.

In preparing these sketches, recourse has been had to all accessible works, from which any valuable material could be drawn. Among the publications of a more general character of which the greatest use has been made, are the following:—Humphrey's History of the Propagation Society; Abstracts from the early Reports of that Society, published in connection with the Anniversary Sermons; Hawkins' Mission of the Church of England; Bishop White's Memoirs of the Protestant Episcopal Church in the United States; Dalcho's History of the Protestant Episcopal Church of South Carolina; Updike's History of the Narragansett Church; Hawks' Ecclesiastical Contributions to the History of the Protestant Episcopal Church in Virginia and Maryland; Bishop Meade's Old Churches, Old Ministers, and Old Families, of Virginia; Berrian's History of Trinity Church, New York; Dorr's History of Christ Church, Philadelphia; Greenwood's History of King's Chapel, Boston; and the Collections of the Historical Society of the Protestant Episcopal Church.

The honoured list of my contributors, in connection with the several communications to which their names are affixed, only partially reveals the amount of obligation I am under for the aid received in preparing the present volume. It was my intention to have furnished, in this connection, a list of those especially who have rendered me important service, *apart from direct contributions to the*

work; but on finding, after having reached forty, that there were still an indefinite number to be added, and being apprehensive withal that my best efforts at recollection would leave the list of my benefactors incomplete, I have thought best to content myself with a mere general acknowledgment. I would say, therefore,—to all who have assisted me in any way, whether by oral or written communications, or printed documents, by general hints or particular details, by sketches of history or delineations of character, I beg to offer my sincere and hearty thanks.

Two exceptions, however, from the above statement it would be an act of injustice not to admit. One is my friend and former neighbour, the Rt. Rev. Bishop Horatio Potter, who kindly gave me a note of introduction, commending my design to the Episcopal Church at large, and to which I doubt not that I may credit many of the cordial responses which have been returned to my requests for aid. The other is the Rev. Dr. Ethan Allen of Baltimore, whose numerous and important contributions have quite identified him with my enterprise; who, though one of the busiest of men, has met my requests as promptly and fully as if he had nothing else to do; and whose knowledge of the Episcopal antiquities, especially of his own State, gives to his communications an all but oracular authority. I cannot forbear to state, in this connection, what must be especially gratifying to members of his own communion, that he has in the course of preparation a work entitled "The Life and Times of Bishop Claggett," which, from the nature of its subject, as well as the skill and intelligence which he will be sure to bring to it, can hardly fail to take its place among the standard Episcopal productions of our country.

I cannot bring myself to pause at this stage of my labour without again proffering my grateful acknowledgments to the Christian public at large, and especially to those who preside over the newspaper and periodical press, for the many generous words of approval which they have bestowed on the preceding volumes. In introducing to their notice the present volume, I frankly acknowledge that my solicitude is not a little increased by the fact that the denomination of which I have undertaken to treat, and that to which I belong, however they may be united in bonds of Christian good-will, have no direct ecclesiastical relations with each other; and hence the apprehension that I may have been unwittingly betrayed into some minor mistakes, which a more intimate knowledge of the economy of the Episcopal Church would have prevented. I am willing to believe, however, that the very extensive and efficient co-operation of prominent ministers as well as private members of the Episcopal Communion, with which I have been favoured, has been a security for a good degree of correctness, even in respect to less important matters; and I can only express the earnest wish that the confidence and hearty good-will with which these respectable and venerable men have met my applications for aid, may be, in some degree, rewarded by their finding in the result of my labours a tolerably faithful record of the great and good of their communion, who have passed away. To all who have placed me under obligation, either by their generous sympathy with my object, or their ready compliance with my wishes, and to the whole body of Christians whom they represent, may grace, mercy, and peace be multiplied.

W. B. S.

Albany, *July*, 1858.

HISTORICAL INTRODUCTION.*

Nothing is here attempted beyond the merest outline of the History of the Protestant Episcopal Church in the United States. It is designed as a sort of frame-work to hold together the group of portraits which are here collected. It barely indicates the field in which these men of the past have earned their claim to a grateful remembrance. Even the few facts which it embodies are most of them stated in anticipation of the more detailed account which will be found in connection with the lives with which they were more immediately identified.

The Protestant Episcopal Church, or as it was originally, the Church of England, in this country, dates back to the first settlement of Virginia, in 1607. As the emigration from the Mother country increased, and different Colonies were successively established, it might naturally be expected that a portion at least of the Colonists would wish to reproduce, on this side of the Atlantic, the religious institutions under which they had been educated. This, indeed, was the case; and yet, owing to various adverse circumstances,—such as the influx of settlers from other countries, the dissatisfaction, especially of the Northern Colonists, with the Establishment at home, as well as the disadvantage necessarily attendant on being separated by the ocean from the fountain of all ecclesiastical influence,—owing to these several causes, the Church of England in this country had a long and feeble minority. Forming, as she did, part of the Diocese of the Bishop of London, and being of course far removed from all immediate Episcopal inspection; having no means of keeping up her ministry, except as she received fresh supplies from England, or sent her own sons thither for ordination; it was not strange that it early became an object of primary interest with her to secure the establishment of an independent Episcopate in this country. In her efforts to do this, however, she was met with a decided and earnest opposition from other denominations, on the ground of the recognised superiority which such a measure was supposed to imply, involving also a departure from the principles on which the settlement of the Colonies had been made. The severest struggle on this subject was a little after the middle of the last century; and it enlisted some of the ablest pens in the country, among which were those of Doctors Chandler and Apthorp on the one side, and Doctors Mayhew and Chauncy on the other.

* Bishop White's Memoirs of the Protestant Episcopal Church in the United States.—Wilberforce's History of the Protestant Episcopal Church in America.—Encyclopedia of Religious Knowledge.—Encyclopedia Americana.—Swords' Almanac, 1857.

Though the Church of England had numbered among her American Clergy, previous to the Revolution, not a few eminent men, yet, up to that time, and indeed for a considerable period afterwards, her energies were but very partially developed. In the whole country North and East of Maryland, the number of parochial clergymen, at the commencement of the War, did not exceed eighty; and all, with the exception of those who resided in Boston and Newport, New York and Philadelphia, received the principal part of their support from the Society for Propagating the Gospel in Foreign Parts. In Maryland and the more Southern Colonies, where her Clergy were supported by a legal establishment, their number was much larger; though this very feature of her condition naturally awakened the jealousy of other denominations, and, however it may have contributed to her growth and influence, must have involved at least a drawback on her peace and comfort.

During the progress of the Revolution, the interests of all the denominations, and of Religion generally, suffered greatly from the engrossing and agitating scenes of which almost the whole country became the theatre; but undoubtedly the Church of England had the hardest lot of all; for she, especially as represented by her Clergy, was considered as the very impersonation of rebellion. That spirit of independence that burned to the nation's inmost heart, could not tolerate the least holding back from the contest that was expected to make us a free people; while, on the other hand, a large portion of the Clergy felt pressed, by both their civil and ecclesiastical obligations, to remain true to the British Crown. The consequence of this was that many of them were forced to leave their country,—some finding a refuge in England, and others in the Provinces; while those who remained behind, and held fast to their loyalty, had scarcely any thing else left, unless it were the testimony of an approving conscience. The very small number who were enabled to continue their ministrations, succeeded in doing so, either by their remarkable prudence, or by engaging in conflicts or submitting to deprivations, which must have rendered life itself little less than a burden. Looking at their course from the stand-point which we now occupy, we may well afford to honour the motives which controlled their conduct, while we give thanks to the God of nations for having smiled upon the course which they felt themselves conscience-bound to oppose.

As the churches in this country, previous to the Revolution, had been united only through the medium of the Bishop of London, so, when that bond came to be severed by the acknowledgment of our Independence, it was necessary that they should be combined on some new principle of association. The first step towards this result was taken at a meeting, for another purpose, of a few clergymen of New York, New Jersey, and Pennsylvania, at New Brunswick, N. J., in May, 1784. Another meeting was held in New York, in October following, which resulted in agreeing upon a few general principles to be recommended in the respective States, as the basis on which a future ecclesiastical government should be established: these principles involved a recognition of Episcopacy and of the Book of Common Prayer; and provided for a Repre-

sentative Body of the Church, consisting of Clergy and Laity, who were to vote as distinct orders. A third meeting, which had been agreed upon at the second, was held in Philadelphia in September, 1785, in which seven of the thirteen United States were represented,—namely, from New York to Virginia, inclusive, with the addition of South Carolina. At this meeting, the first business was to make certain alterations in the Book of Common Prayer, accommodating it to the recent changes in the State; and to propose certain other alterations which were thought to be an improvement in the mode of stating some of the Articles of Faith. These were published in a book ever since known as "The Proposed Book."

The Rev. Dr. Seabury of Connecticut had, sometime previous to this, applied to the English Bishops for Episcopal Consecration, but, after having become discouraged by protracted delay, had transferred his application successfully to the Non-juring Bishops of Scotland, and had, a few months before this meeting, returned to this country, and entered upon his Episcopal duties in Connecticut; and two or three gentlemen from the Southern States had already received ordination at his hands. The members of this Philadelphia Convention, though entertaining great respect for Bishop Seabury, and generally admitting the validity of his Episcopacy, were still disposed to make a vigorous effort to secure the office directly from England. Having taken measures to remove certain obstacles which were understood to have prevented the success of Dr. Seabury, they framed an Address to the English Bishops and Archbishops, respectfully acknowledging the favours they had formerly received from them, through the medium of the Society for Propagating the Gospel, stating their desire to perpetuate among them the doctrine, discipline, and worship of the Church of England, and praying that their Lordships would consecrate to the Episcopate such persons as should be sent with that view from any of the different States. This Address was forwarded by a Committee appointed for the purpose to John Adams, then the American Minister at the Court of St. James, with a request that he would deliver it to His Grace, the Archbishop of Canterbury. Mr. Adams cheerfully complied with the request, and at the same time made some explanatory statements to the Archbishop, which were adapted to promote the object.

In the spring of 1786, the Committee received an answer, signed by the two Archbishops, and eighteen Bishops out of the twenty-four, expressing themselves well disposed to comply with the wishes of the Convention, but desiring some further information in regard to the alterations which had been made in the Book of Common Prayer and the Articles of Religion; a report having reached them that those alterations involved a material departure from the Church of England. Soon after the receipt of this letter, another came from the Archbishops of Canterbury and York, stating that they had seen the 'Proposed Book,' and specifying several things in it which they deemed exceptionable; at the same time informing them that they were likely to obtain an Act of Parliament enabling them to consecrate for America.

The objections of the English Prelates having at length been satisfactorily disposed of at a Convention held at Wilmington, in the State of Delaware, in October, 1786, the deputies from the several States were inquired of whether any persons had been chosen in them respectively for Consecration; when it appeared that the Rev. Samuel Provoost, D. D., Rector of Trinity Church, New York, the Rev. William White, D. D., Rector of Christ Church and St. Peter's in Philadelphia, and the Rev. David Griffith, D. D., Rector of Fairfax Parish, Virginia, had been chosen by the Conventions of their respective States. The two former of the above named clergymen, having received the requisite testimonials, embarked together for England early the next month, and, on reaching London, were most kindly received by the American Minister, who not only introduced them to His Grace, the Archbishop of Canterbury, but did all he could in other ways to facilitate the object of their visit. Their Consecration took place in the Palace of Lambeth, on the 4th of February, 1787,—the service being performed by the Most Reverend John Moore, Archbishop of Canterbury. They returned to the United States immediately after, and entered at once upon the exercise of their Episcopal functions.

The General Convention assembled on the 28th of July, 1789, and duly recognised the Episcopacy of Bishops White and Provoost, though the former only was present, the latter being detained by sickness. One of the principal subjects that occupied the Convention was the importance of taking measures to perpetuate the Episcopal succession. Dr. Griffith, who had been prevented from going to England for Consecration, had tendered his resignation to the Convention of Virginia, and had come on as one of their deputies to attend the General Convention at Philadelphia, but was taken suddenly ill and died before the close of the session. The Clergy of Massachusetts and New Hampshire had just before elected the Rev. Edward Bass, Rector of St. Paul's Church in Newburyport, their Bishop, and had addressed letters to each of the three Bishops, in Connecticut, New York, and Pennsylvania, requesting that they would join in consecrating him. Bishop White, being the only one of the three who was present, laid the letter addressed to him before the Body; but while he expressed a strong desire that a permanent union might be formed with the Churches in the Eastern States, he intimated a doubt whether it was not due to the English Prelates that, before they should proceed to any Consecration, they should obtain from them the number which their Canons made necessary to such an act. Bishop White's opinion, thus expressed, proved to be the opinion of the Convention, though they passed a vote recognising the validity of Bishop Seabury's Consecration—in which their President concurred. The difficulty referred to was obviated, not long after this, by the election of the Rev. James Madison, D. D., as Bishop of Virginia, and by his being consecrated in England.

Previous to the adjournment of this Convention, an invitation was given to Bishop Seabury, and the Eastern brethren generally, to attend the next session, to be held on the 29th of September, with a view to a permanent union. When the Convention reassembled, Bishop Seabury, with sundry cler-

gymen from Connecticut and Massachusetts, was present; and the evidence of his Consecration in Scotland having been laid before the Body, a conference ensued between a Committee of the Convention and the Clergy from the Eastern States, the result of which was that, after one alteration of the Constitution, made at the suggestion of the latter, the Convention declared their acquiesence in it, and gave it their signatures accordingly. The first Consecration that took place after Bishop Madison's return from England was that of the Rev. Thomas John Claggett, D. D., elected by the Convention of Maryland, in 1792,—in which Bishop Seabury united with Bishops White, Provoost, and Madison.

The Constitution formed in 1786 had provided that the arrangement of two Houses should take place as soon as three Bishops should belong to the Body; and as this circumstance occurred in the Convention of 1789, the House of Bishops was accordingly formed. The two Houses then entered on a review of the Liturgy; the Bishops originating alterations in some Services, and the House of Clerical and Lay Deputies proposing others. The result was the Book of Common Prayer, as it was then established. The different portions of the Ordinal Office, were added at different times afterwards.

Of the details of the History of the Protestant Episcopal Church, since the period now referred to, it does not comport with the designed brevity of this sketch to speak—suffice it to say that it has had a regular and vigorous growth, and has now a footing in every part of our country, not excepting even the most newly settled portions of it. The following statistics will convey some idea of its progress and present state:—

In 1792, the number of its Bishops was five; of its Clergy, one hundred and seventy-eight, exclusive of New Hampshire and Massachusetts. In 1832, there had been twenty-nine consecrated to the Episcopate, of whom fourteen were then living; and the number of Clergy was five hundred and forty-eight. In 1857, the whole number of Bishops was sixty-three,—the number then living, forty; and the number of the Clergy eighteen hundred and twenty-nine.

The General Theological Seminary was first established in the city of New York in 1817. It was removed to New Haven in 1820; but the next year, being incorporated with the Theological Seminary of the Diocese of New York, it was removed back to New York city, where its present organization commenced. Besides this, there are several flourishing Diocesan institutions for the study of Divinity, particularly one in Fairfax County, Virginia, one at Gambier, in Ohio, and the Berkeleian School at Middletown, Conn. There are also a large number of Colleges and other institutions of learning, scattered over the country, which are exclusively under Episcopal control.

A Domestic and Foreign Missionary Society was established by the General Convention in 1829, which, in 1857, had in the Domestic field a hundred and twenty-six missionaries, and in the Foreign field, eighteen. The General Protestant Episcopal Sunday School Union and Church Book Society; the

Protestant Episcopal Society for the Promotion of Evangelical Knowledge; the Protestant Episcopal Historical Society; the Western Church Extension Society; and the University of the South, are all highly successful or promising institutions, not under the control of the General Convention.

The following paragraph, explanatory of the distinctive economy of the Protestant Episcopal Church, is extracted from an article contributed by the Rev. Isaac Boyle, D. D., formerly an Episcopal clergyman in Boston, to the Encyclopedia of Religious Knowledge:—

"The different Episcopal parishes throughout the United States are united by a Constitution which provides for a General Convention of the Church once in three years at some place previously determined, in which the Church in each State or Diocese is represented by Lay and Clerical Delegates, chosen by the State Convention, (every State or Diocese having a Convention of its own to regulate its local concerns,) each order having one vote, and the concurrence of both being necessary to an Act of the Convention. The Bishops of the Church form a separate House, with a right to originate measures for the concurrence of the House of Delegates, composed of Clergy and Laity; and when any proposed Act passes the House of Delegates, it is transmitted to the House of Bishops, who have a negative on the same, so that the consent of both Houses is requisite to the passage of any Act. The Church is governed by Canons framed by this Assembly, and which regulate the election of Bishops, declare the qualifications necessary for obtaining the Orders of Deacon or Priest, the studies to be previously pursued, the examinations which are to be made, and the ages which it is necessary for candidates to attain before they can be admitted to the several grades of the ministry, which are three in number, and are believed to be of Apostolical institution,—namely, Bishops, Priests, and Deacons. Deacon's Orders can be conferred on no person under twenty-one, nor those of a Priest before that of twenty-four; nor can any person be consecrated a Bishop until he be thirty years of age. The Thirty-Nine Articles are not signed by those who are admitted to Orders, as in the Church of England, but candidates are required to subscribe the following declaration:—'I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States.' These doctrines, however, are understood to be contained in the Articles of Religion which are printed with the Book of Common Prayer, and implied in the Liturgy of the Church. In these documents the Trinity of Divine Persons, the Atonement of Christ, and the influence of the Holy Spirit in the renewal of the heart, are recognised. In general, the doctrinal views of the Church accord with those which have been usually termed the doctrines of the Reformation, and were generally professed by those who separated from the Communion of the Church of Rome."

CHRONOLOGICAL INDEX.

[On the left hand of the page are the names of those who form the subjects of the work—the figures immediately preceding denote the period, as nearly as can be ascertained, when each began his ministry. On the right hand are the names of those who have rendered their testimony or their opinion in regard to the several characters. The names in Italics denote that the statements are drawn from works already in existence—those in Roman denote communications especially designed for this work—those with a star prefixed, denote mere *extracts* from letters or discourses not before printed.]

SUBJECTS.	WRITERS.	PAGE.
—— William Blackstone	Thomas C. Pitkin, D. D.	1
1650. William Wilkinson	Ethan Allen, D. D.	4
1685. James Blair, D. D.	*Dr. Waterland*	
	Dr. Doddridge	
	Bishop Burnet	
	George Whitefield	7
1696. Hugh Jones	Ethan Allen, D. D.	9
1697. William Vesey	G. B. Rapelye, Esq.	
	New York Paper	13
1700. Thomas Bray, D. D.		17
1700. Evan Evans, D. D.		22
1702. George Keith	*Robert Proud*	
	Bishop Burnet	
	Alexander Arscott	25
1702. John Talbot	*Francis Hawks, D. D.*	30
1710. Jacob Henderson	Ethan Allen, D. D.	34
1719. Alexander Garden	*Dr. David Ramsay.*	39
1720. James McSparran, D. D.	*Wilkins Updike*	44
1722. John Usher	*Wilkins Updike*	48
1723. Timothy Cutler, D. D.	President Stiles	50
1723. Samuel Johnson, D D.	*T. B. Chandler, D. D.*	52
1727. Henry Caner, D. D.		61
1728. George Berkeley, D. D.	*Sir James McIntosh*	
	Wilkins Updike	
	Rev. G. N. Wright	63
1729. Roger Price	*F. W. P. Greenwood, D. D.*	69
1729. Arthur Browne	Charles Burroughs, D D.	
	Rt. Rev. Edward Bass, D. D.	
	New Hampshire Gazette	76
1732. John Beach	*Bela Hubbard, D. D.*	82
1735. William Brogden	Ethan Allen, D. D.	85
1735. Richard Peters, D. D.	*Benjamin Dorr, D. D.*	
	Rt. Rev. William White, D. D.	88
1737. Henry Barclay, D. D.	*Charles Inglis, D. D.*	91
1738. George Whitefield	*Dr. Franklin*	
	Rev. Jotham Sewall	94
1739. John Checkley	*John Eliot, D. D.*	109
1742. Thomas Cradock	Ethan Allen, D. D.	
	Obituary Notice	111
1745. Thomas Bacon	Ethan Allen, D. D.	117
1747. William Hooper	*Boston Evening Post*	
	C. A. Bartol, D. D.	122
1747. Samuel Auchmuty, D. D.	*Charles Inglis, D. D.*	
	Wilkins Updike	127
1747. Jeremiah Leaming, D. D.	Miss M. L. Hillhouse	129
1748. Richard Mansfield, D. D.	Rev. Joseph Scott	131

SUBJECTS.	WRITERS.	PAGE.
1749. John Ogilvie, D. D.	*Charles Inglis. D. D.*	134
1751. Thomas Bradbury Chandler, D. D.	*Mrs. Dayton.	137
1752. Rt. Rev. Edward Bass, D. D.	Edward Sprague Rand, Esq.	142
1753. Richard Clarke	*Dr. David Ramsay*	
	Rev. Frederick Dalcho, M. D.	146
1753. Rt. Rev. Samuel Seabury, D. D.	R. A. Hallam, D. D.	
	Daniel Burhans, D. D.	149
1753. William Smith, D. D.	*London Critical Review*	
	Life of President Reed	
	*W. R. Smith, Esq.	158
1755. Aaron Cleveland	Professor C. D. Cleveland	
	*D. D. Field, D. D.	
	Dr. Franklin	164
1755. Thomas Barton	*John Penn*	168
1757. Rt. Rev. Robert Smith, D. D.	*Rev. Frederick Dalcho, M. D.*	
	Charles Fraser, Esq.	170
1759. East Apthorp	*Andrew Barnaby, D. D.*	
	Gibbon, the Historian	
	British Critic	
	Rev. Nicholas Hoppin	174
1759. Jacob Duché	*United States Gazette*	
	Rt. Rev. William White, D. D.	180
1759. Charles Inglis, D. D.	Hon. Brenton Halliburton	186
1759. Samuel Peters, LL. D	Hon. J. S. Peters, LL. D.	
	A. B. Chapin, D. D.	
	Rt. Rev. George Upfold, D. D.	191
	Archbishop of Canterbury	
1760. Jacob Bailey	*Rt. Rev. George Burgess, D. D.*	
	Rev. W. S. Bartlet	200
1761. Thomas Davies	*Memoir of his Life*	205
1761. William West, D. D.	Ethan Allen, D. D.	208
1762. Jonathan Boucher	*Francis Hawks, D. D.*	211
1762. Devereux Jaratt	Rev. Edmund Withers	
	*Samuel Seabury, D. D.	214
1763. Leonard Cutting	*Rt. Rev. B. T. Onderdonk, D. D.	
	New York Daily Gazette	223
1764. William Walter, D. D	William Jenks, D. D	
	*Samuel Parker, D. D.	
	*A descendant of Dr. Walter	226
1764. Bela Hubbard, D. D.	Hon. John Woodworth	234
1764. Rt. Rev. Abraham Jarvis, D. D.	Daniel Burhans, D. D.	237
1766. Rt. Rev. Samuel Provoost, D. D.	G. B. Rapelye, Esq.	240
1767. John Andrews, D. D.	S. B. How, D. D.	
	John McAllister, Esq.	246
1767. Rt. Rev. Thomas J. Claggett, D. D.	Rev. J. H. Chew	
	Rev. W. H. Wilmer	251
1767. Abraham Beach, D. D.	Hon. W. B. Lawrence	255
1769. Joseph Pilmore, D. D.	Rev. R. D. Hall	
	B. T. Welch, D. D	266
1770. David Griffith, D. D.	Rev. C. B. Dana	
	William Smith, D. D.	270
1770, Gideon Bostwick	Hon. D. S. Boardman	
	Rev G. L. Platt	274
1770. Nicholas Collin, D. D.	Jehu C. Clay, D. D.	277
1770. Rt. Rev. William White, D. D.	Rt. Rev. H. U. Onderdonk, D. D.	
	Rt. Rev. Alonzo Potter, D. D. LL. D.	
	Hon. J. R. Ingersoll	280
1772. William Percy, D. D.	*Rev. Frederick Dalcho, M. D.*	
	William Jenks, D. D.	293
1774. Rt. Rev. Samuel Parker, D. D.	*A Parishioner	
	*Charles Lowell, D. D.	296
1774. Rt. Rev. Benjamin Moore, D. D.	*Rt. Rev. J. H. Hobart, D. D.*	
	N. F. Moore, LL. D.	
	David Moore, D. D.	
	Hon. G. C. Verplanck	299
1774. John Bowden, D. D.	Hon. G. C. Verplanck	304
1774. William Duke	Ethan Allen, D. D.	309
1775. Charles Pettigrew	*Edenton Gazette*	315
1775. Rt. Rev. James Madison, D. D.	Hon. John Tyler	

SUBJECTS.	WRITERS.	PAGE.
	Hon C. S. Todd	318
1775. John Buchanan, D. D.	Mrs. Dr. J. H. Rice	324
1777. Nathaniel Fisher	Hon. C. W. Upham	
	*Rev. Charles Mason	
	Hon. Joseph Story	328
1784. Charles Henry Wharton, D. D.	Rt. Rev. G. W. Doane, D. D. LL. D.	
	Hon. Horace Binney	335
1785. Colin Ferguson, D. D.	Peregrine Wroth. M. D.	342
1785. William Smith, D. D.	Hon. G. C. Verplanck	345
1785. Philo Shelton	William Shelton, D. D.	349
1787. Joseph Grove John Bend, D. D.	Ethan Allen, D. D.	353
1787. Slator Clay	Jehu C. Clay, D. D.	355
1787. Tillotson Bronson, D. D.	Hon. J. A. Foot	
	Frederick Holcomb, D. D.	358
1787. John Sylvester John Gardiner, D.D.	*Rt. Rev. G. W. Doane, D. D. LL. D.*	
	W. H. Prescott, Esq.	363
1787. Rt. Rev. Richard Channing Moore, D. D.	Rev. George Woodbridge	
	Hon. John Tyler	
	Rt. Rev. William Meade, D. D.	367
1789. Rt. Rev. James Kemp, D. D.	*W. E. Wyatt, D. D.*	
	S. J. Donaldson, Esq.	374
1790. Rt. Rev. John Croes, D. D.	*Alexander McWhorter, D. D.	
	Archer Gifford, Esq.	378
1791. William Harris, D. D.	J. M. Mathews, D. D.	
	John McVickar, D. D.	383
1792. David Butler, D. D.	Hon David Buel	389
1793. James Abercrombie, D. D.	H. M. Mason, D. D.	
	David Paul Brown, Esq.	
	John Coleman, D. D.	
	Rt. Rev. W. H. Delancey, D.D. LL.D.	392
1793. Charles Seabury	Samuel Seabury, D. D.	
	Rt. Rev. B. T. Onderdonk, D. D.	400
1793. Walter Dulany Addison	Ethan Allen, D. D.	403
1793. Daniel Burhans, D. D.	Rev. Samuel Buel	410
1795. Rt. Rev. Alexander Viets Griswold, D. D.	Heman Humphrey, D. D.	
	Stephen H. Tyng, D. D.	
	Rt. Rev. T. M. Clark, D. D.	415
1797. Rt. Rev. Theodore Dehon, D. D.	Charles Burroughs, D. D.	
	Joseph Johnson, M. D.	425
1797. Daniel Nash	Rev. J. N. Norton	
	Rt. Rev. Philander Chase, D. D.	
	Rt. Rev. B. T. Onderdonk, D. D.	433
1798. Rt. Rev. John Henry Hobart, D. D.	J. M. Mathews, D. D.	
	Hon. J. A. King	440
1798. Rt. Rev. Philander Chase, D. D.	Rt. Rev. B. B. Smith, D. D.	
	Rt. Rev. George Burgess, D. D.	453
1799. Isaac Wilkins, D. D.	G. M. Wilkins, Esq.	
	*Rt. Rev. B. T. Onderdonk, D. D.	462
1800. Rt. Rev. Nathaniel Bowen, D, D.	William Jenks, D. D.	
	Samuel Gilman, D. D.	471
1801. Frederick Beasley, D. D.	Charles King, LL. D.	
	Nicholas Murray, D D.	
	George B. Wood, M. D.	477
1802. Rt. Rev. William Murray Stone, D.D.	*Peregrine Wroth, M. D.	
	Rev. R. H. Waters	484
1803. Benjamin Contee, D. D.	Ethan Allen, D. D.	
	Hon. W. D. G. Worthington	487
1803. James Morss, D. D.	Charles Burroughs, D. D.	492
1804. Thomas Lyell, D. D.	Albert Smedes, D. D.	
	Rt. Rev. B. T. Onderdonk, D. D.	495
1805. John Churchill Rudd, D. D.	Benjamin Dorr, D. D.	
	Rt. Rev. G. W. Doane, D. D. LL. D.	501
1806. John Reed, D. D.	*Rev. Samuel Buel	
	*Eliphalet Nott, D. D. LLD.	
	John Brown, D. D.	506
1807. Rt. Rev. Christopher E. Gadsden, D.D.	Joseph Johnson. M. D.	
	T. H. Taylor, D. D.	510
1808. William H. Wilmer, D. D.	Ethan Allen, D. D.	
	Rev. Charles Mann	515

SUBJECTS.	WRITERS.	PAGE.
1809. Daniel Stephens, D. D.	Rt. Rev. J. H. Otey, D. D.	519
1810. Daniel McDonald, D. D.	Horace Webster, LL. D.	
	Henry Gregory, D. D.	525
1810. Samuel Farmar Jarvis, D. D. LL. D.	J. M. Whiton, D. D.	
	Rt. Rev. John Williams, D. D.	530
1810. William Atwater Clark, D. D.	*Rt. Rev. B. T. Onderdonk, D. D.	
	John Miller, M. D.	536
1811. Orin Clark, D. D.	Horace Webster, LL. D.	
	Rt. Rev. G. W. Doane, D. D. LL. D.	
	J. S. Stone, D. D.	540
1813. Rt. Rev. John P. K. Henshaw, D. D.	John Coleman, D. D.	
	Rt. Rev. Thomas Atkinson, D. D.	545
1814. Gregory Townsend Bedell, D. D.	Rt. Rev. C. P. McIlvaine, D. D.	554
1814. Frederick Dalcho, M. D.	Joseph Johnson, M. D.	560
1814. James Milnor, D. D.	Hon R. H. Walworth.	
	Rt. Rev. Manton Eastburn, D. D.	562
1814. George Boyd, D. D.	R. B. Van Kleeck, D. D.	572
1814. Titus Strong, D. D.	H. M. Parker, Esq.	
	Azariah Chandler, D. D.	
	C. S. Henry, D. D.	575
1815. Walter Cranston	Rev. Edward Andrews	
	S. K. Kollock, D. D.	580
1815. Abiel Carter	Rev. J. B. Felt	
	Rt. Rev. Stephen Elliott, D. D.	584
1816. Benjamin Allen	Rt. Rev. B. B. Smith, D. D.	589
1816. James Montgomery, D. D.	Rt. Rev. G. W. Doane, D. D. LL. D.	596
1816. George Weller, D. D.	Rev. J. C. Passmore	601
1816. Hugh Smith, D. D.	Henry Anthon, D. D.	
	*Rev. H. S. Carpenter	605
1816. Rt. Rev. Jonathan M. Wainwright, D. D.	Hon. J. A. King	
	Francis Vinton, D. D.	
	T. W. Coit, D. D.	610
1817. Rt. Rev. Jno. Stark Ravenscroft, D. D.	H. M. Mason, D. D.	617
1817. Reuel Keith, D. D.	E. W. Hooker, D. D.	
	William Sparrow, D. D.	
	R. Bethel Claxton, D. D.	
	Rev. Cleveland Keith	625
1818. James Wallis Eastburn	James Romeyn, D. D.	
	Rt. Rev. Manton Eastburn, D. D.	
	M. W. Dwight, D. D.	635
1819. Jasper Adams, D. D.	Rev. C. C. Pinckney, Jr.	
	Samuel Gilman, D. D.	
	E. A. Park, D. D.	640
1820. George McElhiney, D. D.	Hector Humphreys, D. D.	
	William Pinkney, D. D.	646
1820. William Jackson	Rt. Rev. B. B. Smith, D. D.	
	T. C. Pitkin, D. D.	
	E. P. Humphrey, D. D.	651
1822. Stephen Wilson Presstman	J. C. Clay, D. D.	
	Rt. Rev. Alfred Lee, D. D.	658
1824. Edward Neufville, D. D.	William Bacon Stevens, D. D.	661
1825. Edward Thomas	Rt. Rev. W. R. Whittingham, D. D.	
	Alexander W. Marshall, D. D.	
	Rev. Paul Trapier Keith	664
1826. Edmund Dorr Griffin	Mancius S. Hutton, D. D.	669
1826. John Alonzo Clark, D. D.	William Bacon Stevens, D. D.	
	Rev. Francis Peck	674
1827. Jarvis Barry Buxton	Rev. J. C. Huske	
	H. W. Ducachet, D. D.	679
1827. Thomas John Young	Rev. J. W. Miles	
	Mrs. E. Fludd	
	Alfred Huger, Esq.	687
1828. William Croswell, D. D.	Hon Joel Jones	
	Richard H. Dana, Jr., Esq.	
	Rt. Rev. G. W. Doane, D. D. LL. D.	697
1831. William M. Jackson	Rt. Rev. John Johns, D. D.	704
1832. Samuel Seymour Lewis, D. D.	Rev. J. A. Massey	714
1833. Daniel Cobia	Rev. C. C. Pinckney, Jr.	719

	SUBJECTS.	WRITERS.	PAGE.
1835.	Abraham Kaufman	George Duffield, D. D.	
		Thomas H. Taylor, D. D.	
		Rt. Rev. Horatio Southgate, D. D.	
		Rev. W. W. Spear, D. D.	723
1835.	Samuel Hassard	Rt. Rev. H. W. Lee, D. D.	735
1836.	John Walker Brown	A. W. Bradford, LL. D.	
		S. H. Turner, D. D.	739
1836.	Nathanael Phippen Knapp	A. P. Peabody, D. D.	
		William H. Lewis, D. D.	742
1837.	Abednego Stephens	Rt. Rev. J. H. Otey, D. D.	746
1838.	Benjamin Davis Winslow	Frederick Ogilby, D. D.	750
1838.	Philip William Whitmel Alston	Rt. Rev. J. H. Otey, D. D.	
		E. H Cressey, D. D.	754
1838.	John David Ogilby, D. D.	Alfred Stubbs, D. D.	
		Rt. Rev. G. W. Doane, D. D. LL. D.	760
1840.	James Chisholm	D. H. Conrad, Esq.	
		Rev. R. H. Wilmer	
		Rev. I. W. K. Handy	768
1841.	Andrew Wylie, D. D.	Robert Baird, D. D.	
		Hon. Henry A. Wise	
		W. H. McGuffey, D. D. LL. D.	
		Alfred Ryors, D. D.	
		R. B. Claxton, D D.	779
1841.	Stephen Patterson	Evan M. Johnson, D. D.	
		*J. Roach, Esq.	
		A. Cleveland Coxe, D. D.	
		Rt. Rev. J. H. Otey, D. D.	789
1843.	Arthur Carey	Rt. Rev. John H. Hopkins, D. D.	
		A. Cleveland Coxe, D. D.	799
1845.	Albert William Duy	Rev. Samuel A. Clark	
		*Rt. Rev. Thomas M. Clark, D. D.	
		Rev. George H. Clark	
		Benjamin C. Cutler, D. D.	807

WILLIAM BLACKSTONE.

—1675.

FROM THE REV. THOMAS C. PITKIN, D. D.,

RECTOR OF ST. PETER'S CHURCH, ALBANY.

ALBANY, February 26, 1858.

My dear Dr. Sprague: The materials for the life of WILLIAM BLACKSTONE, as I have already intimated to you, are very scanty. He is chiefly worthy of mention, as being one of the two or three earliest Episcopal clergymen residing in New England.* What were his doctrinal or ecclesiastical views, is not known with certainty. It is very clear, however, that they did not accord with those prevailing in the Massachusetts Colony, and they did but partially accord, and only so far as toleration was concerned, with those of the neighbouring Colony of Rhode Island. He must have come to this country between the years 1620 and 1630, for he was found by the Massachusetts Bay Colony, on their arrival in this latter year, comfortably settled on the Peninsula of Shawmut, where the city of Boston now stands. He had a cottage built, and a garden planted. Difficulties soon arose between him and the new comers, and he sold his house and farm, and the orchard that he had planted, and removed to the more tolerant Colony of Roger Williams, remarking that "he had left England to escape the power of the Lord's Bishops, but he found himself in the hands of the Lord's Brethren."

He had a high reputation for learning, and his library was very large. The high ground on which his house was built, about six miles from Providence, still bears the name of Study Hill, and the local tradition is yet fresh that on that hill he lived, and pursued his quiet studies. He seems to have had a calm and peaceful life, after his removal to Providence. He was probably the earliest pomologist in New England, having a fine orchard of apples on his farm at Shawmut, when he removed to the Colony of Rhode Island.

*In 1606, a ship was despatched to the Northern parts of America, by some members of the Plymouth Company; but it was taken by a Spanish fleet, carried to Spain, and condemned. Nothing daunted by this unsuccessful attempt, they fitted out two more ships the next year, in one of which came the Rev. RICHARD SEYMOUR, [Ri. Seymer,] who preached to a considerable part of the company at St. George's Island, on the 9th of August, and preached again, on the 19th of the same month, at the Plantation of the Colony, at the mouth of the Sagadahoc; and, after the sermon, was, with several others, sworn as one of the Assistants of the Colony. He was the first ordained Protestant preacher in America, North of Virginia; though the Colony of De Monts, which sailed, under the auspices of the King of France, for the Schoodic, or St. Croix River, in 1604, and which was composed partly of Romanists and partly of Protestants, had among the latter a Huguenot religious teacher, who is said to have given "public religious instruction to the Colonists on Sundays and other times," by the name of L'Esarbot.

JOHN LYFORD, who was a clergyman of the United Church of England and Ireland, came over to Plymouth in the spring of 1624. Here he exercised his ministerial function for a time, but became involved in serious difficulties, and ultimately was banished from the Colony. He afterwards officiated as a clergyman in Nantasket, and at Salem, and finally removed to Virginia, where he died shortly after. There is some reason to believe that his widow subsequently returned to Massachusetts. Morton and Bradford both exhibit his character in a most unfavourable light, but Hubbard puts in a plea of abatement.

The first notice that I ever found of Blackstone, was in the Literary Diary of President Stiles. He is there called an Episcopal clergyman, (his name being spelled in three different ways,—namely, Blackston, Blaxton, and Blackstone,) and is said to have "sold the land of Boston in 1631, (?) and removed to Blaxton River, and settled six miles North of Providence." Dr. Stiles says that he was a great student, with a large library; that he rode a bull for want of a horse; that he preached occasionally; that he was living in 1675; and that his house and library were burnt in King Philip's war.

Dr. Stiles visited his grave in 1771, and made a careful map of the whole region in his diary, marking the houses of Blackstone, Roger Williams, and the famous Samuel Gorton.* It is probable that three such originals have seldom been brought together.

Being at Providence a few years since, I found my way, with no little difficulty, to the spot visited so many years before by Dr. Stiles, and there was the grave still distinctly marked by two white stones.

In the Massachusetts Historical Collections, there is the following notice:—"When the first planters of Massachusetts arrived in the year 1630, they found Mr. William Blackstone, an Episcopal minister, already seated on the Peninsula of Shawmut, now the city of Boston, at the West part of it, where he had a cottage, a garden plat, and subsequently an orchard planted by his hand. Having escaped the power of the Lord's Bishops in England, and soon becoming discontented with the powers of the Lord's Brethren here, he made a removal about the year 1635.

"His death occurred May 26, 1675. He lies buried in classic ground, on Study Hill, where it is said a white stone marks his grave. His name will be found in the first list of freemen of Massachusetts, in 1630, and we hope and trust the musing stranger will hereafter find it on some marble tablet of historical inscription, by the side of his spring, and the banks of his stream." Hist. Coll. 2d Series, Vol. x. p. 170.

When or how this mysterious personage reached Boston no one knows. At least Mr. James Savage acknowledges his ignorance; and what he does not know of such matters, we may be pretty certain is not to be known;

* Samuel Gorton came to this country from London in 1636, and soon occasioned much disturbance in the church in Boston by his erratic religious notions. He next went to Plymouth, where he was subjected to corporeal punishment for his errors, and thence in June, 1638, removed to Rhode Island. At Newport he was subjected to a similar discipline, on account of his contempt of the civil authority. In 1640, he went to Providence, where Roger Williams, though approving of neither his principles nor his conduct, treated him with great humanity. Having, with some others like-minded with himself, settled down at Patuxet, they proved very troublesome neighbours, and a charge was brought against them of unjustly seizing the estates of other people. To this charge Gorton was summoned by the Governor of Massachusetts to answer; but he refused on the ground that he was not within that jurisdiction. He treated the message with great contempt, and was thereupon apprehended, carried to Boston, and tried, and ordered to be kept in close confinement at Charlestown. After being thus confined for one winter, he, with others, was banished the Colony. They obtained an order from the King, August 19, 1644, that they should peaceably enjoy their lands, which were incorporated by the name of Providence Plantations in Narragansett Bay; and the chief town they named Warwick. In 1648, Gorton was again in Boston, and was threatened with punishment, but was soon restored to his plantation, where he lived to a great age. He officiated as a minister at Warwick, disseminating his peculiar doctrines, though it is not easy at this day to decide very definitely what they were. He, however, believed that the sufferings of Christ were within his children, and that He was as much in this world at one time as at another; that all which is related of Him is to be taken in a spiritual sense; that He was incarnate in Adam, and was the image of God in which he was created. He published Simplicity's Defence against the seven-headed policy, which was answered by Mr. Winslow; Antidote against Pharisaical teachers; Saltmarsh returned from the dead, 1655; a Glass for the people of New England.

but it is a curious historical fact that, as early as 1630, only ten years after the settlement of Plymouth, he was found by the Massachusetts Colony, on their first arrival. There was at least one person that sympathized with him,—namely, Mr. Samuel Maverick, living on Noddle's Island, in Boston Harbor, who is described by Johnson, in his Wonder-Working Providence, as "an enemy to the Reformation in hand, being strong for the Lordly Prelatical power." Johnson also speaks of the Rev. Mr. Blaxton, as living on the South side of the river, on the point of land called Blaxton Point. There is an account of Blackstone's sale of the land on which the city of Boston is now built, in the Second Series of the Massachusetts Historical Collections, Vol. iv., p. 202.

Dr. Samuel Hopkins speaks of Blackstone as a man of learning, and says with caution,—"He seems to have been of the Puritan persuasion, and to have left his country for his non-conformity." But the preponderance of authority would seem to be against this opinion. He adds that "he used to come to Providence and preach, and to encourage his hearers, gave them the first apples they ever saw." Lechford, who wrote in 1641, thus speaks of him:—"One Mr. Blackstone, a minister sent from Boston, having lived there nine or ten years, because he would not join the church; he lives with Mr. Williams, but is far from his opinions."

Having occasion to address a missionary meeting, a few years since, in the city of Providence, I alluded to him nearly as follows, and I quote the words then used, because I know none better to express my opinion of his probable standing in the Church. Having shown that missionary work could not be safely left to individual and private effort, I continued thus:—"I visited this morning, with feelings of peculiar and painful interest, the grave of one of the first, if not the very first, of the Church Clergymen of New England. The Rev. William Blackstone, one of the early settlers of Rhode Island, and from whom the Blackstone River and Canal receive their name;—a man of learning and unblemished character, who must have migrated to this country almost immediately after the landing of the Puritans at Plymouth Rock, and whose farm once covered the whole Promontory on which the city of Boston is now built, was a clergyman of the Church of England. And here, on the outskirts of this city, did he spend a long life, in the immediate neighbourhood of Roger Williams, and the scarcely less celebrated Samuel Gorton, leaving so little trace of himself that, to this day, it is not certain whether he remained firm in his allegiance to the Church at whose altars he had vowed to serve, or fell in with some of the popular opinions of his day. The truth doubtless is that he came to this place expressly for retirement and repose. Wearied with the troubles in his native country, and finding very soon among the Puritans of Massachusetts causes of disquietude, similar to those which had driven him from home, he came here for rest, and at his retreat at Study Hill, with his ample and well selected library, with none to molest or disturb him, he endeavoured to serve God in quietness and peace."

Very truly yours,

THOMAS C. PITKIN.

WILLIAM WILKINSON.

1650—1663.

FROM THE REV. ETHAN ALLEN, D. D.,

ASSISTANT MINISTER OF ST. PETER'S CHURCH, BALTIMORE.

BALTIMORE, MD., January 10, 1858.

My dear Sir: The first mention we find of the Rev. WILLIAM WILKINSON is in the Colonial Records of the Provincial Government of Maryland. I have examined those Records personally, and drawn from them the materials for the following sketch. And I have been induced to gather and embody these materials from a conviction that it is due to those who first preached the Gospel, and established the Church, in this wilderness land, two hundred years ago, that they should not be utterly forgotten.

Mr. Wilkinson came over from England in the year 1650. He was a clergyman of the Established Church, and came hither to make his permanent home. He had had the misfortune to lose the wife of his early years, who left him with two daughters. Having then married another,—a widow with one daughter, he left the land of his fathers, and crossed the ocean, to plant himself here. The population was then small,—less probably than a thousand souls; and the wild Indian had been dislodged from his many tented grounds in this Province, but in two instances at most. Mr. W. came hither, as a minister of Christ,—not to a Church endowed, nor to a people having ability to support him,—for the colonists were as yet all poor; but to do his Master's work, and to support his own family.

He brought with him his wife,—*Mary*, and her daughter, *Elizabeth Budden*, his own two daughters,—*Rebecca* and *Elizabeth*, and three indented servants,—William Warren, Robert Cornish, and Ann Stevens,—being in all nine persons. These indented servants were such, for the term of four or five years, to pay the expenses of their being brought over from England. At the end of the term of their indentures, each one was entitled to one year's outfit from his master, and one hundred acres of land from Lord Baltimore. These were great inducements for poor men and women in England to migrate to Maryland. And besides, at the end of their term of service, upon their taking up land, they became freemen, and entitled to all the rights and privileges of such in the Province. The consequence of this arrangement was that not a few of this class early became wealthy, and others were advanced to public stations, and thus placed their descendants in a position in society, which made them willing to forget the humble condition of their ancestry.

Mr. Wilkinson was entitled, by Lord Baltimore's terms of plantation, to nine hundred acres of land; that is, to a hundred acres each for those composing his household. This was granted him on the 1st of October, 1650, and was laid out on the Patuxent River, some fifteen or twenty miles North of St. Mary's. He was required, however, as were all others, to pay Lord Baltimore a quit-rent of two shillings per hundred acres.

Mr. Wilkinson was the first Church of England clergyman who had come into the Lord Baltimore's Province, though it had now been settled for sixteen years. He was not indeed the first clergyman of that Church,

who is known to have settled on what is now Maryland soil,* but the first in the settlement at St. Mary's. In this settlement there were, at this time, certainly three places for Protestant worship,—namely, Trinity Church, six miles West of St. Mary's City; Poplar Hill Church, some six miles Northwest; and St. Paul's, some twenty miles farther Northwest, in what is now King and Queen Parish. It is not improbable that there was one also on the Patuxent, where Mr. Wilkinson located his land, some twelve or fifteen miles North of St. Mary's; while there is not known to have been in the Colony but one place for Romish worship. This, among other facts, shows how great a proportion of the emigrants were Protestants, at the end of the first sixteen years of the Colony.

Lord Baltimore, as is so well known, was himself a Romanist; and he took care, or some one did for him, to have two Jesuit priests come over with his first colonists, and a number of others came afterwards. But he was not so careful that his settlers should be Romanists. His great object was not, as has been claimed for him, Religion, or the founding of an asylum for Roman Catholics—it was simply revenue, and he cared little who settled on his lands, whether Romanists, Church of England men, Puritans, or others, so that he might obtain his annual two shillings for every hundred acres of his grant settled, and his large per cent. on the profits of the very lucrative Indian trade of his Province. This existing documents abundantly show. Besides the Romish priests mentioned, there were, no doubt, very early, some visiting preachers from New England, of the Puritans, who spent some time here; but none appear to have made any permanent settlement.

But, with so large a portion of Protestants, it is rather surprising that the colonists should not, from some quarter, have been supplied with the services of a Protestant ministry. They did not indeed live entirely without public worship; for they built, as already stated, places of worship for themselves—rude though in truth they were, being built simply of logs from the forest, still they answered the purpose for which they were intended. They were located near by some landing place, not far from the water side; for the settlers all chose their residences on the banks of some or other of the many beautiful creeks and rivers, and these were their highways to all public places, to which the oar and the sail monthly carried them; and they had a fine spring near at hand, while they were shaded and sheltered by the trees of the wild wood. The places of worship, though without any regularly appointed minister, had nevertheless their lay readers,

* As early as 1629, while the territory of what is now Maryland constituted a part of Virginia, Kent Island, on the Chesapeake Bay, opposite the city of Annapolis,—an island which now contains some forty thousand inhabitants, had been settled by Virginia colonists. This was five years earlier than the settlement at St. Mary's. These settlers, being more than one hundred, were of the Church of England, and had among them a Church of England clergyman,—the Rev. Richard James. This was the nucleus of the subsequent settlements over on the main land adjoining, constituting the greater part of Queen Anne and Talbot counties; and so true have those counties been to their early Church, that, to this day, only three Romanist chapels are found there, and but one resident priest.

This Mr. James, it appears, had some years previous, been librarian to Sir Robert Cotton, the famous antiquarian; and when Sir George Calvert, the first Lord Baltimore, obtained, while yet a Protestant, his Charter for Avalon, in Newfoundland, Mr. James accompanied him and was minister there; and thence, it would seem, came with him to Virginia, and settled at Kent Island. In 1638, Lord Baltimore having, by force of arms, obtained possession of this island, Mr. James returned to England, and died at Sir Robert Cotton's that year. Lord Baltimore's Government seized on his estate in the island, confiscated it, and left his widow in poverty.

by whom the Service of the Church of England was performed, and a sermon read. Thus, though they were without the administration of the sacraments, they were not without public worship.

I have nothing to relate of Mr. Wilkinson, save what has been gathered from the public civil documents. But these will give us at least some idea of the minister and the man. We find that he very early created an interest for himself and his ministry, which was shown in the legacies that were left to him and the church; that he acquired a character which caused his appointment as the guardian of the orphan; and that his house became the home of the sick and dying. In his humble sphere he went about doing good.

A circumstance also early occurred, which showed beautifully, may I not say, his sterling honesty and uprightness. At that time, cattle were allowed to run wild in the forests. And it often happened that the owner knew which were his, only by the mark which the law of the county required he should put upon them, and cause to be identified in the County Records. One evening, towards dark, as Mr. Wilkinson was standing out before his door, at the time when the cattle came in for the night, he perceived one among them which, as he thought, had no mark, and yet was his own. Calling his servants, the animal was caught, and marked with his own cattle mark. But, upon his making examination, he found it had a previous mark which had not before been noticed. The next morning, he mounted his horse; rode to St. Mary's, which was some miles distant; went into the Court, which was then sitting, and as soon as he could obtain a hearing, made known what he had done, and brought his servants, and had them sworn to prove the truth of his statements. He was of course acquitted by the Court of all blame, and he then made public advertisement for the right owner to come and claim his property, which was at his disposal.

Subsequently to this, we find him taking up eleven hundred acres of land more, showing that, at that time, he had acquired eleven more indented servants, than those before mentioned, the names of whom are on record This does not indeed show that he had fourteen of these servants; for at the end of five years each one was entitled to his liberty, and went out a freeman. To keep up a supply, therefore, spring and fall, ships came into the Colony from England, laden with this class of men and women, who were sold for their stipulated term of years, to pay the expenses of bringing them over. In this way a supply was kept up, with material advantage to the purchaser and the purchased.

One of the greatest trials he ever experienced was his being indicted as an accessory in a case of bigamy. This, if established, was a high offence against English law; and all the colonists, by Lord Baltimore's charter, were subjects of the King of England, and not only entitled to all the rights and privileges of such, but also amenable for the violation of its laws. There being no power in the Colony, by which a divorce could be granted, a husband and wife, by mutual agreement, divorced themselves. Soon after this, Mr. Wilkinson, knowing the man had no legal divorce, married him to another woman. He consequently was indicted for it, as just stated. This was but a just tribute to the supremacy of the law. The case was called in Court, but whether it came to trial or not, it was laid over, and Gover-

nor Calvert, himself the Presiding Judge, became surety for his appearance, and nothing further is heard of the matter. The issue shows that his character did not suffer in the estimation of the authorities and inhabitants of the Colony, and that whether he was, under all the circumstances, right or wrong, he did not lose their confidence.

His daughter, *Rebecca*, was married to Thomas Dent, and *Elizabeth* to William Hutton, brother to the then Secretary of State. Their descendants still remain in considerable numbers, and occupy a very desirable position in society.

It is of course to be regretted that we know so little of his ministry. Men can readily enter into the labours of those who have gone before them; but to honour and preserve their memory was not a prevalent virtue in the early periods of our country. We know, indeed, the general estimation in which he was held, but we know little or nothing of the measure of his success. It is pleasant to reflect that the foundations which he laid, yet remain—the God he worshipped is worshipped still in the temples which have succeeded those in which he preached, and which stand on the ground where he stood, as Christ's Ambassador, two hundred years ago.

Mr. Wilkinson continued his ministry here till his death, which took place in August, 1663. In his will, still on record, he says:

"Imprimis, I give my soul to God, and my body to the earth, from whence it came, with humble confidence that both body and soul shall, at the Resurrection, receive a happy union, and be made partakers of that happiness which is purchased by my blessed Redeemer, Jesus Christ, the Righteous."

Such were the hopes, and such the faith, of this veteran pioneer in the Church, among the few scattered poor in this then savage and benighted land.

Most respectfully and truly yours,
ETHAN ALLEN.

JAMES BLAIR, D. D.*

1685—1743.

James Blair was born in Scotland, in the year 1656. He was educated at one of the Scottish Universities, and obtained a benefice in the Established Church of England, as set up in Scotland by the Stuarts. But as neither the Episcopal form of government, nor the Episcopal mode of worship, found much favour in Scotland, Mr. Blair quitted his preferments there, and went to England, in the latter part of the reign of Charles the Second, hoping to be able to exercise his ministry with more comfort and advantage. Dr. Compton, the Bishop of London, being very favourably impressed by both his talents and piety, proposed to him to go as a Missionary to Virginia; and, having received the appointment, he came to Virginia in the

* Preface to his Discourses, 3d edit.—Miller's Retrospect, II.—Burnet's History of his own Times, II.—Hawks' Ecclesiastical Contributions, I.—MS. from Rev. Dr. Totten.

year 1685. He rendered himself highly acceptable to both the planters and officers of Government, labouring diligently to improve the minds, the manners, and the hearts of the people. In 1689, when Sir Francis Nicholson was made Lieutenant Governor of Virginia, Mr. Blair was appointed *Commissary*, the highest ecclesiastical office in the Province. In virtue of this office, he had a seat in the Council of the Colonial Government, presided at the trials of clergymen, and pronounced sentence when they were convicted of crimes and misdemeanors, and indeed exercised all the functions of a Bishop except ordination. The office was more burdensome than profitable; but it subsequently gave Mr. Blair an important advantage in his great effort to promote the cause of education.

He was deeply affected with the low state of both learning and religion in Virginia, and, as the most effective means of elevating both, resolved, if possible, to secure the establishment of a College. With a view to this, he set on foot a subscription, which, being headed by the Governor and his Council, soon amounted to twenty-five hundred pounds sterling. In the first Assembly held by Nicholson, in 1691, the project of the College was warmly seconded and recommended to the patronage of their Majesties; and Mr. Blair was appointed to present the Address. He, accordingly, crossed the ocean to execute this trust; and both William and Mary received the plan with marked favour. On the 14th of February, 1692, a Charter for the College was granted; the Bishop of London being appointed Chancellor, and Mr. Blair President, and the College named "*William and Mary*." Mr. Blair was principally concerned in laying the foundation of this institution, and in watching over and directing its interests; though it does not appear that he entered formally on the duties of his office as President until the year 1729. Among the most liberal contributors to the object in Great Britain was the celebrated Robert Boyle.

The College went tardily into operation, and, but for Mr. Blair's great perseverance, it would probably have been abandoned. In the year 1705, it was overtaken by a sore calamity in the burning of the college building. Still, Mr. Blair was not discouraged. Under the administration of Governor Spotswood, who was decidedly favourable to the enterprise, a new edifice was erected, and the college exercises resumed.

Mr. Blair was, for some time, President of the Council of the Colony, and Rector of Williamsburg. He died on the 1st of August,* 1743, in the eighty-eighth year of his age. He had been a Minister of the Gospel sixty-four years; a Missionary, fifty-eight; Commissary for Virginia, fifty-three; President of a College, forty-nine; and a member of the King's Council, fifty.

In 1722, Mr. Blair published four octavo volumes, under the following title:—"Our Saviour's Divine Sermon on the Mount, contained in the fifth, sixth, and seventh chapters of St. Matthew's Gospel, explained; and the practice of it recommended in divers Sermons and Discourses." A second edition was published in 1732, under the care of Dr. Waterland, who accompanied it with a recommendatory notice. The author, in dedicating the second edition to the Bishop of London, writes thus:—

* Another account states that his death occurred in March.

"My Lord, as I am now, I believe, the oldest of all the Plantation Missionaries, and have endeavoured, I hope, to lay a good foundation of Practical Christianity, in these remote parts of the world, I think myself obliged to acknowledge, with all gratitude, the countenance and support I have all along had, during my forty and seven years ministry in this country, from the eminent Archbishops and Bishops of the Church of England; more particularly from your Lordship, and your worthy predecessors, in whose service, as Commissary, this is now the forty and third year my poor labour has been employed. It is time for me to be an *emeritus miles*. Oh that I could say with Saint Paul "I have fought a good fight," &c.

Mr. Blair was honoured with the degree of Doctor of Divinity; but I have not been able to ascertain when, or by what University, it was conferred.

There are two portraits of Dr. Blair in the possession of William and Mary College; one taken when he was quite a young man, and the other when he was far advanced in life. At his death, he left his library, consisting chiefly of theological books, to the College; about one thousand of which still remain.

Besides the universal tradition, there are many distinct testimonies to the excellence of Dr. Blair's character, and the usefulness of his life. Dr. Waterland, in the commendatory notice accompanying the second edition of his Sermons, says,—"That noblest of subjects, the Saviour's Sermon on the Mount, is here explained with good judgment, so it appears likewise to be pressed with due force; in a clear, easy, yet masculine, style, equally fitted to the capacities of common Christians, and the improved understanding of the knowing and judicious." He observes also, "how happy a talent the author had in deciding points of great moment in a very few plain words, but the result of deep consideration, and discovering great compass of thought." Dr. Doddridge also speaks of this work, in his Family Expositor, in terms of high approbation. Bishop Burnet, in his History of his own Times, calls Blair "a worthy and good man." Whitefield, in his journal for December 15, 1740, says,—"Paid my respects to Mr. Blair, Commissary of Virginia. His discourse was savoury, such as tended to the use of edifying. He received me with joy, asked me to preach, and wished my stay were longer."

HUGH JONES.

1696—1760.

FROM THE REV. ETHAN ALLEN, D. D.

BALTIMORE, Md., March 5, 1858.

My dear Sir: The sources from which the facts embodied in the following sketch are drawn, are mostly indicated in the course of the narrative. Those not mentioned are the Records of North Sassafrass Parish, and the family descendants of the Rev. Mr. Burroll, a nephew of Mr. Jones; and all are entitled to the fullest confidence.

The first notice we find of HUGH JONES, in the History of Maryland, is in the year 1696, when he had just come into the Province, with others, who came at the solicitation of Governor Nicholson. We then find him the in-

cumbent of Christ Church Parish, in Calvert County. As the Vestry's early Records of this parish have been lost, nothing is known concerning him from that source. But from the Records of the Governor and Council it appears that on the 3d of October, 1698, Mr. Jones, together with other clergymen of the Province, then present at Annapolis, was requested by the Governor to have a clergyman charged with bigamy before them, and to examine into the case. And this they accordingly did.

He remained at Annapolis for some time, and on the 25th preached before the General Assembly, then in session, and quite to the acceptance at least of the Governor; for in a message to the Lower House, the next day after they had heard him, he tells them that, "according to Parliamentary usage, they should have returned thanks to Mr. Jones, and the other clergymen who had officiated in their good sermons, and not have acted contrary to the good doctrine preached to them."

Mr. Jones was no inattentive observer of things, while here. And his observations he committed to writing, and sent them, with a general account of Maryland, to the Royal Society of London, by whom they were published. They were long afterwards republished in the Philadelphia Philosophical Transactions. In this account, among several other things worthy of note, is a description of Annapolis, copied into Oldmixon's History of the Colonies in 1707, and frequently published in later years. He thus became widely known.

He continued in Calvert till 1702 or 1703, when, as appears from Anderson's Colonial Church History, he became Professor of Mathematics in William and Mary College. This appointment he no doubt owed to his friend, Governor Nicholson, who was at that time Governor of Virginia, and had removed the seat of Government to that place. Whether it was while he was Professor in the College or not, he was at one time Chaplain to the General Assembly, and Lecturer in the Parish of Williamsburg. Subsequently he was the minister at Jamestown,—so celebrated in the Annals of the Virginia Colony.

In 1722, he had left Virginia; and it is not improbable that he paid a visit to England; for in 1724 he published in London a duodecimo volume of a hundred and fifty pages, the title of which is,—"The present state of Virginia, and a short view of Maryland and North Carolina. By Rev. Hugh Jones, A. M., Chaplain to the Honourable Assembly, and lately Minister of Jamestown, Va." He intended this volume, he tells his readers, as a sort of supplement to Stith's and Keith's History of Virginia, just as theirs were to that of the celebrated Capt. John Smith, of Pocahontas memory.

But, very shortly after the publication of his book, he returned to Virginia, and became the minister of St. Stephen's Parish in King and Queen County. This parish, however, he soon left, carrying with him the following highly gratifying letter, dated February 2, 1726. I insert it, as showing something of the man, and the estimation in which he was then held.

"We the subscribers, principal inhabitants of St. Stephen's Parish, King and Queen County, in Virginia, do hereby certify that the Rev. Mr. Hugh Jones, whilst he was our minister, behaved himself so well as to merit and obtain the best of characters. For he not only instructed us in

powerful doctrine, and elevated our devotion by his fervent prayers, and was most diligent in the discharge of the duties of his sacred function, so as to give general satisfaction in all respects, but also gave us an extraordinary example in his sober life and edifying conversation. And we furthermore attest that he and his family, for their handsome, candid and familiar behaviour, and peaceable disposition, and just dealings, received the love, friendship, and respect of all the neighbourhood. And though, at last, he met with opposition from a few, concerning the placing of the pulpit, which was the occasion of his leaving us, yet is the departure of him and his family universally lamented, even by his adversaries. And we do in our conscience truly believe that, out of one thousand and fifty titheables that are in our parish, there are not twenty that would vote against his continuance among us, nor that, upon occasion, would refuse to testify the truth hereof. In witness of which, we have hereunto voluntarily put our hands, Robert Farrish, Thomas Clayton, Robert Pollard, Nathaniel Davis, James Stevens, James Bagets, and others."

It is truly gratifying to find instances like this, forming honourable exceptions to the character usually attributed to the old Virginia Clergy. We learn from this incidental testimony that Mr. Jones had a family, and how they as well as himself were regarded by the principal inhabitants of the parish. But this is the only allusion to his family that I have been able to find.

With this character, after an absence of twenty-three or four years, he returned to Maryland, and became the incumbent of William and Mary Parish, in Charles County, distant some thirty or forty miles from the parish which he had just left.

William and Mary was a small parish, in which, in order to sustain his family, he was obliged to engage, to some extent, in instructing youth. Consequently he did not regard it as a place of permanent settlement. After continuing there more than four years, he discontinued his connection with the parish, and the Vestry then recorded on their books this testimonial,—a copy of which was no doubt given to him:—

"Whereas it is a laudable custom to attest the truth, we, whose names are under written, do hereby certify that the Rev. Hugh Jones, who has been our minister near five years, has, ever since his induction into this parish, lived a sober and exemplary life, and discharged the duty of his function in all respects suitable to his profession, and has always been well respected by his parishioners. Witness our hands this 22d day of June, 1730, Mark Penn, Robert Yates, John Howard, Edward Ford, Richard Chashall, Barton Hungerford, Vestrymen; and Notley Maddox, William Warden, Church Wardens."

Mr. Jones does not appear to have given up his school for a year after this, and in the mean while he acted as Curate to a clergyman in a neighbouring parish.

About this time, the incumbent of North Sassafrass Parish, Cecil county, having been suspended from the ministry for his misbehaviour, the then Governor of the Province, a brother of Lord Baltimore, gave Mr. Jones the following letter to the Vestry. I insert it, as showing not only the estimation in which he was held, but also somewhat the character of this Protestant Governor.

"September 25, 1731.

Gentlemen: I have this day received your representation, relating to the want of a due ministerial dispensation of God's Holy Word and Sacraments within your parish, and shall not be wanting in my endeavours to answer your desire. Mr. Jones, who, for some years past, hath resided in Charles county, and hath from all obtained a good report of his life and conversation, is desirous to remove to your parts, and he has had my promise, for some time past, of such removal as he should choose; and as I think it is but justice to give, upon such occasions, the preference to such as have resided with a fair character amongst us, before any stranger from other parts, I send this by him, who is desirous to visit you and your parts, to see how far the circumstances of your parish may suit him, and also to conciliate your good will towards him, in case of his acceptance and appointment as proposed. Wishing you all health and prosperity, I remain, Gentlemen, your friend and servant, BENEDICT LEONᴰ CALVERT."

"Benjamin Pearce, John Baldwin, John Pennington, Col. John Ward, Henry Ward, Joseph Wood, William Ward, Vestrymen; Alphonso Cosden, and William Rumsey, Church Wardens."

Mr. Jones' visit was successful. He and the parish were so well satisfied with each other, that the Governor gave him a Letter of Induction, and he became the incumbent there, October 2, 1731, being then about sixty years of age.

There were in this parish, as early as 1696, when there were but three hundred and thirty-seven taxables in the whole county, a small parish church, and a small chapel of ease, which furnished ample accommodations at that time. But now, after another parish had been taken off from it, embracing more than half the territory of the county, the taxables of the parish were eleven hundred, and yet these two small old places of worship were the only ones it contained. Mr. Jones at once set himself to meet this exigency, and in the second year of his ministry succeeded in beginning the erection, which, in due time, was finished, of two large and substantial brick edifices. In the parish church were a hundred and sixteen pew-holders. The two buildings continued, fulfilling the purposes for which they were erected, for nearly a century.

Mr. Jones' ministry went on quietly, yet prosperously. But he had not done publishing yet. There were some Romanists in the county, and his attention was consequently drawn towards their system. Accordingly, in 1745, he preached and published a Sermon called "A Protest against Popery," which was widely noticed in its day.

As he grew old, he required help, and in 1750 he had his brother for a Curate; but how long he remained the Record does not show. His Rectorship, however, continued till about the middle of the year 1760, when, at the age of ninety, he resigned his parish, in favour of his nephew, the Rev. William Barroll.* The Maryland Gazette, of that date, takes notice

*WILLIAM BARROLL was a native of Wales, or Herefordshire, England. He was licensed by the Bishop of London, for Maryland, March 4, 1760, and immediately on his arrival in the Province, succeeded his uncle, the Rev. Hugh Jones, in the incumbency of North Sassafrass Parish, Cecil County. In the following year, he married Ann Williamson, the daughter, it is believed, of the Rev. Alexander Williamson, then late of St. Paul's Parish in Kent County. In

of the change, and speaks of him as "the venerable Hugh Jones." Soon after this, on the 8th of September, he died at the great age of ninety-one, having been incumbent of this parish twenty-nine years, and in the ministry more than sixty-five years.

He was buried at his parish church, and his successor erected over his grave a monument, with an appropriate inscription.

Mr. Jones was a man of very considerable learning, and he gained strong friends wherever he went. His piety was earnest, and his morals unexceptionable. He had a clear, vigorous mind, and wrote in a style at once lucid and chaste. His published works do credit to his memory.

I have thus given you the result of my researches in respect to this venerable old minister.

Very sincerely yours,
ETHAN ALLEN.

WILLIAM VESEY.

1697—1746.

FROM GEORGE B. RAPELYE, ESQ.,

New York, June 4, 1858.

My dear Sir: The position which Commissary Vesey occupied in the Church of England in this country, while it was yet in its infancy, fairly entitles him to a place in your work; though it is not easy, at this late period, to frame a very minute or satisfactory account of his life. Most that is now known of him exists in the form of insulated facts, scattered here and there in different publications; and the best and all that I can do, is to bring together the more important of these facts, and try to construct out of them a somewhat continuous narrative.

William Vesey was born in Braintree, in the Colony of Massachusetts, in the year 1674, his ancestors having some time before emigrated to that place from England. He was graduated at Harvard College in 1693, and pursued his theological studies under the direction of the Rev. Samuel Myles, Rector of King's Chapel, Boston.

Governor Benjamin Fletcher arrived in this country in the year 1692. He succeeded, the following year, in what his predecessor failed in, namely, in bringing about the connection between Church and State in the Colony, by prevailing on the Legislature to lay a direct tax on a portion of the inhabitants to carry out that measure. This tax was raised and collected

1776, when the livings were taken away from the Clergy in Maryland, he removed to Elkton, the County seat,—probably, as others of the Clergy were then compelled to do, to teach school to supply his family with bread; for being a non-juror, he was prohibited from preaching the Gospel. He was a man greatly respected even by those who opposed his political views. He died in 1778, of consumption, aged about forty, and was buried, at his late parish church, in the same grave with Mr. Jones. He left a widow, who survived him many years, and died in Chestertown; and also three sons and two daughters. They are all now dead, but have left many descendants. Two of his grandsons are highly respectable members of the Baltimore Bar. Mrs. Payne, the lamented wife of the Rt. Rev. Dr. Payne, now Missionary Bishop of the Protestant Episcopal Church in Africa, at Liberia, who recently died there, was his granddaughter.

in the counties of New York, Queens, Richmond, and Westchester, by persons annually elected, styled Vestrymen and Wardens, the choice of the minister being left to the Magistrates, and said Vestrymen and Wardens, in those counties. In 1695, Mr. Vesey, previous to his taking Orders, was officiating at Hempstead, Queens County, under the tax just referred to. Visiting occasionally the city of New York, he gave satisfactory evidence of piety and talent in his public performances, which ultimately paved the way for the offer of the contemplated congregation in that city. Governor Fletcher and Colonel Caleb Heathcote took the lead, with the Magistrates, the Vestrymen and Wardens, in making the call, and advanced the necessary amount, from the collected taxes, to pay Mr. Vesey's expenses to England for Holy Orders.

Governor Fletcher now granted a Charter to the inhabitants of the city, belonging to the congregation, who were authorized to elect Church-wardens and Vestrymen—the Church to be known as *Trinity Church*. The parties, elected under the Act of 1693, were designated as the Civil Vestry; those under the Charter of Fletcher, as the Church Vestry.

The following is a copy of the proceedings of the Civil Vestry in reference to Mr. Vesey's call:—

This Board "having read a certificate under the hands of the Rev. Mr. Samuel Myles, Minister of the Church of England in Boston, in New England, and Mr. Gyles Dyer, and Mr. Benjamin Mountfort, Church-wardens of the said church, of the learning and education, and of the pious, sober and religious behaviour and conversation of Mr. William Vesey, and of his often being a communicant—the receiving of the most holy sacrament, in said church, have called the said Mr. William Vesey to officiate, and have the care of souls in this city of New York. And the said Mr. William Vesey, being sent for, and acquainted with the proceedings of this Board, did return them his hearty thanks for their good favour and affection showed unto him, and did assure them that he readily accepted of their call, and would, with all convenient expedition, repair to England, and apply himself to the Bishop of London, in order to be ordained according to the Liturgy of the Church of England, and would return to his church here by the first convenient opportunity."

Agreeably to this arrangement, Mr. Vesey embarked for England in the spring of 1697. On the 16th of August following, he was ordained by Dr. Henry Compton, Bishop of London, who, on Mr. Vesey's return immediately after, addressed a letter to the Vestry, of which the following is an extract:—"Gentlemen—I do most heartily thank you for your choice you have made of Mr. Vesey to be your minister; for I take him to be a man every way capacitated to do you service by his ministry: therefore I have most gladly conferred Holy Orders upon him, and recommend him back to your favourable reception, &c." A few years after this,—about 1712,—the Bishop of London appointed him his Commissary, owing, no doubt, in a degree at least, to the favourable impression which he received in respect to Mr. V., at this time.

It would seem that the Governor considered the induction of Mr. Vesey a religious act, from the circumstance of his putting in requisition the Rev. Henricus Selyns of New York, Rev. Johannes Petrus Nucella, of King-

ston, Ulster County, Thomas Wenham and Robert Lurting, Church-wardens, to perform that service; and it accordingly *was* performed, on Christmas day, in the Dutch Church. As the appointments of the Governor and the return made to him by the inductors are in Latin; as the Dutch Dominies probably possessed but a very limited knowledge of the English language; and as the Classis of Amsterdam sent out to this country none but first rate scholars, it has been conjectured, and not without some reason, that the service on that occasion was performed in Latin.

Mr. Selyns and Mr. Vesey now preached alternately in this church, one in Dutch, the other in English, for about three months. Meanwhile Trinity Church was so nearly finished that it could be used for Divine service. Mr. Vesey was about this time married to a Mrs. Reade. The marriage license from the Governor, as appears from the Records, was dated March 1, 1698. This lady, with her connections, had taken a deep interest in the concerns of Trinity Church; and on the day that it was first opened for public worship, (Sunday, March 13, 1698,) she appeared in it as a bride.

Governor Fletcher, in addition to his other numerous benefactions to the Church, made a grant of a tract of land known as "The King's Farm," for a term of years, subject to a rent. As the rent was his perquisite, he relinquished it to the Church during his administration, which terminated on the arrival of the Earl of Bellamont.

The Earl considered the lease, in connection with other grants to individuals, as extravagant and unwarranted, and induced the Legislature to declare them null and void; which proceeding was approved by the King and Council. The rent he exacted, and handed it over to the minister of the French Church. This gave rise to a violent controversy between the Earl and Mr. Vesey, which was terminated by the sudden death of the Governor, in March, 1701. The next Governor, Lord Cornbury, restored the farm to the Church.

Mr. Vesey, in his capacity as Commissary, had a protracted controversy with Governor Hunter, in relation to the induction of a minister to the Church at Jamaica, Queens county: it was ultimately decided by the Courts of Law that the Presbyterian minister at that place was entitled to the church edifice, and there the matter ended. The vacant church on Staten Island had chosen a minister in which the Civil and Church Vestries united. Governor Burnet withheld his Letter of Induction to that living, until he should be satisfied as to the fitness of the minister to fill the place; and, as a test, proposed to give him a text from which he should write a sermon in the Governor's library. But the proposal was declined. Commissary Vesey endeavoured to persuade the Governor that the Bishop of London had the exclusive jurisdiction in the case; but without effect. Another minister was afterwards chosen, who presented himself to the Governor, and received the Letter of Induction, in consequence of complying with the Governor's terms. When this affair was represented by the Commissary to his Supervisor in London, the Governor was censured for the course he had taken.

When Colonel Caleb Heathcote was in England, he became a member of the Society for Propagating the Gospel in Foreign Parts; and in a letter to the Society, dated NewYork, June 13, 1709, he says of Mr. Vesey,—"His

life and conversation has been very regular, and without the least stain or blemish as to his morals. He is not only a very excellent preacher, but always very careful never to mix in his sermons any thing improper to be delivered out of the pulpit: and the good providence of God has continued him long among us, for a thorough settlement of the Church in this place, where, although the Presbyterians have made several attempts, they have not been able to break in upon us,—a happiness no city in North America can boast of besides ourselves."

Mr. Vesey seems, during a part of his ministry at least, to have found both his salary and his perquisites an insufficient support. In 1713, there seems to have existed some difficulty in respect to the payment of his salary, the causes of which, however, are not fully explained by any existing documents relating to the subject.

Mr. Vesey's life, combining, as he did, the two offices of Rector and Commissary, must have been a most active and laborious one. He was engaged too in some earnest and protracted controversies, which must have put in requisition all his mental force, and disturbed not a little some of his social relations. But he seems to have been a man of an enterprising and resolute spirit, who never shrunk from any responsibility which he thought was legitimately devolved upon him. He was aided not a little in his labours by Schoolmasters and Catechists, which were provided by the Venerable Society; and had also as Assistants, at different periods, the Rev. Robert Jenny,* Rev. James Wetmore,† Rev. Thomas Colgan,‡ and Rev Richard Charlton. §

* Robert Jenny, the son of Archdeacon Jenny, of Waneytown, in the North of Ireland, came to this country as a Missionary from the Society for Propagating the Gospel in Foreign Parts, in 1715, being appointed an Assistant to the Rev. Mr. Vesey, Rector of Trinity Church, New York. In 1722, he was transferred to Rye, County of Westchester, N. Y., where he remained till 1728, when he took charge of the church at Hempstead, L. I. In 1742, he accepted an invitation to Christ Church, Philadelphia; and in November of that year entered upon his duties as Rector of that church, by a license from the Bishop of London. He died at the age of seventy-five, in January, 1762, having been fifty-two years in the ministry, and more than nineteen, Rector of Christ Church. His remains lie beneath one of the aisles of this church. He was honoured with the degree of LL. D. The Rev. Dr. William Smith, Provost of the College of Philadelphia, preached a sermon on the occasion of his death, in which he makes the following statement concerning him:—"He was a man venerable in years, and a striking pattern of Christian resignation, under a long and severe illness. Those who knew him best in that situation, know that his chief concern was not for himself but for the distressed and perplexed state of his congregation. He was a man of strict honesty, one that hated dissimulation and a lie, exemplary in his life and morals, and a most zealous member of our Episcopal Church."

† James Wetmore was graduated at Yale College in 1714; was ordained the first Congregational minister in North Haven, Conn., in November, 1718; but in September, 1722, declared in favour of the Church of England. He went to England immediately after, and obtained Orders, and returned in 1723, as Catechist, and Assistant to the Rev. Mr. Vesey. In 1726, he became Rector of the Church at Rye, N. Y., where he continued till the close of his life. He died of the small pox, May 15, 1760. He left two sons, one of whom, *Timothy* afterwards became Attorney General of the Province of New Brunswick. He is said to have been a man of highly respectable talents, and to have devoted himself with great zeal to the interests of the Church with which he was finally connected. He published Quakerism a Judicial Infatuation, represented in three Dialogues; a Letter against President Dickinson in defence of Waterland's Discourse on Regeneration, about 1744; a Vindication of the Professors of the Church of England in Connecticut against the Invectives contained in a Sermon by Noah Hobart at Stamford, December 31, 1746. In a Letter to a Friend, 1747; a Rejoinder to Hobart's Serious Address; an Appendix to Beach's Vindication.

‡ Thomas Colgan came to this country under the direction of the Venerable Society, in 1726, having been appointed to the church in Rye; but, by a subsequent arrangement, he became Assistant to Mr. Vesey, and continued in that relation till 1732, when he became Rector of the Church in Jamaica, L. I., where he remained till his death, in 1755.

§ Richard Charlton officiated as Catechist, first at New Windsor, and afterwards at New York, where, in 1732, he became successor to Mr. Colgan, as Assistant to Mr. Vesey. He was in the habit of publicly, every Sunday, explaining the Church Catechism, and was reported by

In 1746, Mr. Commissary Vesey transmitted to the Venerable Society an account of all the churches under his inspection; and it "gave them great pleasure to observe the wonderful blessing of God on their pious cares and endeavours to promote the Christian religion in these remote and dark corners of the world, and the great success that had attended the faithful labours of their Missionaries in the conversion of so many from vile errors and wicked practices to the faith of Christ; it appearing that there were twenty-two churches flourishing and increasing within his jurisdiction."

Commissary Vesey died on the 18th of July, 1746, in the seventy-second year of his age, having borne his last sickness with great patience and fortitude. His remains were interred in the family vault, attended by several gentlemen of His Majesty's Council, and most of the principal magistrates, and of the more respectable part of the community. The following tribute was paid to his memory, shortly after his decease, by one of the New-York papers:—

"He conscientiously performed the duties of his office, with unwearied diligence and uncommon abilities, to the general satisfaction and applause of all. And as he had been a great instrument in promoting the building and settlement of that church, (when there were but a few of the established religion here,) so, by the blessing of God upon his pious and earnest endeavours, he had the satisfaction to see his congregation from time to time increase, the building enlarged and beautified, and now at last the inward pleasure of leaving in peace and good order one of the largest and finest churches in America, with a very considerable congregation, which justly lament their almost irreparable loss in him, who, in his private life, was truly good, of a grave, thoughtful, prudent and discreet disposition, yet very affable, cheerful and good-natured in his conversation; a most tender, affectionate husband; a good, indulgent master; a faithful, steady friend; and beneficent to all."

The above, which has been written from such authorities as are now within my reach, is submitted to your disposal, in the hope that it may, in some measure, meet your wishes, by

Your friend and servant,

G. B. RAPELYE.

THOMAS BRAY, D. D.*

1700—1701.

Thomas Bray was born of reputable parents, at Marton, in Shropshire, England, in the year 1656. He gave early promise of a fine intellectual development. He was sent first to a school at Oswestry, in his native county, and so rapid was his progress that his parents determined to give him the advantage of a University education; and, accordingly, he was entered at Hart-Hall, Oxford. Having resolved to devote himself to the ministry, he attended chiefly to Divinity and other kindred studies;

Mr. Vesey "to have given good satisfaction to the people, and to have crowned all with a good life." From his appointment in New York in 1732 to 1740, he had baptized two hundred and nineteen negroes, of whom twenty-four were adults. The next year he had seventy negro, and ninety white, catechumens. In 1746, their number had considerably increased; and he "could plainly discover a truly pious spirit among them." In 1749, he was removed to St. Andrew's Church, on Staten Island. He was distinguished for his benevolent and self-denying labours.

* Chalmers' Biog. Dict.—Hawks' Eccl. Contrib., II.

but, on account of being somewhat straitened in his pecuniary circumstances, he left the University soon after he commenced Bachelor of Arts. About the same time, he entered into Holy Orders. He was first employed as Curate of a parish near Bridgenorth, in Shropshire; but soon removed to Warwickshire, where he officiated as Chaplain in Sir Thomas Price's family, of Park-Hall, and had the donative of Lac Marsin given him by Sir Thomas. Being called, during his residence here, to preach the Assize Sermon at Warwick, Lord Digby, who was one of his audience, was so much delighted with his performance that he afterwards rendered him many substantial proofs of his esteem; one of which was to recommend him to the honourable patronage of his brother, the fifth Lord Digby, who, some time after, gave him the vicarage of Over-Whitacre in the same county,—a very important and advantageous position. In 1690, his Lordship presented him to the then vacant Rectory of Sheldon; which preferment he held till a few months before his death, when he resigned it by reason of his advanced age. He took his degree of Master of Arts in Hart-Hall, Oxford, on the 12th of December, 1693.

During his residence in the parish of Sheldon, he composed a work entitled "Catechetical Lectures," which had a wide circulation, and was very highly approved. This publication led Dr. Compton, then Bishop of London, to select him as a suitable person to model the infant Church of Maryland, and establish it upon a solid foundation. Accordingly, in April, 1696, he proposed to Mr. Bray to undertake this important mission, on the terms of having the judicial office of Commissary—valued, as was represented to him, at four hundred pounds *per annum*—conferred upon him for his support in that service. Mr. Bray, at no small personal sacrifice, and overlooking all minor considerations, in the prospect of more extended usefulness, signified his willingness to accept the appointment; though, before actually entering on his labours, he wished to ascertain what was most wanting to induce good ministers to embark in that enterprise, as well as most effectually to promote it. He came to the conclusion that what was most needed was the establishment of parochial libraries for the use of ministers; and when this was proposed to the Bishops, they cordially approved it, and promised due encouragement in the prosecution of the design. He then set himself to provide missionaries, and furnish them with libraries, intending, as soon as he should have sent both, to follow himself. About this time, Mr. Bray, with the Secretary of Maryland, waited on the then Princess of Denmark, in behalf of that Province, tendering to her the dutiful respects of the Governor and people, as a testimony of which the capital of the Province had then lately been named for her Royal Highness—*Annapolis*. She testified her grateful sense of the honour, by shortly after presenting to Mr. Bray a noble benefaction, in aid of his project for establishing libraries in America; and he took care that the first library established in that region, which was fixed at Annapolis, and which contained very choice books, to the value of four hundred pounds, should be called, in honour of the munificent patron of the enterprise,—"The Annapolitan Library."

In his applications for aid in behalf of the poor Church in the Plantations, Mr. Bray was not unfrequently repulsed by the alleged necessities

of many of the poor clergy in England, who were thought to have a stronger claim than those who were beyond the ocean. Taking advantage of this excuse, he forthwith projected the plan of "lending libraries," in every Deanery throughout the Kingdom, by means of which this acknowledged want on the part of the poorer class of clergy could be fully met. And this project, through his indefatigable labours, went into successful operation.

On the 17th of December, 1696, Mr. Bray took the Degrees of both Bachelor and Doctor of Divinity, at Magdalen Hall, Oxford. And, shortly after, he published two works—one entitled "Bibliotheca Parochialis; or a Scheme of such Theological and other heads as seem requisite to be perused, or occasionally consulted by the Reverend Clergy, together with a Catalogue of Books, which may be profitably read on each of those points," &c.; the other, "Apostolic Charity, its nature and excellence considered, in a Discourse upon Daniel xii. 3., preached at St. Paul's, at the Ordination of some Protestant Missionaries to be sent into the Plantations. To which is prefixed a General View of the English Colonies in America, in order to show what provision is wanting for the Propagation of Christianity in those parts, together with Proposals for the promoting the same, to induce such of the Clergy of this Kingdom as are persons of sobriety and abilities, to accept of a Mission."

In 1697, a bill being brought into the House of Commons to alienate lands given to superstitious uses, and to vest them in Greenwich Hospital, Dr. Bray preferred a petition to the House that a portion of the funds thus secured should be appropriated for the propagation of Religion in the Plantations; but, though the petition seemed to be favourably received, the bill was never suffered to be reported. Being defeated in this purpose, he petitioned His Majesty, the next year, for a grant of some arrears of taxes due to the Crown; and, some time after, was obliged to go over to Holland, to have an interview with the King, in order that the grant might be completed; but the result of this effort was scarcely more successful than that of the other. Still persevering in his purpose to aid the Colonies, he drew up a plan of a voluntary Society for the Propagation of Christian Knowledge, as well at home as in the Plantations; and, having laid it before the Bishop of London, in 1697 a Society was actually formed. In May 1701, Dr. Bray petitioned His Majesty, King William, for his Royal Charter; and his Majesty's Letters Patent, under the great seal of England, for erecting a Corporation, by the name of "The Society for the Propagation of the Gospel in Foreign Parts," were laid before the Society, and read on the 9th of June following.

Dr. Bray succeeded admirably, though not without great labour and self-sacrifice, in his project of procuring both libraries and missionaries; taking special care to select men whose characters gave promise of the highest usefulness. But there was yet another matter which kept him in England a considerable time after he had received his appointment as Commissary from the Bishop of London. Laws had been passed for the establishment of the Church of England in the Province of Maryland, in 1692 and 1694; and another, by which both these were repealed, was passed in 1695. As these several laws met with decided opposition from both the Roman Catho-

lics and the Quakers, an entirely new law, by which all former enactments were annulled, was made in 1696, which contained the following clause :— "That the Church of England within this Province shall enjoy, all and singular, her rights, privileges, and freedoms, as it is now, or shall be at any time hereafter, established by law in the Kingdom of England; and that His Majesty's subjects of this Province shall enjoy all their rights and liberties, according to the laws and statutes of the Kingdom of England, in all matters and causes where the laws of this Province are silent." As all enactments required the assent of the reigning powers at home, and as the King had actually, in one instance, refused his sanction to a law which they had sent for his approval, the adversaries of the measure forthwith appointed an agent to repair to England, and represent to the King the grounds of their opposition. The Act of 1696, with an accompanying Address, to be presented to his Majesty, praying for his confirmation of the law, was sent by the Assembly of the Province to the Lord Commissioners of trade; but, through some outside influence, supposed to be that of the Quakers of London, the petition to the King was never presented. In the latter part of the year 1699, an order was made by the Council, annulling the proposed law, on the ground that it declared all the laws of England to be in force in Maryland; and the Episcopalians, in reference to whom it was passed, regarded it as at best a poor compliment that it should have been sent to them by the hands of a Quaker, one of the agents of William Penn.

In this state of things, it was thought important that Dr. Bray, who had remained in England, with a view to aid, as far as he could, in procuring the Royal assent to the law, should hasten over to Maryland, to cheer and encourage his disappointed brethren, and endeavour to effect the passage of a law which would secure the Royal favour. He had been labouring now for several years, chiefly or entirely at his own expense; but so great was his disinterestedness, and his zeal for the object to which he had devoted himself, that he shrunk from no sacrifice for its promotion.

On the 20th of December, 1699, he set sail from the Downs; and, after a long and perilous passage, arrived at Maryland, on the 12th of March following. He had for a fellow passenger the Quaker who bore the Order in Council, which was so adverse to the wishes and expectations of the infant Church.

Dr. Bray lost no time, after his arrival, in commencing his labours. The subject which first occupied his attention was the settlement and maintenance of the Parochial Clergy; and, on consulting with the Governor, he found him ready to co-operate in all proper efforts to remedy existing evils. As the next Legislature was to assemble in May, he sent to all the clergy on the Western shore, (who alone at that season could be convened,) that he might ascertain from them the general state of public sentiment, and that, as the result of mutual consultation, they might determine what measures it was expedient to take, to bring about the passage of the desired law. Soon after this meeting with the clergy, he made his parochial visitation, as far as the season would permit; and every where was received with tokens of respect and good-will. During the sessions of the Assembly, and while the Church question was pending, he preached several sermons designed to show the importance of the measure which he had so much at

heart; and they were received with marked expressions of approbation. The bill, which seems to have been the joint production of the Doctor and the Attorney General, passed unanimously. It provided "that the Book of Common Prayer and administration of the Sacraments, with the rites and ceremonies of the Church, according to the use of the Church of England, the Psalter and the Psalms of David, and Morning and Evening Prayer therein contained be solemnly read, and by all and every minister or reader in every church, or *other place of public worship*, within this Province."

After the passage of this law, it being apprehended that vigorous efforts would be made in England to prevent its receiving the Royal sanction, both the Clergy and many of the members of the Assembly signified their earnest wish to Dr. Bray that he would return with the law, as being better qualified than any one else to resist any opposition that might be made to it. He finally consented to the proposal; and, on his arrival in England, found, as he had expected, that there was a powerful Quaker influence enlisted to defeat his object. He, however, succeeded in making an effectual resistance to it; and the King, without apparent hesitation, decided that the Church of England should have an established maintenance in Maryland.

Dr. Bray's small fortune being now entirely exhausted, Lord Weymouth generously presented him with a bill of three hundred pounds, for his own private use, a large portion of which, however, he devoted to benevolent purposes. Though he held the office of Commissary, yet he received no pecuniary compensation for it; and even presents which he had received in Maryland he appropriated towards defraying the expenses of their libraries and law.

After his return to England in 1701, he published Circular Letters to the Clergy of Maryland, a Memorial representing the then present state of Religion on the Continent of North America, and the Acts of his Visitation held at Annapolis. In 1706, he had the donative of St. Botolph without Aldgate offered him again, worth a hundred and fifty pounds *per annum*, which he then accepted. In 1712, he printed a work entitled "Martyrology, or Papal Usurpation," in folio. It consists of some rare and learned Treatises of celebrated authors, digested into a continuous history. In 1726, he published Directorium Missionarium, Primordia Bibliothecaria, and some other similar tracts. He also, about this time, wrote a short account of Mr. Rawlet, the author of the Christian Monitor; and reprinted the Life of Mr. Gilpin; and shortly after, the Ecclesiastes of Erasmus. In 1727, he made a casual visit to White Chapel prison; and was so much affected by the miserable condition of the prisoners, that he immediately set himself to solicit benefactions for their relief; and this led to a more extended effort for the improvement of British prisons. Many of the Religious Societies in London owe their existence or their success, in a great measure, to his admirably philanthropic spirit. He died on the 15th of February, 1730, in the seventy-third year of his age, leaving two children,—a son and a daughter.

Besides the works above mentioned, he published, in a folio sheet, Proposals for the encouragement and promoting of Religion and Learning in the Foreign Plantations; with an account of the then present state of Maryland.

Dr. Bray's character, as it comes out in the history of his life, is an eminently attractive one. With a comprehensive, sagacious, highly cultivated, and highly practical mind, he combined a truly liberal and philanthropic spirit, which kept him always on the alert to promote the best interests of his fellow-men. He may justly be reckoned among the lights of the Church of England; and though the period that he actually spent in this country, owing to peculiar circumstances, was very brief, yet, as the Church in Maryland never ceased to be the object of his intense regards and as he was always ready to put forth efforts in aid of her prosperity, his mission thither may fairly be considered as reaching to the end of his life.

EVAN EVANS, D. D.*

1700—1721.

Evan Evans is supposed to have been a native of Wales, and to have received his education in England. He was sent to Philadelphia, by the Bishop of London, (Dr. Compton,) in the year 1700. On his arrival, he found that a church had been built there in 1695, and had then a congregation of about fifty, who were said to have left the Quakers under the preaching of George Keith, who also had separated from them a few years before. About a year after the church was built, the Rev. Mr. Clayton, through the influence of the Rev. Dr. Bray, who was, about that time, made the Bishop of London's Commissary for Maryland,—was sent over to minister there. In about two years, under Mr. Clayton's ministry, the congregation had increased to seven hundred; and just at that time he was called away by death.

Whether the congregation had any one immediately to take the place of Mr. Clayton is not known; but within two years from the time of his death, Mr. Evans arrived, and before two years of his ministry were passed, five hundred new members had been added to his church. They petitioned William the Third for some stipend for their minister; and His Majesty was pleased to grant fifty pounds sterling. Being thus supported partly by the Royal bounty, and partly by the liberal contributions of his hearers, he devoted himself to his work with untiring zeal. So effective was his ministry that many who came from the country were deeply impressed by his preaching, and, returning home, formed themselves into congregations in several neighbourhoods. Among these were Chichester, distant twenty-five miles; Chester at Uplands, twenty miles; Maidenhead, forty miles; Concord, twenty miles; Eavesham, in West Jersey, fifteen miles; Montgomery, twenty miles; Radnor, fifteen miles; and Oxford, nine miles. He must have been a man of wonderful activity and energy, as he visited all these places frequently, and some of them regularly.

* MS. from Rev. Ethan Allen, D. D.—Reports of the Society for Propagating the Gospel in Foreign Parts.—Collections of the Protestant Episcopal Historical Society.—Dorr's History of Christ Church, Philadelphia.—Humphrey's Early History of the Propagation Society.—Delaware Register, 1838.

Mr. Evans was accustomed to preach two evening lectures at Philadelphia, one preparatory to the Holy Communion, on the last Sunday of the month, and the other to a Society of young men, who met together every Sunday, after evening prayer, to read the Scripture and sing psalms. These weekly lectures attracted many young persons not belonging to the Church of England, and are said to have been instrumental in inducing a number of them to join it.

At Chester, where there was a settlement of emigrants from Wales, Mr. Evans preached, once a fortnight, for four years. At Oxford, where there was a church, consisting of a hundred and forty members, he preached frequently, and administered the Lord's Supper. And all the labour thus bestowed was in addition to taking care of his own church in Philadelphia. At the end of four years, he felt the need of an assistant; and one was accordingly provided for him.

In the year 1707, Mr. Evans found it necessary, on account of his own private business, to pay a visit to England; and, during his absence, his place at Philadelphia was supplied by the Rev. Mr. Rudman, a worthy Swedish clergyman, who had, for several years, officiated among his countrymen in that neighbourhood. While in England, he addressed a memorial to the Society for the Propagation of the Gospel, stating what his labours had been, and what their success, and strongly urging that a Bishop should be sent over for the Colonies.

Having accomplished the business for which he went to England, he returned, in 1709, to his charge in Philadelphia, bringing with him from Queen Anne a present of a noble silver set of Communion plate; and that plate is in use in old Christ Church still. In 1711, such had been the increase of his congregation that it was found necessary to enlarge the church edifice.

Mr. Evans continued actively employed, not only in ministering to his own people, but in visiting other and sometimes distant settlements, until 1716, when he found occasion to visit England again; but, before leaving the country, he resigned his pastoral charge.

While in England, at this time, he received the honorary degree of Doctor of Divinity from one of the English Universities;—a fact showing the high estimation in which he was there held. When about to return to the Colonies again, he was persuaded to accept an appointment from the Society to a part of the field of his former labours,—Oxford and Radnor, though twenty-five miles apart. Thither, accordingly, he repaired, and remained until 1718, when he resigned his Mission, and removed to Maryland. It has been stated that this removal was owing mainly to the prospect of a more liberal and permanent support. In Maryland the Church had been established by law; and although the provision for ministerial support was, in most of the parishes, scanty, yet that Colony, at that time, offered a more inviting home to the Clergy than was found in any other.

On removing to Maryland, he was presented by the Governor to St. George's Parish, then in Baltimore, now Harford, County; the church of which was then, as now, called Spesutia Church, as its neighbourhood name. In the taking up of land in that region, on the Bay shore, Colonel Utie

was the earliest pioneer, and his place of settlement he called *Spes Utie;* and from that the name extended over what afterwards became St. George's Parish.

The first church had been erected as early as 1683. It was a small building, adapted to the necessities of the few and scattered settlers on the shores of the Chesapeake Bay, and various creeks and rivers in that region. But now the population had so far increased and extended that a new church was needed, and on Dr. Evans' taking charge of the parish, the work of building one was commenced at once. Like some other parts of the Province, at this time, this parish was inhabited by members of the Church of England only; and the congregation, for that day, was large. A gentleman of the parish at once gave two acres as a site for the new church; and a building, though of wood, yet of much more spacious dimensions than the former, went up; and the spot was, and is, one of surpassing beauty. On every alternate Sabbath, Dr. Evans officiated in the church of the adjoining parish, distant more than twenty miles, the intervening way being through an almost unbroken wilderness.

But he was not long spared in his new field of labour; for in 1721 he was called to his rest. "Wishing," says the Rev. Dr. Ethan Allen, in a letter dated March 8, 1758, "some few months since, to ascertain, if I could, the time of his death, I made it my business to examine the Records of the County in charge of the Register of Wills, and I found his will there. It was made on the 25th of May, 1721; and was proved in Court on the 10th of November following. As wills are usually here proved as soon as may be after one's decease, I infer that his death occurred in the month of October. And from the date at which the will was made, I think his health had failed him early in the year; that, thus forewarned, he proceeded to set his house in order.

"In that will he says,—'First, I commend my soul unto Almighty God that gave it, hoping, by the merits of my blessed Saviour, to have remission for all the errors and sins of this mortal life. My body I recommend to the earth, to be interred at the North end of the altar table in St. George's Church, in such decent order and manner as my executors shall see fit, and my Funeral Sermon to be preached by the Rev. Mr. Ross,* minister of Newcastle, for which I will and bequeath him two guineas.'

* The Rev. George Ross was sent by the Venerable Society, a Missionary to Newcastle, in Pennsylvania., (now Delaware,) in 1705. After having been about three years in this Mission, either on account of the unhealthiness of the climate, or the little "encouragement" he received, with both of which he was dissatisfied, he left Newcastle, and went to Chester, from which place another Missionary had withdrawn. In consequence of this, the Society suspended the payment of his stipend; but he returned shortly after to England, and having successfully vindicated his conduct before the Society, was restored to his charge. On his voyage back to America, he was taken prisoner by a French man-of-war, (February 9, 1711,) and carried into Brest, stripped of all his clothes, and treated in the most inhuman manner. He was ultimately released, and returned to Chester; but not long after, by direction of the Society, resumed the Mission at Newcastle. In 1717, he was invited by Colonel Keith, Governor of Pennsylvania, to accompany him on a tour through the Counties of Kent and Sussex, and in the course of a single week, while on this tour, he baptized a hundred and two persons. He remained at Newcastle during the rest of his life. The following is from the Abstract of the Venerable Society's Report for the year 1754-55:—"The Rev. Mr. George Ross, the Society s Missionary at Newcastle, in his letter of October 13, 1752, wrote to the Secretary that, as he was then upon the verge of extreme old age, in the forty-third year of his Mission, and the seventy-third of his life, and was exercised with those maladies which are incident to those years, that letter might happen to be his last address to the Society; and therefore he embraced that opportunity of transmitting his most hearty acknowledgments for their innumerable favours conferred upon him in the course of his Mission, begging pardon for his oversights and failings, and blessing

"His will shows that he left a widow, *Alice*, and an only daughter and child, who had married in England the Rev. Mr. Lloyd, and that she had children. His real estate, which consisted of two tracts of land in Philadelphia, one of six hundred, the other of nine hundred, acres, he directed to be sold, and the amount to be remitted to the Rev. Mr. Lloyd in England. He left a legacy to his eldest grandson. On the settlement of his estate, the personal part of it amounted to £261 18*s.* 10*d.* It is probable that the widow returned to her daughter."

GEORGE KEITH.*

1702—1704.

George Keith was born at Aberdeen, Scotland, in the year 1638, and was educated at the University in his native city, He was originally connected with the Kirk of Scotland, but, soon after taking the degree of Master of Arts, he joined the Quakers, and, in 1674, we find him engaged in defending their tenets against the Baptists, in London. In 1675, he and his associate, Robert Barclay, held a dispute at Aberdeen with some of the students in the University, which is said to have resulted in the conversion to Quakerism of several other students who listened to it. In 1677, he accompanied William Penn, Robert Barclay, and some others, to Holland, with a view to visit, encourage, and assist their brethren in that country.

In 1682, Keith came to America, and settled in East Jersey, where, for a while, he held the office of Surveyor General. He seems to have visited New England as early as 1688; for he thus commenced his "Solemn Call and warning from the Lord to the people of New England to repent:"—

"The burden of the word of the Lord that came unto me, on the 21st day of the fourth month, 1688, in the town of Boston, in New England, to declare it unto Boston and its inhabitants, and to the inhabitants of New England," &c.

A copy of this he posted in the most public place in the town, and followed it by a Letter addressed to "James Allen, Joshua Moody, Samuel Willard, Cotton Mather, *called* preachers in Boston;" in which he charged them with preaching false doctrine, and challenged them to public disputation. To this letter they returned the following answer:"—

God for what services he, through His grace, had been enabled to perform in the propagation of the Christian faith, according to the worship of the Church of England. And it hath lately pleased God to call to Himself this worthy servant to receive the reward of his pious labours: which great loss to the Church of Newcastle the Society will endeavour to supply, by another worthy Missionary."

In 1739, Mr. Æneas Ross, son of the Rev. George Ross, went to England for Holy Orders, being recommended by many of the people of Newcastle. He was appointed to the charge of the congregations of Oxford and Whitemarsh; and in 1744, he writes to the Society that he "lives on friendly terms with the Dissenters, and hopes in time to see many of them conform." In 1757, he was transferred to the Mission at Newcastle, then recently vacated by the death of Mr. Cleveland. His name appears on the Society's Reports, in connection with this Mission, until about the close of the Revolution.

Another son of the Rev. George Ross, who bore his father's name, was a distinguished statesman, and one of the Signers of the Declaration of Independence.

* Proud's History of Pennsylvania, I.—Allen's Biographical Dictionary.—Rose's New General Biographical Dictionary.—Churchman's Magazine, 1826.—Hawkins' Mission of the Church of England.—Bancroft's History of the United States, VIII.—Wagstaff's History of the Friends.—Hist. Coll. Prot. Epis. Ch., I.

"Having received a blasphemous and heretical paper, subscribed by one George Keith, our answer to it and him is, if he desires conference to instruct *us*, let him give us his arguments in writing, as well as his assertions; if to inform *himself*, let him write his doubts; if to cavil and disturb the peace of our churches, (which we have cause to suspect,) we have neither list nor leisure to attend his motions; if he would have a public audience, let him print; if a private discourse, though he may know where we dwell, yet we forget not what the Apostle John saith, Epist. 2d, 10th verse." *

To this Keith replied in another Letter, still more severe than the first; and, as if the present controversy were not sufficient, he makes a most furious attack on two books which had been published some years before,—Increase Mather's Essay on the Recording of Illustrious Providences, and Morton's New England's Memorial.

In 1689, he removed to Philadelphia, on the invitation of some wealthy families, to superintend the education of their children; and he discharged his duties here to the good acceptance of his employers. About this time he imbibed the notion of the transmigration of souls, and was supposed to have been partly the author of a work, which appeared anonymously, on that subject. In 1690, he travelled, as a Quaker preacher, into New England; † and by his extraordinary zeal, unqualified, as it would seem, with any admixture of charity, he rendered himself offensive even to many of his own friends. On his return to Philadelphia from this tour, his brethren there seem to have become obnoxious to him, and he proposed and urged some stricter regulations in respect to the discipline of the Society. As his suggestions did not meet with a ready response, he waxed captious and turbulent, and finally charged some of the most approved ministers of the Society with preaching false doctrine. He made bitter complaints also against some of the members, who were in the magistracy, for their having executed the penal laws against malefactors, alleging that it was inconsistent with their religious profession; in short, he maintained that he, and such as joined with him, were the only true Quakers, and that all the rest were apostates. He was prosecuted and fined for slandering the Deputy Governor, (Lloyd,) and the magistrates; but the fine was never exacted. So violent was the controversy that, on the 20th of April, 1692, a Declaration was drawn up against him, at a meeting of the Ministers of the Society in Philadelphia, wherein he was publicly disowned, and his conduct denounced. This Declaration was confirmed at the next General Yearly Meeting, held at Burlington, on the 7th of July following. He drew off a large number of people with him,—some of them persons of respectability and influence,—and set up separate meetings in various places. The Secession called themselves *Christian Quakers* or *Friends*, but by others they were generally called *Keithites*.

In 1694, Keith appealed to the Yearly Meeting of the Society, in London, against the exscinding act of the Quakers of Pennsylvania—he appeared in person to defend his own cause, but found himself confronted by various individuals belonging to the Province. He manifested so much passion on the occasion, that it soon became apparent that reconciliation was hope-

* "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

† So say several authorities; but I have some reason to believe that this was the visit, already referred to, in 1688.

less, and his rejection was therefore finally confirmed. From this time he denounced the Quakers in general, with both the tongue and the pen, with unsparing severity. In 1696, he held meetings at Turner's Hall, London, charging his former brethren with gross heterodoxy, and challenging them to meet him in that place, and defend themselves; but they refused to attend, and published the reasons of their refusal.

In 1700, he formally joined the Church of England, and was ordained by the Bishop of London. As he had, previously to this, been very free in his animadversions upon a National Church, and its Clergy, some person, shortly after his change of ecclesiastical connection, published a selection from his printed works, entitled "Mr. George Keith's Account of a National Church and Clergy, humbly presented to the Bishop of London." It concluded with the words of the Apostle,—"If I build again the things which I destroyed, I make myself a transgressor."

Having preached in various places in England, which were designated by the Bishops, he came to this country in 1702, as the first Missionary to America of the Society for Propagating the Gospel in Foreign Parts, which allowed him two hundred pounds sterling a year. He left England, on the 24th of April, and arrived at Boston in the early part of June following, having been accompanied by Governor Dudley, of Massachusetts, Governor Morris, of New Jersey, and the Rev. John Talbot, who afterwards became associated with him in his Mission. He was induced by Colonel Morris to remain at Boston, before setting forth on his missionary journey, to attend the Commencement at Cambridge; but he says, "The good man (Col. M.) was met with very little University breeding, and with less learning, but he was most distressed with the theses which were there maintained of predestination and immutable decrees, to which he drew up a long answer in Latin." After the Commencement, he began his travels Westward, in company with his fellow labourer Talbot, and performed his Mission in about two years. He travelled and preached in all the Governments belonging to the Crown of England, between Piscataqua River and North Carolina, extending through a distance of more than eight hundred miles. His labours were most abundant in Pennsylvania, in New York, and on Long Island; and he made several attempts to address his former brethren, the Quakers, but they were little disposed to listen to him.

In 1704, having completed his Mission, he returned to England; and about the same time, (April 7, 1704,) his fellow labourer, Mr. Talbot, in writing to the Secretary of the Propagation Society, thus testifies his appreciation of Mr. Keith's character and services:—

"Mr. Keith has fought the good fight, finished his race, bravely defended the faith, done the Church of Christ true and laudable service, which I trust will be regarded here and rewarded hereafter. I may say, he has done more for the Church than any, yea than all, that have been before him. He came out worthy of his Mission and of the Gospel of Christ. Taking nothing of the Heathen that he came to proselyte,—besides his ordinary or rather extraordinary travels, his preaching excellent sermons upon all occasions, his disputes with all sorts of Heathens and Heretics, (who superabound in these parts—Africa has not more monsters than America)—he has written or printed ten or a dozen books and sermons, much at his own charge, and distributed them freely, which are all excellent in their kind, and have done good service all along shore. Now, since friends must part, I pray God show some token upon him for good, that he may arrive safe in England, where he would be, that all his adversaries may see it, and be ashamed of their impious omens," &c.

After his return to England, in 1704, he published an account of his Mission, which would indicate that he had been both very laborious and very successful. He now became Vicar of the Parish of Edburton in Sussex, with a benefice of one hundred and twenty pounds. Here he remained till his death which occurred in or about the year 1715.

The following is a list of his publications:—Immediate Revelation not ceased, 1668. Vindication from the Forgeries and Abuses of T. Hick and W. Kiffin, 1674. The way to the City of God, 1678. The true Christ owned as He is true God and perfect man, containing an Answer to a pamphlet having this title,—'The Quaker's Creed concerning the man Christ Jesus,' 1679. Solemn Call and Warning from the Lord to the people of New England to repent, 1688. The Presbyterian and Independent Churches in New England brought to the test, 1689. This was answered the next year by the Boston Ministers in their "Protestant Religion maintained," and a Reply was made to it under the title,—The Pretended Antidote proved Poison, 1690. A Refutation of three Opposers of Truth—viz., Pardon Tillinghast, B. Keech, and Cotton Mather, 1690. A Serious Appeal to all the more sober, impartial and judicious people of New England, (in answer to Cotton Mather,) 1692. Account of his Trial in Philadelphia for writing the "Plea of the Innocent," 1692. A Challenge to Caleb Pusey and a Check to his lies and forgeries, 1692. Account of the Great Division amongst the Quakers in Pennsylvania, 1692. A Testimony against that false and absurd opinion which some hold—viz, that all true Believers and Saints, immediately after the Bodily Death, attain to all the Resurrection they expect. Some Reasons and Causes of the late Separation among the Quakers in Philadelphia, 1692. More Divisions, 1693. Against Samuel Jennings, 1694. Truth advanced in the Correction of many gross and hurtful Errors: with a Chronological Treatise of the several Ages of the World, 1694. The Pretended Yearly Meeting of the Quakers, their nameless Bull of Excommunication given forth against George Keith, &c., With an Answer, 1695. Explications of divers passages contained in G. K.'s former books, 1697. A short Christian Catechism, 1698. The Arguments of the Quakers, more particularly of G. Whitehead, W. Penn, R. Barclay, T. Gratton, G. Fox, and H. Norton, and my own, against Baptism and the Supper, examined and refuted, 1698. The Narrative of Proceedings at Turner's Hall, 1698. A Plain Discovery of many Gross Cheats in pamphlets by the Quakers, 1699. Account of his Travels, 1699. The Deism of William Penn and his brethren, destructive of the Christian Religion, 1699. Reply to Thomas Upsher's pretended Answer to the printed account of an Occasional Conference between George Keith and Thomas Upsher at Colchester, 1700. Account of a National Church and the Clergy, 1700. Reasons for renouncing Quakerism, 1700. [Of the works which he published during his second period of sojourn in this country, including the years 1702, 1703, 1704, he gives the following list:—1. My Sermon I preached at Boston on Ephes. ii. 20, printed there. 2. My printed Sheet in a Letter to Mr. Samuel Willard, a Preacher in Boston. 3. My Reply to Mr. Increase Mather's printed Remarks against the first Rules I gave in my Sermon on Ephes. ii. 20. 4. My Answer to Mr. Samuel Willard's Reply to my printed Sheet. 5. My

Answer to Caleb Pusey, Quaker, his Book against me, which he abusively called *Proteus Ecclesiasticus*. 6. The Account of the Blasphemous notions of William Davis, who, after he left the Quakers, set up for a sect-maker. 7. My answer to a second Book of Caleb Pusey against me. 8. My Sermon preached at New York on Acts ii. 41, 42. 9. My Sermon preached at New York on I. Cor. xii. 13. 10. My Sermon preached at Annapolis in Maryland, on I. Thess. i. 5.] Account of the Quaker's Politics, 1705. The Magic of Quakerism, 1705. Journal of Travels from New Hampshire to Caratuck, 1706. New Theory of the Longitude, 1709.

Robert Proud, himself a member of the Society of Friends, in his History of Pennsylvania, written between the years 1776 and 1780, and published in 1797, characterizes George Keith as follows:—

"He was a man of quick, natural parts, and considerable literary abilities; acute in argument, and very ready and able in logical disputations and nice distinctions, on theological subjects; but said to be of a brittle temper, and overbearing disposition of mind; not sufficiently tempered and qualified with that Christian disposition and charity, which give command over the human passions,—the distinguishing characteristic of true Christianity; of which he himself had not only made high profession, but also, in his younger years, as appears by his writing, had a good understanding."

Bishop Burnet, in his History of the Church, (Vol. ii.) writes thus concerning Keith:—

"The Quakers have had a great breach made among them by one George Keith, a Scotchman, with whom I had my education at Aberdeen; he had been thirty-six years among them; he was esteemed the most learned man that ever was in that sect; he was well versed both in the Oriental tongues, in Philosophy, and Mathematics. After he had been above thirty years in high esteem among them, he was sent to Pennsylvania to have the chief direction of the education of their youth. In those parts, he said he first discovered that which had been always denied to him, or so disguised that he did not suspect it; but being far out of reach, and in a place where they were masters, they spoke out their mind plainer, and it appeared to him that they were Deists, and that they turned the whole doctrine of the Christian Religion into allegories; chiefly those which relate to the death and resurrection of Christ, and the reconciliation of sinners to God by virtue of his Cross; he, being a true Christian, set himself with great zeal against this, upon which they grew weary of him, and sent him back to England. At his return, he set himself to read many of their books, and then he discovered the mystery which was so hid from him that he had not observed it. Upon this, he opened a new meeting, and, by a printed summons, he called the whole party to come and see the proof that he had to offer, to convince them of their errors. Few Quakers came to his meetings, but great multitudes of other people flocked about him; he brought the Quakers' books with him, and read such passages out of them as convinced his hearers that he had not charged them falsely; he continued these meetings, being still in outward appearance a Quaker, for some years, till, having prevailed as far as he saw any probability of success, he laid aside their exterior, and was reconciled to the Church, and is now in Holy Orders among us, and likely to do good service in undeceiving and reclaiming some of those misled enthusiasts."

This paragraph of the Bishop was answered by Alexander Arscott, a writer of note among the Friends, in the Appendix to his "Serious Considerations, &c.;" in which, after having denied, and as he believed, disproved, most of the above statements, he writes as follows:—

"The Bishop has told us, after a long detail of his performances, that he is now (in the year 1700) in Holy Orders amongst us, and likely to do good service in undeceiving and reclaiming some of those misled enthusiasts. But what if it should appear, after all, that he deeply repented of what he had done? I shall relate what has come to my knowledge, and leave the reader to judge of the truth of it. The fact, as related, is this—that one Richard Hayler, of Sussex, made a visit to George Keith on his death-bed, which visit was kindly taken by him; and, among other things that passed, George Keith expressed himself in these words: 'I wish I had died when I was a Quaker, for then I am sure it would have been well with my soul.' This I have from a person now living, of unquestioned reputation, who had it from the widow of the said Richard Hayler, and her sister, both since deceased, but persons of unblemished

characters. I hope, therefore, I may be excused, in this one instance, at a time when George Keith's performances against the Quakers are so much magnified by the Bishop of London's defender, as well as Dr. Burnet, in letting the world know that there is reason to believe that this conduct of George Keith at last became his burden, and that he himself did not approve of it."

JOHN TALBOT.*

1702—1727.

John Talbot came to America as Chaplain on board the ship Centurion, which sailed from England on the 24th of April, 1702, and arrived at Boston on the 11th of June following. Among his fellow-passengers were Colonel Dudley, Governor of Massachusetts,—Colonel Morris,—Governor of New Jersey, and George Keith, who had formerly been in this country as a Quaker preacher, but was now returning, after an absence of about eight years, as a Missionary of the Society for Propagating the Gospel in Foreign Parts. He became so much interested in Keith, and especially in the object of his Mission, that he proposed to him to become a companion of his travels, and a sharer of his labours; and Keith, being no less favourably impressed in regard to *him*, resolved at once to put things in train for the accomplishment of his wish. He, accordingly, by the first opportunity, wrote to the Secretary of the Society, recommending that Mr. Talbot, "known to several worthy persons to be of good ability and fame," should be appointed his "associate and assistant in the service of the Gospel in America, and that he be allowed some honest competency to bear his charges." The application was successful; and Mr. Talbot was appointed on the 18th of September, 1702.

It would seem that Mr. Talbot had commenced his travels with Mr. Keith before he actually received his appointment as the Society's Missionary; for the following letter, addressed to Mr. Richard Gillingham, giving an account of quite an extended course of labour, was written within little more than two months from the date of his appointment:—

"New York, 24th Nov., 1702.

"My dear Friend: I take all opportunities to let you know that I live, and shall be glad to hear as much of you. Friend Keith and I have been above five hundred miles together, visiting the churches in these parts of America, viz:—New England, New Hampshire, New Bristol, New London, New York, and the New Jerseys, as far as Philadelphia. We preached in all churches where we came, and in several Dissenters' meetings, such as owned the Church of England to be their Mother Church, and were willing to communicate with her, and to submit to her Bishops, if they had opportunity. I have baptized several persons, whom Mr. Keith has brought over from Quakerism; and, indeed, in all places where we come, we find a great ripeness and inclination amongst all sorts of people to embrace the Gospel; even the Indians themselves have promised obedience to the faith, as appears by a conference that my Lord Cornbury, the Governor here, has had with them at Albany. Five of their Sachems, or Kings, told him they were glad to hear that the sun shined in England again since King William's death. They did admire at first what was come to us, that we should have a squaw sachem—viz: a woman King; but they hoped she would be a good mother, and send them some to teach them religion, and establish traffic amongst

* Documentary History of New York, III.—Hist. Coll. Prot. Epis. Ch. I.—Hawks' Eccl. Cont., II.—Dorr's Hist. Christ. Ch. Phil.—Hawkins' Miss. Ch. Eng.

them, that they might be able to purchase a coat, and not go to church in bear skins; and so they send our Queen a present —ten beaver skins to make her fine, and one fur muff to keep her warm. After many presents and compliments, they signed the treaty, and made the covenant so sure that they said thunder and lightning should not break it on their part, if we did not do as the Lord Bellamont did, throw it into the sea.

"The Papists have been zealous and diligent to send priests and Jesuits to convert these Indians to their superstitions. 'Tis wonderfully acted, ventured and suffered upon that design; they have indeed become all things, and even turned Indians, as it were, to gain them, which I hope will provoke some of us to do our part for our holy faith and mother, the Church of England. One of their priests lived half a year in their wigwams, (that is, houses,) without a shirt; and when he petitioned my Lord Bellamont for a couple, he was not only denied, but banished; whereas one of ours, in discourse with my Lord of London, said,—'Who did his Lordship think would come hither that had a dozen shirts?' If I had their language, or wherewith to maintain an interpreter, it should be the first thing I should do to go amongst the thickest of them. Mr. Keith says, if he were younger, he would learn their language; and then I am sure he might convert them sooner than the heathen called Quakers. Indeed, he is the fittest man that ever came over for this province. He is a well-studied divine, a good philosopher and preacher, but above all, an excellent disputant, especially against the Quakers, who used to challenge all mankind formerly; now all the Friends (or enemies rather) are not able to answer one George Keith; he knows the depths of Satan within them, and all the doublings and windings of *the snake in the grass*. In short, he has become the best champion against all Dissenters that the Church ever had, and he set up such a light in their dark places that, by God's blessing, will not be put out. The Clergy here have had a sort of convocation, at the instance and charge of His Excellency Colonel Nicholson, Governor of Virginia. We were but seven in all; and a week together we sat considering of ways and means to propagate the Gospel, and to that end we have drawn up a scheme of the present state of the Church in these Provinces, which you shall see when I have time to transcribe it; and I shall desire you to send it afterwards to my good brother Kemble. We have great need of a Bishop here, to visit all the churches, to ordain some, to confirm others, and bless all.

"We pray for my good Lord of London; we cannot have better than he whilst he lives; therefore, in the mean time, we shall be very well content with a suffragan. Mr. Keith's Mission will be out about a year hence; by that time I hope to get some tokens for my good friends and benefactors. But as for myself, I am so well satisfied with a prospect of doing good, that I have no inclination to return for England; however, be so kind as to let me know how you do, which will be a comfort to me in the wilderness. You know all my friends; pray let them, especially my mother and my sister Hannah, know that I am well, God be praised. I should be glad to hear so much of them. I cannot write many letters, much less one, two or three times over, as when I had nothing else to do. I pray God bless you and all my friends! I desire the benefit of their prayers, though I cannot have that of their good company. I know you'll take all in good part that comes from Your old friend, JOHN TALBOT."

Mr. Talbot continued to be associated in his labours with Mr. Keith, as long as the latter remained in this country; and though they were travelling most of the time during this period, they seem to have regarded Philadelphia as the centre of their operations. When Mr. Keith returned to England, in August, 1704, Mr. Talbot determined to remain, and prosecute his evangelical labours, in this country. He continued to travel and preach in various places, and laboured particularly to induce the Quakers to abandon their system for the doctrines of the Church of England.

In 1705, he preached for some time in Albany, but would not consent to a permanent settlement. The same year, the people of Burlington, then the capital of West Jersey, and containing about two hundred families, presented their request to the Society that he might be allowed to settle among them; and the Society, with the sanction of the Bishop of London, having consented to this arrangement, Burlington henceforth became his home. But his labours were still spread over a wide field, and his zeal was such as to keep him awake to every call that might be made upon his services.

It was a favourite object with Mr. Talbot to secure a Suffragan Bishop for America; and in his letters to the Society he constantly urges this as absolutely essential to the rapid and healthful growth of the Church. So eager was he for the attainment of this object, that he undertook to be the bearer to England of a memorial to the Queen in relation to it. He was in England in 1706 and 1707, but had returned to this country before August, 1708, without, however, having even approached the accomplishment of the object of his tour. On his return, he seems to have landed at Boston, and to have preached at Marblehead, and afterwards, for a considerable time, on Rhode Island, Long Island, and Staten Island, whence he proceeded to Elizabethtown, Amboy, and finally to his own home, at Burlington. In noticing his return in one of his letters, he says,—"I am forced to turn itinerant again; for the care of all the churches from East to West Jersey is upon me; what is the worst, I can't confirm any, nor have I a Deacon to help me."

Though Mr. Talbot failed in his personal application to have a Bishop appointed for this country, he in no wise relaxed his efforts on the subject after his return; but in almost every letter that he addressed to the Society, he urges it upon them as a matter of paramount importance to the interests of the Church. In a letter dated June 30, 1709, he writes thus:—

"I am very glad to find, by the President's letter, that the members of the Honourable Society are convinced that a head is necessary to the body, but if he don't make haste, he will come too late. . . . . Is it not strange that so many islands should be inhabited with Protestants, so many provinces planted by them, so many hundred thousand souls born and bred up here in America; but of all the Kings, Princes, and Governors, all the Bishops and Archbishops, that have been since the Reformation, they never sent anybody here to propagate the Gospel,—I say to propagate it by imparting some spiritual gift by Ordination or Confirmation?"

In October, 1714, Mr. Talbot, disheartened by the want of support, and suffering not a little from ill health, asked leave of the Society to return to England. But the Society, instead of complying with his request, addressed a letter to him, (dated August 23, 1715,) informing him that serious complaints had been made to them concerning his behaviour. The truth was that his earnest appeals for the complete establishment of the Church of England in America, had awakened a suspicion that he was unfriendly to the Government; and Governor Hunter of New York had written to the Lords Commissioners of Trade and Plantations that "Mr. Talbot had incorporated the Jacobites in the Jerseys, under the name of a Church, in order to sanctify his sedition and insolence to the Government." Mr. Talbot unequivocally denied the charge, and the Church-wardens and Vestry of Burlington pronounced it a gross calumny.

He still continued, under great discouragement, to labour diligently in his own Mission, and to extend his care occasionally to distant churches. In 1718, he went to England, and for a short time received the interest on Archbishop Tenison's bequest of a thousand pounds, which was payable to some retired missionary, until a Bishop should be appointed for America. He was absent about four years, and returned in the autumn of 1722. Soon after his return, a report reached the Society that he had refused to take the oaths to the King, or to pray for him by name in the Liturgy;

and he was authoritatively informed that until he could clear himself of this charge, the payment of his salary would be suspended.

Mr. Talbot, in his last visit to England, had evidently given up all hope of ever seeing the Episcopate established in this country; a measure which, at one time, he had anticipated with so much confidence that, by direction of the Venerable Society, he had actually purchased a residence for a Bishop, in Burlington. Though the charge of Jacobinism, which was made against him as early as 1715, was utterly without foundation, it has been supposed that it might have suggested to him the idea of obtaining the Episcopate from the Jacobin Bishops of England. During his residence in England, at this time, he made the acquaintance of the Rev. Dr. Richard Welton, who had been deprived of the Rectorship of St. Mary's, Whitechapel, London, for his attachment to the Non-jurors.* Welton had been consecrated, in 1722, by Ralph Taylor, who had himself been consecrated by one of the Non-juring parties two years before; and Taylor and Welton together consecrated Talbot. For some time after Talbot's return to this country, the secret of his being in Episcopal Orders seems not to have been discovered; though it gradually leaked out, and he at length occasionally assumed the Episcopal dress, and administered the rite of Confirmation. He was discharged from the employment of the Venerable Society; and his course was so generally condemned as irregular, that he must have felt that his office was more of a burden than a comfort to himself, or a benefit to the Church. It is much more likely that, in taking this step, he was influenced by an honest desire to promote the interests of the Church to which he was so strongly attached, than by any considerations of personal ambition. Though the object for which he thus put at hazard his own reputation, failed, he seems to have retained, in a great measure, the confidence and good-will of a large portion of the Church, and especially of those to whom he had for many years ministered. He died in the year 1727.

Dr. Hawks pays him the following honourable tribute:—

"In the history of that Diocese (New Jersey) his character and deeds will find a conspicuous place; it is enough for our present purpose to remark that the Society never had, at least in our view, a more honest, fearless and laborious Missionary."

* Dr. Richard Welton came to this country not long after the return of Mr. Talbot, and, on the 27th of July, 1724, was invited to take charge of Christ Church, Philadelphia. He accepted the invitation, and entered immediately upon his duties. His anomalous relation to the Church, as a Non-juring Bishop, as it became known, occasioned disquietude, especially among the Clergy, and an order soon came from the authorities in England to Sir William Keith, the Governor of Pennsylvania, enclosing his Majesty's writ of privy seal, addressed to Welton, and commanding him, upon his allegiance, forthwith to return to Great Britain. He, accordingly, took leave of his charge in January, 1726, after a brief but very acceptable ministry, and sailed directly for Lisbon, where he died shortly after his arrival.

JACOB HENDERSON.

1710—1751.

FROM THE REV. ETHAN ALLEN, D. D.

BALTIMORE, March 23, 1858.

My dear Sir: Mr. Henderson, as having occupied, in his day, a prominent and official position in Maryland, has already been brought before the American public most gracefully and glowingly, by the Rev. Dr. Hawks, in his Ecclesiastical Contributions touching our State. But other documents than those to which he had access enable me to give a somewhat more connected narrative of his life; and I am happy to do it in compliance with your request.

JACOB HENDERSON was a native of Ireland. And the first mention of him which I find is in the papers of the Society for the Propagation of the Gospel. Having been admitted to Holy Orders by the Bishop of London, on the 5th of June, 1710, he was appointed to the Mission at Dover, Kent County, Delaware, and immediately came over and entered upon his work. He remained there, however, but a single year.

From the Documentary History of New York, and the Documents of its Colonial History, I learn that on the 13th of November, 1711, he was in New York, and was one of eight signers to a Memorial to the Bishop of London respecting the Church in Jamaica, Long Island; the others being the clergy of New York, New Jersey, and Philadelphia. He had not then given up his connection with the Mission in Delaware; for he signs his name as "Minister of Dover hundred." From a letter of Governor Hunter, written in February following, it appears that Mr. Henderson came to Burlington, and that the Rev. Mr. Talbot, being then about to visit England, engaged him to supply his place during his absence. But, on reaching New York, Mr. T. changed his mind and returned, and Mr. Henderson came on to the city with a view to cross the Atlantic. Here he espoused the side of the Rev. Mr. Vesey, the Rector of Trinity Church, in a difficulty which he had with the Governor about repairing Queen's Chapel,—the Chapel in the Fort. Mr. Henderson defined this act a schism; and the Governor called him "a Missionary with a new light." After his arrival in England, in June, 1712, Mr. Henderson made a sad statement of the condition of the Church of England, in New York and New Jersey, seriously implicating Governor Hunter. To this the Governor not only replied, but got a letter signed by nine clergymen, leaving out those of New York, Philadelphia, Burlington, Hempstead, and Jamaica, flatly contradicting Mr. Henderson's statements. But instead of affecting Mr. H. unfavourably in the estimation of the Society, it seems rather to have gained him credit with them.

In December, 1712, he had returned, having received, as we find from the Society's papers, an appointment to a Mission on the Patuxent River in Maryland, with an appropriation of twenty-five pounds sterling. This was the only appointment of the Society on the Western Shore of Maryland. One had indeed been made on the Eastern Shore, and but one

In 1704, the Rev. Alexander Adams had been inducted into the Stepney Parish in Somerset. At the end of ten years he found himself in circumstances requiring assistance, and on applying to the Society, he received it. (See his letter in Hawks, p. 133.) He lived long after he saw his four parishes become five, with four ministers in them besides himself. He died in 1769, in the sixty-fifth year of his Rectorship in Stepney Parish, and in the ninety-first year of his age, leaving numerous descendants.*

Under the Act of the General Assembly of Maryland, of 1692, the whole territory of the Province had been laid off into parishes, having their metes and bounds, so that it might be known, in respect to each resident, in what parish he was to pay his Church tax. The Patuxent neighbourhood, which was appointed as the field for Mr. Henderson's Mission, was South of the road now leading from Baltimore to Washington, about half way between these two places, on the Patuxent River. This was in Queen Anne Parish, in Prince George County, then under the charge of the Rev. Jonathan White,† and not more than from ten to fourteen miles from his parish church. But as it did not interfere with his right to the taxes of the neighbourhood, he does not appear to have made any objection.

Soon after Mr. Henderson reached the field of his Mission, I learn from the Family Records that he married Mrs. Mary Duval. She was the widow and third wife of Mr. Mareen Duval, who died in 1694, of whose descendants, by a former wife, was the late Hon. Gabriel Duval, one of the former Judges of the Supreme Court of the United States. I should not wonder if Mr. Henderson had met with Mrs. Duval at that then centre of attraction, Annapolis,—not far distant from his Dover Mission, and less distant East from her residence, and that her fascinations had induced him to go to England, as he did, and get his Mission changed: certain it is that his Mission included her estate. Her late husband had left her a life estate in a large, rich and beautiful tract of land on which his residence was; and here she lived. The neighbourhood on the North was settled by the Ridgelys, Snowdens, and others,—all rich planters, who had emigrated from Wales, and were no doubt desirous to have Mr. Henderson's ministerial services.

Early in 1713, as I find it stated in the Records of the parish, Mr. and Mrs. Henderson built a chapel, not far from their residence, on their own land, long known by the name of Henderson's Chapel. It was of wood, and occupied the spot where Holy Trinity Church now stands. Their estate was and still is known as Belair. It subsequently passed into the hands of Governor Ogle, by whose descendants it is still occupied, as the rest of Mr. Duval's lands in that neighborhood are by *his* descendants.

* Mr. ADAMS had a son, ALEXANDER ADAMS, Jr., who was licensed for the Province of Maryland, by the Bishop of London, December, 21, 1748, and was, for some years, the incumbent of St. James' Parish, Ann Arundel County, where he died October 20, 1767, leaving a widow and children.

† JONATHAN WHITE was in the Province of Maryland in the year 1700. He is mentioned in connection with Dr. Bray's Visitation, in that year, as having occasioned much scandal on his passage from England, for which he made a penitential acknowledgment. In the same year he became the incumbent of William and Mary Parish, Charles County, where he continued till 1708, when he took charge of Queen Anne Parish in Prince George, and remained there till 1717, and whether at that time he died or removed is not ascertained.

In the latter part of the same year, as shown in the Records of St. Anne's, Annapolis, that parish having become vacant, the Vestry applied to Mr. Henderson for his services. To this he consented,—the distance from his residence being not more than eighteen or twenty miles,—and continued to officiate as Rector there for a year.

During his connection with Annapolis, the Parish Records show that he took a pew for his family in the parish church,—doubtless for their accommodation when he was not officiating in his own chapel; and this he continued to do year after year.

In 1716, Dr. Robinson, then Bishop of London, having jurisdiction over the Church of England in the Colonies, appointed Mr. Henderson to be his Commissary on the Western Shore of Maryland, and the Rev. Christopher Wilkinson his Commissary on the Eastern Shore. Mr. Wilkinson had become the incumbent of St. Paul's Parish, Queen Anne County, in 1713. So that, on his appointment as Commissary, he had been Rector of that parish only about three years. His character is well and faithfully drawn by Dr. Hawks. He continued in his parish in Talbot sixteen years, and died April 15, 1729. He left behind him a wife, Sybella; two sons,—Christopher and Thomas, and a daughter, Ann. I find no further mention of his family.

Mr. Commissary Henderson's first visitation, as is shown by Dr. Hawks, was held at Annapolis, at which there were present twelve clergymen, besides himself, from thirteen parishes. As Mr. H. was not the incumbent of a parish, one of the twelve must have been Rector of two parishes. There were then, as I may state here, eighteen parishes on the Western Shore, and at least that number of clergymen. I have the names of thirteen of them. Dr. Hawks states (p. 157) that the Clergy present were severally called upon for their Letters of Orders and Licenses from the Bishop of London. This was asserting an official consequence, which produced a very serious difficulty, and led to an appeal to the Bishop, who found it necessary to interfere in the matter. It was, however, finally settled, and in such a manner as to produce entire satisfaction on the part of the Clergy towards the Commissary.

Dr. Hawks, however, surmises that the dispute produced an alienation between Governor Hart and Mr. Henderson, which was not so soon or so easily healed. But I think it could not have been very serious; for in December, 1717, the parish in which Mr. Henderson resided,—Queen Anne's, becoming vacant by the death or resignation of the incumbent, the Rev. Mr. White,—on the 10th of March following, the Governor gave it to Mr. Henderson. The income of the parish at that time was about a thousand dollars *per annum*. Up to this date, he had been living on his own plantation, sustaining himself, and, with the exception of the year he spent in Annapolis, had officiated in the chapel which he had himself built. This may show us something of the condition in which he had placed himself by his marriage. His chapel, henceforward, became in fact the chapel of the parish, and his services were divided between it and the parish church. Governor Hart died in 1719.

In the regular performance of his parochial labours, the Parish Records furnish us with nothing calling for special notice.

His Commissariate was not of very long duration; for, in 1723, the Bishop of London, Dr. Robinson, died; and with his death the commissions of both the Commissaries ceased; and his successor, Dr. Gibson, did not see fit to renew them. Mr. Henderson's public services thus were no longer called for, and he devoted himself exclusively to his parish.

In 1729, however, the existing difficulties in the Colony, which had grown up in relation to the parochial incomes, made it necessary, in order to vindicate the rights of the Clergy, for Mr. Henderson to visit England. In accomplishing the object of his mission, as Dr. Hawks shows he did effectually, though not without great difficulty, he was absent eighteen months. During his absence, as the Records show, the duties of the parish were performed by the neighbouring clergy. And this indeed they might well do; as it was their own cause, in common with the rest of their order, which he had undertaken.

When he returned, Mr. Henderson had received from Bishop Gibson the appointment of Commissary for the entire Colony. He was most cordially welcomed back by the Clergy, but not by the Laity, who were bitterly opposed to him. One of the fraternity had the imprudence to attack him rather roughly, but the sequel showed that he gained no laurels by it. (See Dr. Hawks, pp. 204,05).

His first official act, after his return, was to hold Conventions of the Clergy, on both the Eastern and Western Shores. At these meetings, the Clergy generally were in attendance. He charged them, with many earnest exhortations, to holiness of life, and gave them much excellent advice. (Dr. H., p. 207.) One subject engaged his special attention, and caused him no little trouble, namely,—clerical discipline. There were a few cases of profligacy among the Clergy, which called for his interference, and in these he was not entirely unsuccessful. The Parish Records, which I have examined, show one case in which the incumbent of the parish was expelled from it; and another in which the incumbent was made to employ the neighbouring clergy to officiate in his place, he paying them therefor out of his own parish income.

But, in other cases, he met with so much difficulty (Dr. H., p. 222) in effectively exercising his authority, that, at length, in 1734, being quite worn out, he relinquished his office, and the Bishop of London ceased to have a representative in the Colony.

On the 19th of January, 1735, Mrs. Henderson died, leaving no child. She was buried under the chancel, in the chapel which she had no doubt mainly contributed to build, and a marble slab was placed over her grave, with this inscription—"Sacred to the memory of Mary, wife of the Rev. Jacob Henderson, who died in 1735." In the rebuilding of the chapel in 1827, the slab was removed from its former position, and placed conspicuously in the wall on the East side of the building, which is of brick.

The next year after Mrs. Henderson's death, Mr. Henderson proposed to give them the chapel,—having shingled it anew, and also two hundred acres of land for a glebe. But, on applying to the General Assembly to confirm the gift, a difficulty presented itself, which prevented the passing of such a law. What the difficulty was is not stated; but it is presumed that, as Mrs. Henderson had only a life estate in the land, it could not be

taken away from the legal heirs. The matter, however, was finally so arranged that he gave the chapel to the Vestry, and along with it five acres of land. Up to this time the chapel had been his own private property. That chapel, or rather the one that succeeded, is the parish church of a new parish, called Holy Trinity; and an excellent brick parsonage stands on the land thus given.

On the 6th of July, 1737, Governor Ogle, between whom and Mr. Henderson there was the utmost harmony, granted him leave of absence from the Province for eighteen months, with a view to his visiting England again; his place in the parish being meanwhile supplied by his neighbour, the Rev. William Brogden. During this visit, he was elected a member of the Society for the Propagation of the Gospel, and he was the first person ever elected from the Colonies. He took a warm interest in the affairs of this Society. He obtained donations for it in his own parish, as well as in other parishes, after his return, besides making liberal contributions to it himself. In May, 1739, he was again at home.

In the following years, I find nothing on the Records worthy of notice. He was engaged quietly in the duties of his parish, and seems to have attracted very little public observation. But in August, 1748, he again obtained a license from Governor Ogle for another absence from his parish for eighteen months; and this, it is stated, was that he might go to Europe to settle his affairs there. He accordingly went, and in April, 1750, had returned to his parish.

But it was not long after this that he was called to take his final departure. He died August 27, 1751, in the thirty-fourth year of his ministry in this parish, and in the forty-fifth year after his ordination, having survived his wife sixteen years. He was at least sixty-five years old at his death,—probably much more,—for the Maryland Gazette, of that date, in noticing his death, calls him "the venerable and aged Jacob Henderson."

He is said to have bequeathed all his property to the Society for the Propagation of the Gospel. Though I have not seen his will, I find in the Society's papers, upwards of five thousand dollars acknowledged, as having been recovered from his estate.

I have thus given you a pretty full outline of Mr. Henderson's life, referring also to the authorities whence the material has been obtained. I will only add that, from Parish Records which I have consulted, I find evidence of his having been prompt and energetic in his movements, highly esteemed by the Clergy, and often appealed to by Vestries, who must have placed great confidence in both his integrity and judgment.

Most truly and faithfully your friend,

ETHAN ALLEN.

ALEXANDER GARDEN.*

1719—1756.

Alexander Garden was born in Scotland, about the year 1685. He was educated in his native country, and became a clergyman of the Established Church of England. He came to America in 1719, and, shortly after his arrival, was elected Rector of St. Paul's Parish, Charlestown, S. C. He also held the office of Commissary, under the Bishop of London ;—an office which had been vacated, some time before, by the death of the Rev. Gideon Johnstone.†

Mr. Commissary Garden, in consequence of the increase of the Episcopal Church in the Province, deemed it necessary, after some years, to hold Annual Visitations of the Clergy. They were convened, for the first time, on the 20th of October, 1731, when they exhibited to the Commissary their Letters of Orders and License to perform the ministerial office in the Province. These Visitations were continued till 1748, when the Commissary resigned his office. The clerical convocations were still continued ; but they were henceforth called "Annual Meetings of the Clergy."

In 1735, Mr. Garden's health, owing to his various and arduous labours, had become so much impaired that he found it necessary to devote some time to relaxation ; and he availed himself of the opportunity to make a visit to the Northern Provinces. During his absence, the church was supplied by the clergy of the neighbouring parishes. As the parochial duties of St. Philip's had now become too much for one man to perform, the Assembly, on the 29th of May, 1736, made an appropriation for the support of an Assistant to Mr. Garden, requiring that he should be in Priest's Orders, and produce satisfactory testimonials of his ordination by a Bishop of the Church of England. The Rev. William Orr ‡ was, accordingly, sent

* Ramsay's History of South Carolina, II.—Dalcho's Church of South Carolina.—Hawkins' Miss. Ch. Eng.

† Gideon Johnstone, the son of a worthy clergyman in Ireland, was recommended by the Archbishop of Dublin, the Bishop of Killaloe, and the Bishop of Elphin, his Diocesan, to the Bishop of London, in 1707, as a suitable person to succeed to the office of Commissary in South Carolina. The Bishop, being satisfied with his character and attainments, appointed him, and he immediately crossed the ocean to enter upon the duties of his office. After a tedious passage, he arrived off the coast, and was stranded on a sand bank, where, for several days, he was in imminent peril, and near starvation; but was at length taken off by a canoe. He seems to have found a different state of things from what he had anticipated; for he says in a letter to the Bishop of Salisbury, (Burnet,) "I never repented so much of anything, my sins only excepted, as my coming to this place." But he was received by the inhabitants with great kindness, and was immediately elected Rector of St. Philip's Parish. He seems to have been an invalid during the greater part of his residence in Carolina, and to have suffered especially from severe fits of the gout; but he was very faithful in the discharge of his duties, and exerted an important influence in healing divisions in both Church and State. In 1712, his health was so much impaired that he found it necessary to make a voyage to England, and he was absent about eighteen months. He returned with an addition of fifty pounds sterling to his salary; but he did not live long to enjoy it. On the occasion of the Hon. Charles Craven, Governor of the Province, embarking for England, in April, 1716, Commissary Johnstone, with thirty others, went on board the ship to take leave of him; and, as they were returning, a sudden squall upset their vessel, and the Commissary, being infirm and unable to exert himself, was drowned in the hold of the vessel. His body was carried to Charlestown, and buried with every expression of respect and sorrow.

‡ William Orr was a native of England. He was ordained by Dr. Gibson, Bishop of London, Deacon, September 19, and Priest, September 29, 1736. In consequence of an application from the Vestry of St. Philip's Church, Charlestown, S. C., he was licensed to perform Divine service in the Province of South Carolina. On his arrival, he officiated in St. Philip's from January 20, 1737, until the 15th of March following; when he was elected Assistant to the

out from London, and was unanimously elected Assistant Rector of the Parish.

During Whitefield's visit to Charlestown, in 1740, Mr. Garden felt himself called upon to notice what he deemed the great irregularities of that splendid itinerant, as an accredited minister of the Church of England. He cited him before the Ecclesiastical Court "to answer to certain articles or interrogatories, which were to be objected and ministered to him concerning the mere health of his soul, and the reformation and correction of his manners and excesses; and chiefly for omitting to use the form of prayer prescribed in the Communion Book." Whitefield appeared in Court on the day appointed, but protested against the admission of any articles against him, on the ground that the Court had no authority to proceed in the cause, and asked for time to present his objections. This request being complied with, Whitefield, at the next meeting of the Court, tendered exceptions in writing "in recusation of the Judge;" and, at the same time, proposed to refer the grounds of his "recusation" to four indifferent arbitrators, three of whom were to be chosen by the said Alexander Garden. The relevancy of the exceptions having been argued, the Court unanimously decreed "that the exceptions be repelled." From this decision Whitefield appealed to the Lords Commissioners, appointed by the King, for receiving and hearing appeals in spiritual causes. This was granted; and a year and a day allowed for prosecuting the appeal and hearing the result. As no prohibition from further proceedings was interposed, and Whitefield refused, either to appear, or put in any answer, a decree was passed suspending him from the exercise of his functions. Whitefield kept on in his usual course, and treated the whole matter, practically, as if it had been a farce.

In the beginning of the year 1740, Whitefield published two Letters at Savannah. One of them was entitled "A Letter from the Rev. Mr. Whitefield from Georgia, to a friend in London, wherein he vindicates his asserting that Archbishop Tillotson knew no more of Christianity than Mahomet." The other was entitled "A Letter from the Rev. Mr. Whitefield from Georgia, to a friend in London, showing the fundamental error of a Book, entitled 'The Whole Duty of Man.'" Commissary Garden replied to both these Letters. He published, at different times, between March 17, and July 30, 1740, "Six Letters to the Rev. Mr. George Whitefield. The first, second, and third, on the subject of Justification. The fourth, containing Remarks on a pamphlet, entitled 'The Case between Mr. Whitefield and Dr. Stebbing stated' &c. The fifth, containing Remarks on Mr. Whitefield's two Letters concerning Archbishop Tillotson, and the Book, entitled 'The Whole Duty of Man.' The sixth, containing Remarks on Mr. Whitefield's Second Letter concerning Archbishop Tillotson, and on his Letter concerning the Negroes." These Letters were afterwards collected, and passed through two editions.

Rector of the parish. St. Paul's Parish, after a few years, having become vacant, Mr. Orr solicited the Society to appoint him to that Mission; and he was, accordingly, transferred thither in 1741. He wrote to the Society, (March 30, 1743,) informing them that a small tribe of Indians, called Cushoes, resided in his parish, and that their number was reduced from a thousand to about sixty-five; that they had some knowledge of God, and that he would endeavour to instruct them in Christianity. He further stated that the number of his communicants had increased from eight to thirty-four. In 1746, he was removed by the Society to St. Helena, Beaufort, but returned the next year. In May, 1750, he was transferred to St. John's, Colleton, where he continued till his death, in 1755.

Nor did the Commissary fail to bear testimony from the pulpit against what he considered the erratic opinions and conduct of Whitefield. He preached and afterwards published a Sermon on Acts xvii. 6—"These that have turned the world upside down, are come hither also." Whitefield immediately replied to it in a Sermon on II. Timothy iv. 14—"Alexander, the coppersmith, did me much evil: the Lord reward him according to his works." Mr. Garden subsequently preached and published two Discourses, designed to have a bearing on Whitefield's views, entitled "Regeneration and the Testimony of the Spirit. Being the substance of two Sermons lately preached in the Parish Church of St. Philip, Charlestown, in South Carolina; occasioned by some erroneous notions of certain men who call themselves Methodists."

Mr. Garden manifested no little interest for the instruction of the Negroes. In 1743, he wrote to the Society for Propagating the Gospel, that the negro school in Charlestown was likely to succeed, and consisted of thirty children; and, in consequence of this favourable information, the Society sent to the school a large number of Bibles, Testaments, Common Prayer Books, and Spelling Books. In 1750, he made a similar communication to the Society, and informed them that the school was going on with all desirable success, and that, in the course of the preceding year, twenty children, sufficiently instructed, had been discharged.

Mr. Garden, having now reached an advanced age, and finding that his infirmities were rapidly increasing, became desirous of retiring from his arduous duties, and returning to his native country to pass the remainder of his days amidst the scenes of his early life. He, therefore, gave notice to the Vestry that he intended to resign the Rectorship of St. Philip's, on or before the 25th of March, 1754. Having, accordingly, tendered his resignation, he preached his Farewell Sermon on the 31st of March, from Rom. x. 1. The Sermon was published, and in his concluding address occur the following paragraphs:—

"Tis true, some rubs and reproaches I have met with in the course of my ministry, never indeed from the more knowing, virtuous, discreet and prudent amongst you; but always from the unruly and ruder sort, arising either from their contempt of the ministry in general, or from my adherence to the laws and rules of the Church of England in particular, or from a consciousness of their irregular lives and conversations finding no favour in my eyes. But these I always regarded as perquisites inseparable from the ministerial office; a little patience, and they all quickly vanish away!

"You know, my brethren, I abhor flattery; it is sinful at all times, and would be unpardonable from this sacred place; I am under no temptation to it; and therefore shall speak forth only the words of truth and soberness, concerning the inhabitants of Charlestown, when I bear this testimony of them,—viz, that however, as in all other communities, there are too many bad individuals amongst them, too many despisers of religion and virtue, yet, generally speaking, the more substantial and knowing part are a sober, charitable and religiously disposed people. Nor out of this character do I exclude Dissenters of any denomination; with whom I have always lived in all peace and friendship; and who have always treated me with civility and decent regard. Would God that there was no Schism, no Dissention among us; but that all were of one mind and one mouth; all united in the same communion of the Church of England. But if this may not be, to their own Master, they, who dissent, stand or fall; let us live in peace, friendship and charity towards them. My hope and earnest desire of my heart, and prayer to God for them also, is, that they may be saved. And, moreover, I take this opportunity thus publicly to declare that there is neither man, woman, nor child, in the whole Province of Carolina, with whom I am not in perfect charity, and to whom I do not heartily and sincerely wish all happiness, both temporal and eternal."

Mr. Garden was held in the highest estimation by the Clergy generally, and especially by the congregation to which he ministered. On the 9th of April, 1754, the Vestry and Church-wardens resolved to present to him a valuable piece of plate, in testimony of their esteem and veneration of his character, and their gratitude for his services, and at the same time to address to him a letter expressive of their high regard. Both these resolutions were carried out in a manner the most grateful to the retiring Rector's feelings.

Shortly after this, Mr. Garden embarked for England, with little or no expectation of ever returning to this country. He arrived there on the 24th of June. The Society were much gratified by his visit, especially by his account of the prosperous state of the Church in South Carolina, and of the flourishing state of the School they had caused to be established for the instruction of negroes. Mr. Garden also had much pleasure in again meeting his European friends; though he soon found that he had been so long accustomed to a Southern climate that it would not be safe for him to encounter the severer climate of his native land; and, having remained in England a short time, he returned to Charlestown before the close of the year. He, however, became constantly more and more infirm, and died greatly lamented on the 27th of September, 1756, in the seventy-first year of his age. He was interred on the South side of St. Philip's Church, in a vault which the Vestry had built, as a mark of their gratitude for his long and faithful services.

The following testimony concerning Commissary Garden is from the pen of Dr. Ramsay:—

"In the discharge of the duties of this high office (Commissary) he was strict and impartial. Improper conduct on the part of clergymen was immediately noticed, the delinquents brought to trial, and the Canons of the Church were enforced against them. His appearance, as one of the visiters of the Free School in Charlestown, was the sure precursor of a strict examination. He did not permit the teachers, as they are very fond of doing, to point out the places for examination. This business was managed by him as it ought to be, and was a real trial of what the pupils had learned. It was not confined to selected portions on which they had been previously prepared, but extended generally and promiscuously to all they had gone over. His visits and strict examinations produced good effect both on masters and scholars. In the discharge of family and clerical duties, Commissary Garden was exemplary. He was attentive to the religious education of his children and servants. . . . . He kept up strict discipline in his church; was careful whom he admitted as sponsors for children at the time of baptism; caused children who, on account of sickness, had been hastily baptized in private, in case of their recovery, to be presented for a public reception into the Church; refused the Communion to immoral persons, and admitted no young persons as communicants till he was privately satisfied that they understood the nature of the ordinance, and had those views of religion which are proper for communicants. In all cases he was a strict observer of rules and forms, and would not lightly depart from them. His particularities subjected him to remarks, but were the effect of a systematic line of conduct, which he had prescribed for himself. He would not receive from persons he married one penny more or less than the law allowed, nor at any other time than that prescribed in the Prayer Book. Nor would he marry any persons in Lent, nor on the other Fast days prescribed by the Church; nor in any other manner than was strictly conformable to the Book of Common Prayer. His charity was in like manner measured by rule. The exact tenth of his whole income was regularly given to the poor. In every thing he was methodical. He carefully digested his plans, and steadily adhered to them. Strict himself, according to the forms of his religion, he required strictness from others. Under his pastoral care, a profession of religion was no slight matter. It imposed a necessity of circumspect conduct, regulated, in all respects, by the prescribed forms of the Church."

The Rev. Alexander Garden, Jr., nephew to the Commissary, came from England in the summer of 1743, having been ordained by Dr. Ben-

son, Bishop of Gloucester, Deacon on the 10th, and Priest on the 17th, of the preceding April. He came directly to the Parish of St. Thomas and St. Dennis, S. C., in answer to an application which had been made by the Vestry of that parish to the Bishop of London for an Assistant to the Rev. Mr. Hasell,* the Rector, who might also instruct the higher classes in a Charity School, which had been established by a benevolent individual in that parish. Mr. Hasell having been for some time unable to discharge his official duties, Mr. Garden, in addition to his labours in the school, undertook the charge of the church. After the Rector's death, the Churchwardens and Vestry wrote to the Venerable Society, rendering a very favourable testimony in respect to Mr. Garden's character and services, and requesting that he might succeed to the Rectorship. He was, accordingly, soon after appointed to this Mission.

In 1755, Mr. Garden informed the Society that most of the French Refugees, who had inhabited the parish, were dead, and their descendants, understanding the English language, had united themselves with the Church of England; and that many of them, as well as several persons of other denominations, had become communicants in it. In 1758, he informed them that, for upwards of fifteen months, he had been labouring under great bodily debility, but that he felt too deeply his sense of obligation as a minister to be willing to leave his cure, unless increasing infirmities should render it absolutely necessary. He stated further that the church and the chapel were both well attended, and the congregations were serious and attentive; that he had lately baptized a negro child born of Christian parents, and was then preparing an adult negro to receive the ordinance of the Lord's Supper.

In 1760, Mr. Garden travelled to the North for the benefit of his health, and officiated in many vacant churches on his journey, and visited many of the Missionaries and the Clergy, whom, in his next Letter to the Society, he speaks of as being laborious and zealous in their respective cures. He continued his labours till they were interrupted by the Revolutionary War. He died about the beginning of 1783, greatly honoured and respected.

* Thomas Hasell was born and educated in England, and was ordained Deacon by Dr. Compton, Bishop of London, on the 10th of April, 1705. He came to Carolina the same year, under the direction of the Venerable Society, and was employed as a Catechist in Charlestown. In 1709, he was appointed by the Society a Missionary to the Parish of St. Thomas and St. Dennis, and the same year returned to England, and was ordained Priest, on the 31st of July, by the Bishop of London. He was very successful in his Mission, which he ascribed, under God, to the distribution of the Book of Common Prayer. He died on the 9th of November, 1744, leaving behind him a highly honoured name, and having been in the Mission thirty-five years.

JAMES McSPARRAN, D. D.*

1720—1757.

The McSparran family emigrated from Kintore, in Scotland, to Dungiven, County of Derry, in Ireland, prior to the persecution of the Protestants by King James. The McSparrans are a branch of the McDonalds of the Isles, who were distinguished by different epithets. When McDonald was carrying on his wars with the King of the country, the tradition is that the ancestor of this family paid his own troops from a bag borne by the military highlanders, in form of an apron, in front, called a *sporran*, and was named, by the chieftain, McSparran, or son of the purse.

James McSparran was educated at the University of Glasgow, and was admitted to the degree of Master of Arts in the year 1709. Though he belonged to a Presbyterian family, and his uncle, Archibald McSparran, was a Presbyterian minister, he early evinced a predilection for the Church of England. How he was occupied in the interval between his graduation at College and his entrance on the ministry,—some ten or eleven years, is not known. The Rev. Mr. Guy,† a Missionary over the Narragansett Parish, having removed to South Carolina, application was made, in June, 1720, by the Society of St. Paul's, to the Society for the Propagation of the Gospel in Foreign Parts, for a Missionary to occupy the vacant field. Mr. McSparran was selected as the suitable person; and, having been ordained, on the 21st of August, 1720, as Deacon, by the Bishop of London, and on the 25th of September following, as Priest, by the Archbishop of Canterbury, he embarked for this country, and arrived at the place of his destination in the spring of 1721. His salary was seventy pounds *per annum;* and the Record of the Society states that he "is to officiate, as opportunity shall offer, at Bristol, Freetown, Swansey, and Little Compton, where there are many people, members of the Church of England, destitute of a minister."

* Updike's History of the Narragansett Church.—Hawkins' Miss. Ch. Eng.

† The Rev. William Guy was appointed, in 1712, by the Society for the Propagation of the Gospel, Assistant Minister to the Rev. Gideon Johnstone, of St. Philip's, Charlestown, S. C., and the same year was elected Minister of the Parish of St. Helena, in Port Royal Island, in the same Colony, and officiated there in Deacon's Orders. In 1713, he went to England, and received Priest's Orders, and was appointed by the London Society their Missionary in this parish; and he returned shortly after, and entered upon the duties of his cure. The parish was very extensive, and included all the lands occupied by the Yamassee Indians. As no church had yet been built, Mr. Guy performed Divine service at the houses of the planters, in different parts of the parish, and was unwearied in the discharge of his pastoral duties. When the Yamassee war broke out, in 1715, the irruption was so sudden that many families were massacred, and Mr. Guy narrowly escaped by taking refuge in an English ship, providentially lying in the river, bound to Charlestown. After this disastrous occurrence, he was sent a Missionary to Narragansett, R. I. He arrived there in the latter part of the year 1717, and was gratefully welcomed by the members of the Church of England. He resided at Narragansett, (otherwise called Kingstown,) and visited by turns the people of Freetown, Tiverton, Little Compton, and some other places. His labours here were very acceptable, though very arduous; and finding that his health was unfavourably affected by the climate, he was removed back to South Carolina, by his own request, in 1719. He then became the Rector of St. Andrew's Church, thirteen miles from Charlestown, and continued in that relation till his death, which occurred in 1751. He is said to have been a very faithful and useful minister, and to have extended his labours much beyond his own immediate charge. The Society, under whose auspices he laboured, held him in high esteem, as was evident from the fact that, in 1725, they appointed him their Attorney in the Province, to receive and recover all bequests and donations made to them, and to give acquittances for the same.

The year after his arrival, he informed the Society that his congregation, though small at first, consisted then of about one hundred and sixty, with twelve Indian and black servants; that he had baptized thirty persons, six of whom were adults, between eighteen and fifty; and that the number of communicants was only twelve. The next year, however, the members of the Church of England had increased to two hundred and sixty, and the number of adults baptized was ten. The year succeeding that, the number of adults baptized was fifteen, and "all the Church people, young and old," were not less than three hundred.

On the 22d of May, 1722, he was married to Hannah, daughter of William Gardiner, of Boston Neck, in Narragansett, by the Rev. James Honyman,* of Newport.

In 1725, Mr. McSparran had an important agency in the establishment of an Episcopal church in New London. He is supposed to have been the first person who officiated there, according to the forms of the Church of England; but whether his labours were stated or only occasional, cannot now be ascertained. He seems to have been treasurer of the fund for the erection of a church edifice.

On the 2d of May, 1730, he baptized Daniel Updike, Attorney General of the Colony, and Lieutenant Colonel of the Militia of the Islands, in Pelaquamscut river, *by immersion.*

In 1731, the University of Oxford conferred on him the degree of Doctor of Divinity.

In June, 1736, Dr. McSparran went to England on a visit, and returned in August, 1737.

The winter of 1740–41 was signalized by many heavy public calamities. Besides being a season of extraordinary severity, the small-pox and other contagious diseases occasioned a very unusual mortality. At the same time, the Colonies were engaged in a war with Spain, and indirectly with France also; and the general state of the country looked dark and threatening. Under these circumstances, Dr. McSparran delivered a Sermon, on the 15th of March, in St. Paul's Church, Narragansett, from Micah vi, 9,—designed to lead the public mind to a contemplation of the alarming aspects of Divine Providence towards the country. It was a highly impressive and eloquent Discourse, and was afterwards published.

On the 17th of June, 1747, he preached a Sermon before the Convention of the Episcopal Clergy in Trinity Church, Newport, from Romans i. 16; which was also published.

* James Honyman was appointed Missionary at Trinity Church, Newport, R. I., by the Venerable Society, in 1704, and discharged the duties of his Mission with great faithfulness and acceptance for nearly half a century. The following is the inscription upon his tombstone, in Trinity Church:—"Here lies the dust of James Honyman, of venerable and ever worthy memory, for a faithful minister of near fifty years, in the Episcopal Church in this town, which, by Divine influence on his labours, has flourished and exceedingly increased. He was of a respectable family in Scotland—an excellent scholar, a sound divine, and an accomplished gentleman. A strong asserter of the doctrine and discipline of the Church of England, and yet, with the arm of charity, embraced all sincere followers of Christ. Happy in his relative station in life, the duties of which he sustained and discharged in a laudable and exemplary manner. Blessed with an excellent and vigorous constitution, which he made subservient to the various duties of a numerous parish, until a paralytic disorder interrupted him in the pulpit, and in two years, without impairing his understanding, cut short the thread of life, on July 2, 1750." There is a portrait of him in Trinity Church.

On the 4th of August, 1751, he delivered a Discourse from Hebrews v. 4, entitled "The Sacred Dignity of the Christian Priesthood vindicated,"—which was printed shortly after, and occasioned no little excitement. The object of the Discourse is thus described by himself, in a letter to his friend, the Rev. Paul Limrick, of Ireland:—

"The native Novanglian Clergy of our Church, against the opinion of European Missionaries, have introduced a custom of young scholars going about and reading prayers &c., when there are vacancies, on purpose that they may step in them when they get Orders; yea, they have so represented the necessity and advantage of the thing, that the very Society connive at, if not encourage, it. This occasioned my preaching, and afterwards printing, the enclosed Discourse, on which I shall be glad to have your sentiments. I have sent three of them to the North, to Colonel Cary, Cousin Tom Limrick, and William Stephenson of Knockan. And as this was a bold step, I have sent one to the Bishop of London, and other members of the Society. And hope, instead of procuring me a reproof, it will open their eyes, and make them guard better against irregularities, which, when they are coeval with the Church, are hard to be reformed."

The Sermon drew forth several pamphlets from different parties, which, however, Dr. McSparran did not think proper to notice.

In 1752, Dr. McSparran wrote a work, which was published in Dublin, in the following year, entitled, "AMERICA DISSECTED, being a full and true account of all the American Colonies, showing the intemperance of the climates, excessive heat and cold, and sudden violent changes of weather; terrible and mischievous thunder and lightning; bad and unwholesome air, destructive to human bodies; badness of money; danger from enemies; but above all, to the souls of the poor people that remove thither, from the multifarious wicked and pestilent heresies that prevail in those parts. In several Letters from a Reverend Divine of the Church of England, Missionary to America, and Doctor of Divinity: Published as a caution to unsteady people, who may be tempted to leave their native country." It is due to Dr. McSparran to say that this title is supposed to have been prefixed by the publisher, and not by the author. The work had become extremely rare, until it was reprinted, in 1847, in the Appendix to Updike's "History of the Episcopal Church in Narragansett."

In the autumn of 1754, Dr. McSparran and his wife embarked for England, partly to visit his friends, and partly to improve his health, which had become impaired from the severity of the climate, and from excessive labour. There is a tradition in the family also, that one object of his visit was to be consecrated as Bishop; but that, while there, a great excitement occurred at home, in regard to receiving an English Bishop, which led him to relinquish the idea; and that he remarked, after his return, that he had rather dwell in the hearts of his parishioners, than wear all the Bishop's gowns in the world.

While he was in London, his wife fell a victim to the small-pox. She died on the 24th of June, 1755, and was buried in Broadway Chapel burying-ground, Westminster,—her Funeral Sermon being preached by the Rev. William Graves. He returned to this country, deeply affected by the bereavement, in February, 1756.

From this time his health became seriously affected, and it was apparent that the vigour of his constitution was gone. As he had no children to minister to his comfort, he suffered, in a great measure, in solitude; but still continued to perform his official duties. On returning from a pastoral

visit at Providence and Warwick, he lodged at the house of a friend, in North Kingstown. Here he found himself quite indisposed, but succeeded in reaching home the next day. His disease now developed itself as the quinsy, and, after a few days, had a fatal termination. He died at his own house in South Kingstown, on the 1st of December, 1757, having been minister of St. Paul's in Narragansett, thirty-seven years. A Sermon with reference to his death was preached by the Rev. Mr. Pollen,* of Newport, from Revelation, xiv, 13.

Dr. McSparran, in his will, which was executed before his last visit to England, bequeathed his collection of manuscripts to his wife, to be *sold* by her. As her death preceded his, it was expected that they would be found among his effects; but they were not, and it was conjectured that he either carried or sent them to Europe. In his "America Dissected," he states that he contemplated publishing an extended History of the Colonies, especially of New England; and there is a tradition that he had actually written a History of the Narragansett country; but no trace of either has been discovered.

Updike, after giving an account of his death, says,—

"Thus ended the pilgrimage of the most able divine that was sent over to this country by the Society for the Propagation of the Gospel. With manly firmness, and with the undaunted courage of the Christian soldier, ready to combat and die in the hallowed cause, he triumphed over all the difficulties of this laborious and untried Mission. . . . . Clad in his Gospel armour, and inspired by a supreme love to God, he succeeded in planting the Church of the Redeemer here, and gathered numerous devoted followers around the altar."

Of the general tone of his mind as an Episcopalian and a Christian, something may be inferred from the following extract from a letter which he addressed to one of his Dissenting friends in Ireland, (William Stevenson,) in 1752:—

"I wish you so extremely well that it would rejoice me to hear you made yourself master of the controversy between the Church and Dissenters. Believe me, prejudice of education is too strong for any but masterly minds; and were it not thus, the separation our fathers made, had been long ere now healed up by their sons.

"I do not mean by this to dispose you to think me stiff, or rigid, or uncharitable; but if we agree in substance and fundamentals, why should we keep out of a National Church for matters confessedly indifferent? Were I near you, I would lend you books that have weighed much with me; and after you had read them, should you continue to think as you were taught to do, I should still love you as a brother, and as indeed I always did; but no more of this."

* Thomas Pollen was a native of England, was educated at Christ Church College, Oxford, and, after being employed, for a while, in an Episcopal Church in Glasgow, came to this country in May, 1754, and became Rector of Trinity Church, Newport, as Missionary of the Society for Propagating the Gospel. He was cordially welcomed by the congregation, who addressed a letter of thanks to the Society for sending them a minister so satisfactory to them. The pastoral relation, however, so auspiciously commenced, was not of long continuance; for, in consequence of some adverse circumstances by which the peace of the church was disturbed, he resigned his place, in November, 1760,—after having held it but little more than six years. He subsequently became the Rector of a parish in the Island of Jamaica.

JOHN USHER.*

1722—1775.

John Usher was a grandson of Hezekiah Usher, who was admitted a freeman at Cambridge in 1639; removed to Boston; was, for several years, a Representative to the General Court; and died in May, 1676. He was a son of John Usher, who was born in Boston, April 27, 1648; was admitted a freeman in 1673; followed the business of a bookseller and stationer; was one of Sir Edmond Andros' Councillors in 1687; was appointed Lt. Governor of New Hampshire in 1692, and continued in office five years was re-appointed under Governor Dudley in 1702; and afterwards removed from Portsmouth to Medford, where he died on the 5th of September, 1726, aged seventy-eight. He (the subject of this sketch) was graduated at Harvard College in 1719; studied Theology; went to England and obtained Holy Orders, and returned in 1722, as a Missionary of the Society for Propagating the Gospel in Foreign Parts. He was appointed to the Mission at Bristol, R. I., where St. Michael's Church had been formed three years before, and had just then been rendered vacant by the removal of the Rev. Mr. Orem.† He was very cordially received by this church, and entered on the duties of his Mission with great alacrity and zeal. During the first year and a half of his ministry, he baptized thirty-six, and the first name on his Record is that of his infant son, *John*, who bears a prominent part in the history of this church.

In 1731, the Society passed a vote requiring Mr. Usher "to support all the widows of the church from his own salary!" In 1751, the town voted that he "should have liberty to place a pale fence in front of his house!" One would think that it was due to posterity that such votes should not have been recorded without note or comment.

Mr. Usher's ministry seems to have been characterized by great diligence and fidelity, rather than by any very striking demonstrations or results. The following extracts from some of the Reports of the Venerable Society may furnish some idea of its general tone and character.

From the Report of 1746.

"The Rev. Mr. Usher writes that, besides reading and preaching twice every Sunday, and regularly administering the Holy Sacraments, and observing all the Feasts and Fasts of the Church in his own parish, he officiates also at Taunton, Swansey, and other places; and that several who were Dissenters have become Conformists; to which is added the pleasure of his having above thirty negroes and Indians of his congregation; most of whom join in the Service very reverently, and three of them are communicants."

From the Report of 1754.

"The Rev. Mr. Usher observes in his letters this year to the Society, that he hath been employed above thirty years in their service, and continues to do his duty, though

* The Calendar, 1854.—Reports of the Venerable Society.—Farmer's Geological Register.—Updike's Hist. Narrag. Ch.

† Rev. James Orem was sent to Bristol, R. I., by the Venerable Society in 1720. He was received with great cordiality, and being a man of vigorous mind and agreeable manners, he attracted very considerable attention, and drew numbers to hear him from the neighbouring towns. So great was his popularity that the Governor of New York soon offered him the situation of Chaplain to His Majesty's forces, which he accepted, thus leaving his congregation at Bristol, after having had charge of it but little more than a year.

in an imperfect state of health, and hath the pleasure to officiate to a full congregation of sober, industrious persons, who perform the Service of the Church in as regular order as any church whatsoever, there being none among them but can read, except some few negroes; and he thanks God, he lives upon a good foot with the Dissenters as well as with the members of his own congregation; and he has lately received into the Church three adults, bred among the Anabaptists, and was preparing four more for the Holy Sacrament; and when that those four should be baptized, there would remain but part of two families not baptized in his whole congregation."

From the Report of 1774.

"The Rev. Mr. Usher, though a cripple, constantly preaches every Sunday, in the summer season, to a congregation, declining indeed from constant emigrations, though such as are within distance still continue their attendance."

From the Report of 1776.

"By a letter from the Society's Missionary, Mr. Usher, dated October, 1774, it appears that, in the preceding half year, he had baptized seven infants; administered the Sacrament to thirty communicants; and though aged, lame and infirm, had performed the usual service twice on every Sunday, without assistance. Since that time the Society has lost this venerable and worthy Missionary, after a period of fifty-two years diligently occupied in their service."

Mr. Usher died at Bristol on the 30th of April, 1775, at the age of eighty-six. He was taken away just in time to escape the evil which was about to come upon the country, and especially upon the Clergy of the Church of England, who felt bound to maintain their loyalty, during the Revolution. Updike has recorded the following honourable testimony concerning him :—

"To eulogize the character of this devoted servant of Christ with justice, requires more space than can be afforded in this brief history. He made the welfare of the Church the whole business of his life. In the early settlement of the town he suffered deprivations, hardships, and mortifications, that few of the Clergy are called upon to endure at the present day; but from a faithful discharge of his duties, he now rests from his labours."

Mr. Usher's son *John*, already referred to as the first child whose name appears on his Baptismal Record, was graduated at Harvard College in 1743. For many years he practised Law; but he was always earnestly devoted to the interests of the Church. After the death of his father, he never failed to collect the few who were left of the parish, on each Easter Monday, and for one or two years secretly, "for reasons," he says "hereafter to be made known," and went formally through the prescribed duties for that day, when not more than two or three attended. At the close of the War, he gathered as many as he could every Sabbath in the old Court House, and read to them there, till a new church was built in 1786, after which he continued to officiate in that, as lay reader, until he was formally invested with the clerical office. By this means, he was instrumental, during a period of eleven years, of keeping the church together; though they were occasionally favoured with the services of some of the neighbouring clergymen. The gradual increase of the church was indicated by the fact that in 1791 Bishop Seabury administered the rite of Confirmation there to twenty-five persons.

Mr. Usher commenced reading Service, when he was fifty-three years old, and continued it eighteen years before receiving Orders. He was ordained by Bishop Seabury in 1793, and was Rector of the parish until 1800; when, having reached the age of seventy-eight, he resigned his charge. He died in July, 1804, in the eighty-second year of his age. He was a man of sterling worth, of indomitable strength of purpose, and of a

truly filial devotion to the interests of the Church with which he was connected; and the services which he rendered to the church in Bristol, in nursing and sustaining it through a long and dreary night of discouragement, may well cause his name to be held there in perpetual remembrance.

TIMOTHY CUTLER, D. D.*

1723—1765.

Timothy Cutler, was born at Charlestown, Mass., in the year 1683. His father was Major John Cutler, a highly respectable citizen, who represented the town in the General Court, in 1680 and 1682. The son graduated at Harvard College in 1701. He was ordained and installed Pastor of the Congregational Church in Stratford, Conn., on the 11th of January, 1710. Here he sustained a very high reputation, as a preacher, and was regarded as one of the most influential clergymen in the Colony.

Yale College, having, after a serious and somewhat protracted conflict, become established in New Haven, the Trustees of that institution convened in March, 1719, and requested Mr. Cutler to take charge of it, until their next meeting. He consented to do so, and immediately entered on his duties; and so satisfactorily did he discharge them, that the Trustees, at their next meeting, in September, regularly appointed him Rector. In order to compensate the people of Stratford for the loss they had sustained, the Trustees purchased Mr. Cutler's homestead for the sum of eighty-four pounds sterling, and presented it to them.

The new Rector was exceedingly popular with the General Assembly, the Clergy, and the Students; and every thing seemed auspicious of peace and usefulness. But, while the bright hopes which were now indulged had scarcely begun to be realized, they were suddenly checked by an event which left the institution again, in a short time, without a Head. The day after the Commencement in 1722, a paper was presented to the Clergy and others assembled in the College Library, signed by the Rector, and one of the Tutors, together with the Ministers of several of the neighbouring parishes, in which they say,—"Some of us doubt of the validity, and the rest are more fully persuaded of the invalidity, of Presbyterian ordination, in opposition to Episcopal." There was not, at this time, a single Episcopal Church in Connecticut, and but few Episcopal families, though there was a Missionary of the Church of England,—Mr. Pigot,† residing in

* Caner's Funeral Sermon.—Miller's Retrospect, II.—Clap's History of Yale College.—Kingsley's do.—Chandler's Life of Dr. Johnson.—Holmes' Life of President Stiles.—History of Christ Church, Boston.

† George Pigot was appointed, by the Venerable Society, Missionary at Stratford, Conn., in 1721. He was transferred thence to Providence, R. I., in 1723; and from Providence he removed to Marblehead, Mass., and became Rector of St. Michael's Church, in the autumn of 1727. Besides his parish in Marblehead, he had a small congregation in Salem, to whom he delivered monthly lectures and occasionally administered the Holy Communion. He suffered very severe domestic afflictions, four of his children having died of the malady that used to be known as the "throat distemper," within the compass of three weeks. In the same period he

Stratford, with whom some of these gentlemen had formed an agreeable acquaintance. Such an announcement, therefore, might be expected to occasion great surprise; and fears seem to have been entertained lest the introduction of Episcopal worship into the Colony should have a tendency gradually to undermine the foundations of civil and religious liberty. In these circumstances it was thought expedient that there should be a public discussion of the subject of Episcopacy between the Trustees and the gentlemen who had signed the declaration. Accordingly, in October following, at a meeting of the Trustees in the College Library, the Divine Right of Episcopacy was freely debated, in the presence of a large number of both Clergy and Laity, the Rector and Mr. Johnson (afterwards Dr. Johnson of Stratford) being the chief speakers on the affirmative, and Governor Saltonstall on the negative. The result of the discussion was that three of the clergymen who had doubted concerning the validity of Presbyterian ordination, professed to be satisfied with their former views; while the rest, and among them the Rector, were more fully confirmed in their Episcopal tendencies. On the 27th of October, the Trustees voted to "excuse the Rev. Mr. Cutler from all further service, as Rector of Yale College."

Mr. Cutler now lost no time in making his arrangements to procure Episcopal ordination. Early in November following he sailed from Boston for England, in company with Mr. Johnson and Mr. Browne, and on his arrival there, about the middle of December, was received with every demonstration of respect and kindness. In March of the next year, he was ordained both as Deacon and Priest, by Dr. Green, Bishop of Norwich. He also received the degree of Doctor of Divinity, from both Cambridge and Oxford Universities.

Dr. Cutler, having accomplished his object in England, embarked for America in July, and arrived in Boston in November. The Society for the Propagation of the Gospel had accepted him as their Missionary, and designated him to a new church, (Christ Church,) which had just been established in Boston. They erected a new edifice in the course of the year 1723, and, on the 29th of December, it was first opened for public worship, on which occasion Dr. Cutler commenced his labours as Rector by preaching from the text,—"My house shall be called an House of Prayer for all people." At the commencement of his ministry here, his audience usually consisted of about four hundred; but it gradually increased to nearly double that number.

Dr. Cutler continued in the diligent discharge of his ministerial duties, until he was far advanced in life. He seems to have had little to do with the controversies of his time, though he always showed himself a consistent and earnest Episcopalian. About the year 1756, his labours were interrupted by an attack of illness from which he never recovered. During the first three years after he was thus laid aside, his place was supplied chiefly

broke his arm by a fall upon the ice; and on the return of warm weather, when his arm had yet only partially recovered, he slipped upon the grass, and broke the same arm again. In September, 1738, he asked and obtained leave of the Society to go to England "on some very urgent affairs;" and soon after his arrival there, was instituted to the rectory of Chaldon, in Surrey, where it is believed he spent the rest of his life. In 1731, he published A Vindication of the practice of the ancient Christians, &c., in the observation of Christmas day, in answer to Thomas De Laune, Mr. Whiston, and John Barnard.

by the neighbouring clergy, particularly Messrs. Caner and Troutbeck;* but in the year 1759, the Rev. James Greaton† was employed as his Assistant, and he continued in this capacity till the Doctor's death. Dr Cutler died in August, 1765, aged eighty-two years. His Funeral Sermon was preached by the Rev. Dr. Caner, and was published.

Dr. Cutler published a Sermon preached on occasion of the Connecticut Election, 1717; a Sermon on the Depth of the Divine Thoughts, and the Regards due to them, 1719; and a Sermon on the Death of Thomas Greaves of Charlestown, 1747.

President Stiles writes concerning Dr. Cutler as follows:—

"Rector Cutler was an excellent linguist. He was a great Hebrician and Orientalist. He had more knowledge of the Arabic than I believe any man ever before him in New England, except President Chauncy and his disciple, the first Mr. Thacher. Dr. Cutler was a good logician, geographer, and historian. In the Philosophy and Metaphysics and Ethics of his day, he was great. He spoke Latin with fluency and dignity, and with great propriety of pronunciation. He was a noble Latin orator, as I learned from my father, who was educated under him. From him and Rev. Mr. Edwards of Windsor, my father, an excellent Latinist, learned to pronounce Latin; and I, from my father, who often called me when a boy to hear him read Latin like Dr. Cutler. He was of a commanding presence and dignity in government. He was a man of extensive reading in the Academic Sciences, Divinity, and Ecclesiastical History. He was of a high, lofty, and despotic mien, and made a grand figure as the Head of a College."

SAMUEL JOHNSON, D. D.‡

1723—1772.

Samuel Johnson was the great-grandson of Robert Johnson, who came from Kingston upon Hull, England, and settled at New Haven, about the year 1637. He was a son of Deacon Samuel Johnson; and was born at Guilford, Conn., October 14, 1696. As he early evinced a great fondness for books, his father determined to give him the best advantages of education within his reach. When he was in his eleventh year, he was placed

* John Troutbeck was appointed Assistant Minister at King's Chapel in 1755, and remained there till November, 1776, when he left on account of the disturbances connected with the Revolution. He was an Addresser of General Gage, and was proscribed and banished. He went to England and died there, near the close of the War. He was a Loyalist Addresser of the King as late as July, 1779.

† James Greaton was graduated at Yale College in 1754. Shortly after the death of Dr. Cutler, a committee appointed by the proprietors of the church for that purpose, addressed a letter to the Venerable Society, informing them of Dr. Cutler's decease, and requesting that Mr. Greaton might be appointed as his successor in the Mission to that Church. Owing to misrepresentations communicated to the Society by a few disaffected members, it was nearly two years before this request was complied with. But Mr. Greaton, not being so happy as to unite the congregation in his favour, and apprehending that his services could not be useful to the church, voluntarily resigned his charge, shortly after his appointment. This circumstance was communicated to the Venerable Society, in a letter dated August 31, 1767. Mr. Greaton died in the year 1773.

‡ Life by Dr. Chandler.—Beach's Fun. Serm.—Hawkins' Miss. Ch. Eng.

at a school kept at Guilford by Mr. Jared Eliot; but, before he had time to advance far in his studies, his teacher left the school, and settled in the ministry at Killingworth. Not long after this, he was sent to North Middletown, where he remained a year and a half, under a very incompetent teacher. After his return to Guilford, he was, for a while, a pupil of a Mr. James, an excellent classical scholar, who had been educated in England; and under him he completed his preparation for College.

He became a member of Yale College, then in its infancy, and situated at Saybrook,—in 1710, at the early age of fourteen. His principal Tutor in College was Mr. (afterwards the Rev.) Phineas Fisk;* though he devoted considerable time to the study of Hebrew, of which he was passionately fond, under the instruction of Tutor (afterwards the Rev.) Joseph Noyes. He took the degree of Bachelor of Arts in 1714.

In 1716, when the College was removed to New Haven, Mr. Johnson, though only twenty years of age, was appointed one of its Tutors; and, at the same time, measures were taken for erecting a suitable college edifice. The next year, his classmate and particular friend, Mr. Daniel Browne, was associated with him in the Tutorship, which was a source of mutual gratification, as they seem to have had, on almost every subject, a community of opinion and feeling. In the latter end of the year 1718, some of the apartments in the College had become habitable, and Mr. Johnson was the first person to take up his abode there.

Mr. Johnson continued his connection with the College, as Tutor, about three years; and meanwhile was pursuing various branches of study, but more particularly Theology, with reference to his future profession. He resigned his Tutorship in 1719, and, on the 20th of March, 1720, was ordained Pastor of the Congregational Church in West Haven. The congregation was small, and in some respects not very attractive; but the idea of living in the immediate vicinity of the College, and of having free access to its Library, as well as to President Cutler and his friend Browne, for both of whom he had the highest regard, led him cheerfully to forego the advantages which might have been incident to some larger and wealthier charge.

During Mr. Johnson's residence at New Haven, several circumstances occurred to give him a predilection for Episcopacy—particularly he had an aversion to extemporaneous prayer, and to every approach to religious enthusiasm; and he was also inclined to fall in with the Arminian exposition of the doctrines of the Church of England. He would have even preferred Episcopal to Congregational ordination, at the time of his settlement at West Haven; but, from prudential considerations, he thought best to conform to the prevailing ecclesiastical usages of the country around him. He had, however, to some extent, his own way of doing things, though it was not such as to excite particular attention. His prayers were carefully prepared, and were usually made up of selections from the Liturgy of the Church of England. As to his sermons, he was accustomed to write one a month, thus taking time to render the composition as perfect

* Phineas Fisk was graduated at Yale College in 1704; was a Tutor there from 1706 to 1713; was ordained Pastor of the Congregational Church in Haddam, Conn., in 1714; and died in 1738.

as possible; and at other times, to get his mind thoroughly possessed of the leading thoughts of one of Barrow's Sermons, or some other of the same school, and then trust to the excitement of the delivery for the appropriate phraseology. By this means he acquired a habit of expressing himself with great facility on any subject—in other words, he became an uncommonly ready extemporaneous speaker.

In 1722, Mr. Johnson formed an acquaintance with Mr. Pigot, an Episcopal clergyman, who, at that time, resided at Stratford. Being much pleased with his conversation, he arranged for a meeting between him, and the President and Tutors of Yale College; and that meeting made way for others, the result of which had an important bearing on the interests of several of the parties. President Cutler, Tutor Browne, and Mr. Johnson, soon declared in favour of the Episcopal Church; while three other gentlemen seemed for a while disposed to follow their example, but ultimately determined not to change their ecclesiastical relations.

Mr. Johnson now made a declaration of his views to his congregation, assuring them of his undiminished attachment, and of his willingness to remain with them, provided they would conform to the Church of England; but as all, with four or five exceptions, refused to do this, he resigned his pastoral charge. President Cutler and Tutor Browne, about the same time, resigned their places in the College; and the three proceeded to Boston, with a view to embark for England to obtain Episcopal ordination. They sailed from Boston on the 5th of November, and landed in England on the 15th of the next month.

They were received by the Bishops and other eminent men in England with every expression of respect and good-will, and were ordained in March following, as both Deacons and Priests, by Dr. Green, Bishop of Norwich. But, within a week from the time they received ordination, one of their number, Mr. Browne, was attacked by the small-pox, and died after an illness of a few days. Mr. Johnson was almost overwhelmed by this unlooked for event; and indeed it was regarded as a public calamity, as he was considered a young man of extraordinary promise.* After this, Mr. Johnson visited the Universities of Oxford and Cambridge, and from each of them received the Degree of Master of Arts. Having spent some time in travelling in different parts of the Kingdom, and seeing whatever was most worthy of attention, he, in company with his friend, Mr. Cutler, embarked for America towards the close of July; and, after a pleasant passage, landed at Piscataqua, and then proceeded to Boston.

Mr. Johnson had been designated to the Mission at Stratford, in place of Mr. Pigot, who was now fixed at Providence. He arrived at Stratford on the 4th of November, 1723, and was met by his flock with a hearty and joyful welcome.

On the 26th of September, 1725, he was married to Mrs. Charity Nicoll, a daughter of Col. Richard Floyd, and the widow of Benjamin Nicoll, Esq., of Long Island. They had two children.

About 1726, Mr. Johnson became acquainted with William Burnet, son of the Bishop of Salisbury, and at that time Governor of New York. The

* Daniel Browne was graduated at Yale College in 1714; was a Tutor there from 1718 to 1722; and died in 1723.

Governor, who was somewhat of a literary man, and withal not disinclined to theological speculation, had embraced the views of Dr. Samuel Clark on the Trinity, and those of Bishop Hoadley on the subject of ecclesiastical authority; and he urged them with so much plausibility of argument that Mr. Johnson was thrown into some degree of perplexity; though the result of a thorough re-examination of the views he had been accustomed to hold was, that he still rested in them with undiminished confidence.

In February, 1729, Dr. Berkeley, then Dean of Derry, in Ireland, arrived in America, and took up his residence in Rhode Island, where he remained two years and a half. Mr. Johnson, having conceived a high admiration of his character through his writings, before he came to this country, took pains to make his acquaintance at an early period after his arrival; and from that time a correspondence was kept up between them as long as they both lived. Mr. Johnson became, in due time, a thorough convert to the Dean's philosophical system, regarding it as the most effectual preventive or cure of scepticism. When the Dean was about to return to Europe, Mr. Johnson made him his final visit; and, in the course of conversation, ventured to suggest to him that, as Yale College was comparatively an infant institution, and very imperfectly endowed, if he should think proper to make some contribution to its Library, the benefaction would be worthily bestowed. Within two years from that time, Dr. Berkeley, by the assistance of some of his friends, sent over to the College Library a large collection of valuable books, the cost of which was said to have been nearly five hundred pounds sterling. And about the same time he transmitted to Mr. Johnson a deed, in which he conveyed to the College his farm in Rhode Island, consisting of nearly one hundred acres; the annual interest of which was to be divided between three Bachelors of Arts, who should appear, on examination, to be the best classical scholars, provided they would reside at College, and continue their studies during the three years that should elapse between the taking of their first and second Degrees.

Mr. Johnson's labours were far from being confined to his own immediate charge. He preached frequently in the neighbouring towns, particularly in Newtown; where, after a while, the Congregational minister, the Rev. Mr. Beach began to doubt the validity of his ordination, and ultimately went over to the Church of England. His own congregation at Stratford had a very slow increase; but his labours in other places were attended with much more success. Subsequently, however, there were considerable additions made to his own church, a fresh impulse towards Episcopacy having been given by the exciting ministry of Whitefield and his co-adjutors.

Mr. Johnson had not been long settled in Stratford before he felt called upon to engage with his pen in defence of Episcopacy. In the year 1725, he was brought into a controversy with the Rev. Jonathan Dickinson, of Elizabethtown, N. J.; and afterwards, with the Rev. Thomas Foxcroft, of Boston. In 1732, a similar controversy commenced between himself and the Rev. John Graham, of Woodbury, Conn., which did not terminate until 1736. During the great revival in connection with Whitefield's labours, he published a pamphlet for the times, containing his views of the Divine Sovereignty, which was replied to by Mr. Dickinson; and in the year 1746,

with a view to counteract what he deemed the dangerous views which were then spreading, he published a work of considerable extent on Moral Philosophy, which was extensively circulated, and was regarded by many with great favour.

In 1743, Mr. Johnson was honoured with the degree of Doctor of Divinity from the University of Oxford;—just twenty years from the time that the same University had conferred upon him the degree of Master of Arts.

In 1744, his congregation had so far increased that it was found necessary to provide a new place of worship for their accommodation; and, on their entering it on the 8th of July, of that year, he preached a Sermon which was published at the request of the hearers. The subject was "The Obligations we are under to love and delight in the Public Worship of God;" and there were added to it "Forms of prayer to be used by Christian families, with others for the use of the closet."

About the year 1745, Dr. Johnson, in the course of his philosophical studies, was led to procure the works of the celebrated John Hutchinson, which had, for some years, excited great attention among the learned. The result of his examination of these works was a full conviction that, while they were in many respects obnoxious to criticism, they had really weakened the principles of the Newtonian Philosophy; and, in regard to Divinity, had brought to light some very important ancient truths, that had been in a measure lost; and had proved that the whole method of our redemption was much more clearly revealed to our first parents, and much better understood in the Patriarchal and Mosaic ages, than has generally been supposed. In these opinions he was confirmed by his subsequent investigations.

In 1752, a Compendium of Logic including Metaphysics, and another of Ethics, by Dr. Johnson, were printed in an octavo volume, by Benjamin Franklin, in Philadelphia, for the use of the College which was then about to be established in that city. Dr. Johnson was urged to undertake the Presidency of the new institution, but declined. Franklin was particularly active in promoting its interests, and very desirous that the Doctor should be at its head.

The next year, (1753,) a number of gentlemen, residents of New York, and chiefly Episcopalians, moved for the establishment of a College in that city. An Act of Assembly was obtained, appointing Trustees, and the next year, though the institution was not yet really established, Dr. Johnson was appointed its President in anticipation, and was requested to remove to New York, that he might the more efficiently promote its interests. He finally consented to the proposal, though not without great reluctance, owing partly to the fact that he was considerably advanced in life, and partly to his apprehension of exposure to the small-pox. He left Stratford for New York, on the 15th of April, 1754, though he did not remove his family till some time afterwards. He commenced his labours in connection with the College, on the 17th of July following, his pupils being ten in number.

One of Dr. Johnson's sons,* (*William,*) who had graduated at Yale College in 1748, went to England in the autumn of 1755, with a view of returning in Holy Orders, to assist and succeed Mr. Standard,† who was a superannuated Missionary at Westchester. When he had accomplished his object, and was on the eve of returning, he was seized with the small-pox, which proved fatal on the 20th of June, 1756. The news of his death reached his father on the 12th of September following; and though he felt the shock most deeply, he sustained it with exemplary Christian fortitude. In November, the President suffered an additional affliction, in being obliged to leave the city on account of the prevalence of the small-pox. He retired to Westchester, leaving about thirty pupils in the three classes, provision having been made for them by the appointment of an additional Tutor. After an absence of somewhat more than a year, during which time the College had gone on successfully, he returned to New York, in March, 1758; and soon after experienced another severe affliction in the death of his wife, with whom he had lived most happily about thirty-two years. She died on the 1st of June, and was interred in the chancel of Trinity Church.

In October, 1759, the Doctor was again compelled to leave the city by the appearance of the small-pox; and he spent the succeeding winter at Stratford. He returned to New York in May following; and he began now, in consideration of his advanced age, and the necessity of being obliged so frequently to suspend his labours, to think seriously of resigning his office; though he had no intention of leaving till provision could be made for supplying his place. In 1761, he published a tract entitled "A Demonstration of the Reasonableness, Usefulness, and Great Duty, of Prayer;" and, as a sequel to this, he published, soon after, "A Sermon on the Beauty of Holiness in the Worship of the Church of England, being a Brief Rationale of the Liturgy."

Soon after he had held his fourth Commencement, in May, 1761, he went to Stratford, and on the 18th of June, was married to Mrs. Beach, the widow of an old friend, and much respected parishioner, in whom he found a most agreeable and excellent companion. She, however, lived but a short time, as she fell a victim to the small-pox, on the 9th of February, 1763.

Mr. Johnson, having signified his intention to resign the Presidency of the College as soon as a suitable person could be found to succeed him, and having found such a person, as he believed, in the Rev. Myles Cooper, ‡

* He had only two, the other being *William Samuel,* whose history makes part of the history of his country.

† Rev. Thomas Standard was inducted as the minister of Westchester, N. Y., on the 8th of July, 1727. In his Report to the Venerable Society, for 1728, he states that "he preaches alternately at East and Westchester twice a day, for the summer, and catechises the children publicly at Eastchester." In 1743, he informs the Society that, "notwithstanding the country swarmed with vagrant preachers called *New Lights,* he had a more numerous congregation than usual the Lord's day preceding;" and in 1745, that, "the churches of East and Westchester are in a peaceable and growing state." In a letter dated the 1st of August, 1760, the Church-wardens of Westchester informed the Society that the Rev. Thomas Standard was dead, and that, for some time before his death, he had been incapable of performing his office of the Church, of which he had been incumbent for more than thirty-four years."

‡ Myles Cooper was educated at Queen's College, Oxford, where he took the degree of Master of Arts in 1760. He arrived at New York in the autumn of 1762, being recommended by the Archbishop of Canterbury as a person well qualified to assist in the management of the College, and to succeed the President. He was most kindly received by Dr. Johnson, and was immediately appointed Professor of Moral Philosophy. After the resignation of Dr. Johnson, in February, 1763, he was chosen President. In 1768, the College over which he presided con-

he now tendered his resignation to the Governors of the College, and returned to Stratford to pass the remainder of his days. He was induced to take this step the sooner, in consequence of his recent bereavement. He made a visit to New York, and attended the Commencement, in 1766, when he was highly gratified by the flourishing state of the institution.

Dr. Johnson, having now taken up his residence with his son at Stratford, surrounded with his old parishioners, and the friends of his early days, seemed to have every thing that was necessary to a tranquil and dignified old age. The Mission at Stratford having been recently vacated by the removal of the Rev. Mr. Winslow* to Braintree, Mass., the Society very gladly replaced him in it; and thus the congregation were permitted again to welcome him as their minister, in 1764, more than forty years after he had first entered into this relation with them.

After his re-settlement at Stratford, his health, though it had generally been good, became more vigorous than it had been for many years. Besides attending diligently to his duties as a minister, he gave much time to study, and also bore a part in a controversy in relation to the institution and conduct of the Society for Propagating the Gospel, in which East Apthorp, Dr. Mayhew, Archbishop Secker, &c., participated. All that he wrote, however, was "A Short Vindication of the Society, in a Letter to a friend," forming the Appendix to a much fuller "Vindication," attributed to the Rev. Dr. Caner. He also composed a small English Grammar for the benefit of his grandchildren, and revised his Catechism, which had been printed many years before; both of which were published together in 1765. He also revised and corrected his Logic and Ethics; but what he delighted in most was the study of the Scriptures, in the original languages, and especially the Hebrew, in which he was a great proficient. He composed a Hebrew Grammar, corresponding with his English Grammar above mentioned, from a conviction that, as the Hebrew was the mother of all languages, it would be proper that it should form the beginning of a liberal education. This was printed in London, in 1767, and a second and revised edition of it, in 1771. The title of the book was "An English and Hebrew Grammar, being the first short Rudiments of those two languages, taught together."

In 1767, Dr. Johnson's infirmities were such as to render it inconvenient for him to perform the full amount of parochial duty, and, about the close of this year, he procured Mr. Tyler,† then a candidate for Holy Orders, to

ferred upon him the degree of LL.D. In 1775, as he was strongly in sympathy with the British in his politics, he resigned his office, and returned to England. He was afterwards one of the ministers of the Episcopal Chapel of Edinburgh, and died there suddenly in the year 1785, aged about fifty. He published a volume of Sermons, and a Sermon on Civil Government, preached before the University of Oxford, on a Fast, 1777. He wrote also on the subject of an American Episcopate.

* Edward Winslow was a native of Boston, and was graduated at Harvard College in 1741. He succeeded Dr. Johnson, as the Society's Missionary at Stratford, and continued until the year before the Doctor s return there, when, on account of the peculiar circumstances of his family, he requested a removal, and the Mission of Braintree, in the neighbourhood of his friends in Boston, being offered him, he thought proper to accept it. He died in 1780.

† John Tyler was a native of Wallingford, Conn., and was graduated at Yale College in 1765. He was educated a Congregationalist, but having embraced the doctrines of the Church of England, prepared for Holy Orders, under the care of Dr. Johnson, at Stratford. In 1768, he went to England to receive ordination, with a view to becoming Rector of Christ Church, Chelsea, Norwich, Conn.; and, having accomplished this object, he returned the next year, and entered on the duties of his office. For three years, during the Revolution,—owing to the

assist him by reading prayers and a sermon to the congregation, when he was unable to attend himself. Soon after this, Mr. Kneeland,* already in Holy Orders, was chosen as his assistant, and when his place should become vacant, as his successor.

In October, 1771, Dr. Johnson's son, the Honourable William Samuel Johnson, returned from England, where he had been as Agent Extraordinary for the Colony, after an absence of five years. This was an event which the father had looked forward to with the deepest interest; and it seemed to be the gratification of his last earthly wish. He exhibited from this time the utmost composure and tranquillity of spirit; and while he took grateful notice of the many blessings which rendered his home delightful, he was evidently much employed in the contemplation of "the things that are not seen and are eternal." On the morning of January 6, 1772, he conversed with his family in reference to his death, with the utmost cheerfulness; and intimated that, though he seemed but little indisposed, he had no doubt that the time of his departure was near; and he expressed a wish that his death might resemble that of his good friend, Bishop Berkeley. Scarcely had this wish been uttered, before he expired in his chair, without the semblance of a struggle. Two days after, his remains were interred in the chancel of Christ Church, Stratford, and a Sermon suitable to the occasion was preached by the Rev. Mr. Leaming,—Mr. Beach, who had been expected to perform the service, being prevented by ill health. The Discourse which Mr. Beach had prepared, was, however, subsequently delivered at Stratford, and published by request of the congregation.

The following account of Dr. Johnson's character is from the pen of his friend, the Rev. Dr. Chandler, of Elizabethtown:

"As to Dr. Johnson's person, he was rather tall, and, in the latter part of his life, considerably corpulent. There was something in his countenance that was pleasing and familiar, and that indicated the benevolence of his heart, and yet, at the same time, it was majestic and commanded respect. He had a ruddiness of complexion, which was the effect of natural constitution, and was sometimes further brightened by a peculiar briskness in the circulation of his spirits, brought on by the exercise of the benevolent affections.

"He was happy in an original calmness and sweetness of temper, that was seldom discomposed, and never soured, by the common accidents of life. If an injury was,

popular excitement which prevailed against Episcopacy in New England, it being regarded as almost synonymous with Toryism,—Mr. Tyler's church was closed, and, from April, 1776, to April, 1779, not an entry was made on its Records. He, however, during this time, held Divine service in his own house, and was never molested in the performance of it. At one time, he was afraid to drink the water of his own well. And yet he was regarded as a man of great benevolence and liberality. As an evidence of the kindly feeling which both he and his church maintained towards their Congregational neighbours, it may be mentioned that when the Congregationalists, in 1794, lost their place of worship by fire, the Episcopalians at once proffered them the use of theirs, on the following condition,—"the Rev. John Tyler, our present pastor, to perform Divine service one half the day on each Sabbath, and the Rev. Walter King, pastor of said Presbyterian Congregation, to perform Divine service on the other half of said Sabbath, alternately performing on the first part of the day." The offer was gratefully accepted, and this amicable arrangement continued for three months. Mr. Tyler died January 20, 1823, in the eighty-first year of his age. He published a Sermon at the Opening of Trinity Church, in Pomfret, 1771; and a Sermon preached at Norwich, on the Continental Thanksgiving, 1795. Mrs. Sigourney writes thus concerning him:—"He was an interesting preacher; his voice sweet and solemn, and his eloquence persuasive. The benevolence of his heart was manifested in daily acts of courtesy and charity to those around him. He studied medicine in order to benefit the poor, and to find out remedies for some of those peculiar diseases to which no common specifics seemed to apply. * * * During the latter years of his life, he was so infirm as to need assistance in the performance of his functions."

* Ebenezer Kneeland was graduated at Yale College in 1761, received the degree of Master of Arts from Columbia College, in 1769, and died in 1777.

in his opinion, designedly done him, he was much more prone to pity the injurious person than to resent the action. But indeed he was seldom injured, except in his public character; for those that knew him, generally loved and revered him, and were desirous of recommending themselves to him by a course of obliging and respectful behaviour.

"Benevolence was always a shining part of Dr. Johnson's character. This discovered itself in all companies, and on all occasions. It was not confined to his friends, or to people of one denomination only, but extended to the whole human race, without exception, and even to the brutal part of the creation. He had an affection for every thing that God has made, according to its nature and qualities, and he took an exquisite pleasure in communicating or increasing happiness, whenever and wherever he had an opportunity. Had it been in his power, he would have made every human creature completely happy;—and as far as it was in his power, he never failed of doing so in the most effectual manner.

"He scarcely ever suffered a day to pass without doing to others some good offices, relating to their temporal or spiritual affairs; with regard to the former, either relieving, or assisting, or advising them; and with regard to the latter, instructing, or exhorting, or encouraging them, as the cases required. These benevolent employments were his chief relaxations from study, or from public business; and he always returned from them more vigorous than if he had indulged himself in any vain or useless amusements. * * * * His conversation was enlivened and rendered more pleasing by the natural cheerfulness of his disposition. He was commonly the most cheerful man in company, and frequently said the sprightliest things that were said in it. Yet he was careful to keep up the dignity of his character; and one might discover in him the scholar, the gentleman, the clergyman, and the pious Christian, in his freest and most cheerful discourse. He always endeavoured to introduce what might be useful and improving, as well as what might be agreeable, in conversation; and his friends in general, I believe, may say, what one of them who was acquainted with him for fifty-five years, and for the greater part of that time enjoyed his most intimate friendship, has publicly declared in the following words:—'Without an hyperbole, I may say it, I know not that I have ever conversed with him, without finding myself afterward the better for it.'

"What rendered his conversation peculiarly improving as well as agreeable, was his knowledge of the affairs of the world, and his general acquaintance with all the branches of learning. He was not only a good classical scholar, but well versed in all the liberal arts and sciences. He knew, and could explain with precision, their respective boundaries and limits, their connection with each other, and in what manner they are conducive to the happiness of man. The study of the belles lettres and polite literature was his constant and favourite amusement; and scarcely any thing of this kind, of any consequence, was published in the English language, in his time, but what he read. But Theology, including the critical study of the Holy Scriptures in their original languages, was his main literary employment; and, in subserviency to it, History, both ancient and modern, ecclesiastical and civil, engaged no small share of his time. * * * * * * * * * * * *

"Dr. Johnson's great fondness for his studies was under due regulation, and was never suffered to encroach upon the more active duties of his station, whether of a public or private nature. With regard to preaching, he was careful to provide for the instruction and edification of his people, in the best manner that he could, according to his judgment.

"He seldom, if ever, ventured to preach extempore, notwithstanding the largeness of his store of religious knowledge, and his great facility of expressing himself. He chose rather that all his sermons should be the production of study and cool reflection, composed with care, and written down at large; and, in preaching them, he generally confined himself to what he had written. His sermons were consequently regular compositions; and, by reason of the clearness of method, and a studied plainness, but correctness, of language, they were at once adapted to the use either of a learned or an illiterate audience.

"In pronouncing them, as well as in reading the Liturgy, or any of the occasional Offices, his manner was solemn, and sometimes pathetic. He appeared grave and composed, both in the pulpit and desk; but it could plainly be discovered, by the elevation and inflections of his voice, as well as by his countenance and gestures, that he was often warmed and animated by his subject. He had a proper strength of voice, which continued to the last; but the clearness of it began to fail him, some years before his death. * * * * * Dr. Johnson's piety was without any mixture of that gloom or melancholy, which unfortunately too often attends it, and renders it useless to the world. He appeared to live under a strong sense of religion, from his early youth. He never seemed forgetful of his obligations to, and his immediate dependance upon, Almighty God; but acknowledged Him in all his ways, owning his power and providence, adoring his wisdom in the daily occurrences of life, and refer-

ring all things to his righteous and gracious disposal. His patience in adversity, and his resignation to the will of Heaven, under the heavy afflictions he met with, in the decline of his life. (and till then he had hardly any experimental knowledge what affliction was.) were as conspicuous and exemplary as any other Christian graces that he possessed.'

HENRY CANER, D. D.*

1727—1783.

Henry Caner, a son of Henry and Abigail Caner, was born in the year 1700. The presumption is that New Haven was his native place, as his father was the architect of the first College edifice erected there, in 1717–18. He was graduated at Yale College in 1724. In the following year, he began to read prayers in an Episcopal Church, at Fairfield, Conn. In 1727, he went to England for ordination; and the Society for Propagating the Gospel in Foreign Parts appointed him their Missionary to Fairfield. His occasional services at Norwalk met with much acceptance; and it was not long before he had a respectable congregation there, as well as at Fairfield.

On the 27th of November, 1746, the Rev. Mr. Price of King's Chapel, Boston, signified to his congregation his intention of quitting the Rectorship and Cure of the church and returning to England. The congregation then took the bold and unprecedented step of choosing a committee to recommend a suitable person in Holy Orders, not to the Bishop of London, but to *the congregation*, to be appointed Rector of King's Chapel, as successor to Mr. Price. The committee recommended Mr. Caner; and he was chosen by a large majority.

Mr. Caner signified his acceptance of the invitation, and removed from Fairfield to Boston. On quitting his Mission, he sent to the Society by which he was employed a summary of his services, showing that, whereas, on his arrival at Fairfield, there were but twelve communicants, he left sixty-eight; and that at Norwalk, where there were none, he left an hundred and fifteen, besides twenty at Stamford. The subscriptions raised in the Mission he appropriated to the erection of churches.

The next day after his arrival at Boston, (April 11, 1747,) he was conducted to the Chapel by Mr. Price, and there, in due form, put in possession of the church. The Churchwardens at the door delivered the key to Mr. Caner, who, locking himself in the church, tolled the bell, and then unlocked the door, and received the Wardens, Committee &c., who wished him joy on having possession of the church.

Mr. Caner entered on his duties as Rector with the advantage of a high reputation. He was not only a very popular preacher, but had a remarkable talent for business; and it seems to have been very much through his instrumentality that the design of rebuilding the Chapel, which had before

* Hall's History of Norwalk.—Greenwood's History of King's Chapel.—Columbian Centinel, 1793.—Hawkins' Miss. Ch. Eng.—Updike's Hist. Narrag. Ch.—MS. from E. C. Herrick, Esq.

been projected, was now resumed and carried forward to its completion. The corner stone of the edifice was laid by Governor Shirley, on the 11th of August, 1749, and a Sermon was preached on the occasion by Mr. Caner, which was published.

In August, 1760, Francis Bernard made his public entry into Boston, as Governor of the Province; and Mr. Caner, having convened the Clergy and Wardens of the three Episcopal churches in the town, waited on him with a congratulatory address.

When the intelligence of the death of George II., and the accession of George III., reached this country, Mr. Caner was appointed by the Governor and Council, and House of Representatives, to preach a sermon on the occasion; which he did, in his own church, on the 1st of January, 1761.

Mr. Caner received the degree of Master of Arts from the University of Oxford in March, 1735, and the degree of Doctor of Divinity from the same University, in January, 1766.

For a short time previous to the commencement of the War, there were a large number of officers of the British army and navy in and about Boston, who were accustomed to worship at King's Chapel, which devolved upon Dr. Caner an increased amount of labour. The last burials which he recorded in the Church Register, were those of three soldiers of the sixty-fifth regiment. In March, 1776, the British troops evacuated Boston, and Dr. Caner went with them, taking with him the Church Registers and plate, and part of the Records of the Vestry. The Registers were obtained from his heirs, more than a quarter of a century afterwards. During the thirty years of his residence at Boston, though he received no part of his support from the Venerable Society, he continued to act as its confidential friend and correspondent, especially in regard to the recommendation of candidates for Holy Orders.

Dr. Caner's escape from Boston is thus described by himself, in a letter dated Halifax, May 10, 1776:—

"As to the Clergy of Boston, indeed, they have for eleven months past been exposed to difficulty and distress in every shape; and as to myself, having determined to maintain my post as long as possible, I continued to officiate to the small remains of my parishioners, though without a support, till the 10th of March, when I suddenly and unexpectedly received notice that the King's troops would immediately evacuate the town. It is not easy to paint the distress and confusion of the inhabitants on this occasion. I had but six or seven hours allowed to prepare for this measure, being obliged to embark the same day for Halifax, where we arrived the first of April. This sudden movement prevented me from saving my books, furniture, or any part of my interest, except bedding, wearing apparel, and a little provision for my small family during the passage.

"I am now at Halifax with my daughter and servant, but without any means of support, except what I receive from the benevolence of the worthy Dr. Breynton."*

Shortly after this, Dr. Caner sailed for London, where he was received with every mark of respect and kindness. The Society offered to him the choice of any of the Missions then vacant; and he was appointed to Bristol, Rhode Island. He returned to this country at the close of 1776 or early in 1777, and laboured at Bristol as a Missionary until the termina-

*Rev. John Breynton was sent as a Missionary, by the Venerable Society, to Halifax, in 1752. He soon established a school in which fifty orphans, beside other children, were very faithfully instructed by a religious soldier, named Ralph Sharrock. He was eminently devoted to his work, was an earnest and eloquent preacher, and was highly esteemed by Christians of every communion. He was a resident of the Province of Nova Scotia for more than twenty years.

tion of the War. He spent his last years in England, and died in Long Ashton, at the close of the year 1792, aged ninety-two. One of his daughters was married to Mr. Gore of Boston.

The following is a list of his publications:—Nature and Method of Christian Preaching examined and stated: A Sermon preached at Newport, R. I., 1745. [This Sermon drew forth strictures from Jonathan Dickinson in his "Vindication of God's Sovereign Free Grace."] The Piety of Founding Churches for the Worship of God: A Discourse at the Laying of the First Stone for Rebuilding King's Chapel in Boston, 1749. God the only Unfailing Object of Trust: A Discourse on the Death of the Prince of Wales, 1751. A Sermon on the Death of Charles Apthorp, 1758. A Sermon on the Death of George II., 1761. A Thanksgiving Sermon on the General Peace, 1763. A Sermon at the Funeral of the Rev. Timothy Cutler, D. D., 1765.

Dr. Caner's published Discourses show that he was a man of fine intellectual endowments and acquirements. He had withal a very popular address, and exerted an important influence wherever he lived. He was undoubtedly one of the most eminent Episcopal clergymen of his day, in this country.

GEORGE BERKELEY, D. D.*

1728—1731.

George Berkeley was born at Kilcrim, near Thomastown, in the county of Kilkenny, Ireland, on the 12th of March, 1684. He was a son of William Berkeley, an English gentleman, who, having suffered for his loyalty to Charles the First, went over to Ireland after the Restoration, and there obtained the Collectorship of Belfast. George had the rudiments of his education at Kilkenny school, under Dr. Hinton; was admitted pensioner at Trinity College, Dublin, at the age of fifteen, under Dr. Hall; and chosen Fellow of that College, June 9, 1707, after a very strict examination, which he passed with great credit.

After publishing a number of works which rendered him well known in the department of Letters and of Philosophy, among which were his "Principles of Human Knowledge," and his "Dialogues," designed to disprove the commonly received notion of the existence of matter, he was recommended by Swift to the Earl of Peterborough, who, being appointed Ambassador to the King of Sicily and the Italian States, in 1713, took Berkeley with him as his Chaplain and Secretary. He returned to England with this nobleman, in August, 1714, after an absence of eight or nine months; and towards the close of the year had a fever which gave occasion to Dr. Arbuthnot to indulge a little pleasantry on Berkeley's system:—"Poor philosopher Berkeley," says he to his friend Swift, "has now the

* Chandler's Life of Johnson.—Miller's Retrospect, II.—Rees' Cyclopedia.—Holmes' American Annals II.—Chalmers' Biographical Dictionary.—Updike's Hist. Narrag. Ch.

idea of health, which was very hard to produce in him; for he had an *idea* of a strange fever on him so strong, that it was very hard to destroy it by introducing a contrary one." His hopes of further preferment expiring with the Reign of Queen Anne, he soon after embraced an offer from Dr. St. George Ashe, Bishop of Clogher, to accompany his son on a tour through Europe. At Paris, on his way home, he paid his respects to his rival in metaphysical sagacity, the celebrated Pere Malebranche, and had an earnest discussion with him on the principles of his ideal theory. At Lyons, he drew up a curious tract, entitled "*De Motu*," which was inserted in the Memoirs of the Royal Academy at Paris, and afterwards printed in London.

On his return to England, he was introduced by Pope to Lord Burlington, and through him was recommended to the Duke of Grafton, who, becoming Lord Lieutenant of Ireland, took him over, as one of his Chaplains, in 1721; and, about this time, the degrees of Bachelor and Doctor of Divinity were conferred upon him. On his first visit to London, Swift had introduced to him the celebrated and unfortunate Vanessa, Mrs Esther Vanhomrigh: this lady had intended Swift for her heir; but, considering herself slighted by him, she left nearly eight thousand pounds between her two executors, of whom Berkeley was one. In the discharge of his duty as executor, Berkeley destroyed such part of the epistolary correspondence between the testator and Swift as fell into his hands, notwithstanding her expressed wish that it should be published; the reason given for it being an excessive warmth of expression on the part of the lady.

In 1724, Dr. Berkeley was made Dean of Derry,—an office worth eleven hundred pounds *per annum*, in consequence of which he resigned his Fellowship. From the time of his arrival in Ireland, he had been occupied with a project for the conversion of the North American Indians, by means of a Missionary College, to be established in Bermuda. He, accordingly, obtained coadjutors, and made a proposal to the Government, which resulted in the granting of a Charter by George the First; and the sum of twenty thousand pounds for carrying the scheme into effect was promised, in due time, by the Minister, Sir Robert Walpole.

Trusting to these promising appearances, Dr. Berkeley was married, in August, 1728, to Anne, the eldest daughter of John Forster, Esq., Speaker of the Irish House of Commons; and actually set sail in September following for Rhode Island, with a view of making an arrangement there for supplying his College with such provisions as might be wanted from the Northern Colony.* He took with him his wife, a Miss Hancock, Mr. Smibert,—the celebrted artist, and two gentlemen of wealth, of the names of James and Dalton, a valuable library, and a large amount of his own property. He purchased a country seat and farm in the neighbourhood of Newport, where he resided about two years and a half. His house, which he called *Whitehall*, was situated in what is now Middletown, about three miles North East from the State House in Newport, near a beautiful watercourse, which runs Southward towards Sachuest Beach. He built his house

* This is according to the English authorities; but Updike in his "History of the Episcopal Church in Narragansett," states that his arrival on Rhode Island was entirely accidental,—the Captain of the ship in which he sailed not being able to find the Island of Bermuda.

in a valley, not far from a hill commanding a fine view of the surrounding country and the ocean; and his reasons for preferring the valley to the hill were that, "to enjoy the prospect from the hill, he must visit it only occasionally;—that if his constant residence should be on the hill, the view would be so common as to lose all its charms." About a mile and a half South from his house, he had his chair and writing apparatus placed in a natural alcove, which he found among the hanging rocks; and *there* was written the greater part of his "Minute Philosopher." During his residence on the Island, he officiated, the greater part of the time, at Trinity Church, Newport; and, after his return to England, he sent, as a donation to the church, in 1733, a magnificent organ, which, a few years since, was in a state of good preservation. The influence of his sojourn in this country was most benign, not only in Rhode Island but elsewhere, as his talents and learning, as well as fine moral and social qualities, rendered him an object of great and general attraction.

The enterprise which brought him hither, however, signally failed. Walpole's promise of twenty thousand pounds turned out to be worth nothing. Dr. Gibson, the Bishop of London, (in whose Diocese all the West Indies were included,) held a conference with the Minister, the result of which was that he told the Bishop plainly that, as Dr. Berkeley's friend, he would advise him to relinquish the idea of establishing a College, and return to England. When this information was communicated to the Dean, he had no alternative but to bear the disappointment, as best he could, and to abandon a scheme on which he had already expended much of his private fortune, and more than seven years of the most vigorous part of his life.

He embarked for England, at Boston, in September, 1731. Before his departure from the country, however, he distributed the books which he had brought with him among the Clergy of Rhode Island; and immediately after his arrival in London, he returned all the private subscriptions that had been advanced in aid of his undertaking. It was not long before he made some very substantial demonstrations of his good-will towards this country. He sent, as a gift to Yale College, a deed of the farm which he held in Rhode Island; the rents of which he directed to be appropriated to the maintenance of the three best classical scholars, who should reside at College. at least nine months in the year, in each of the three years between receiving their first and second degrees. Whatever surplus of money might arise from accidental vacancies, was to be distributed in Greek and Latin books to such undergraduates as should produce the best Latin composition, on some moral theme that should be given them. He also presented to the Library of Yale College nearly one thousand volumes.

In February, 1732, he preached, before the Society for Propagating the Gospel in Foreign Parts, a Sermon, (afterwards published by their request,) containing much valuable information concerning the state of religion in America. The same year he brought out also his "Minute Philosopher," which has always been considered a masterly performance, and among the most valuable of all his publications.

Dr. Berkeley had had the honour of an introduction to Queen Caroline as early as 1712; and, after his return from Rhode Island, she often commanded his attendance to hear from him the results of his observation in

America. She was so much interested and instructed by his conversation, that she became strongly impressed in his favour, and when the rich Deanery of Down, in Ireland, became vacant, he was, at her suggestion, proposed for it, and the King's Letter actually came over for his appointment. But his friend, Lord Burlington, having failed to give notice to the Duke of Dorset, then Lord Lieutenant of Ireland, of the Royal intentions, His Excellency was so offended at the omission that it was thought best to press the matter no farther. Her Majesty, being little satisfied with this procedure, declared that, since they would not suffer Dr. Berkeley to be a *Dean* in Ireland, he should be a *Bishop*; and, accordingly, in 1734, the Bishopric of Cloyne becoming vacant, he was, by Letters Patent, dated 17th of March, promoted to that see, and was consecrated at St. Paul's Church, Dublin, on the 19th of May following, by Theophilus, Archbishop of Cashel, assisted by the Bishops of Raphoe and Killaloe. His Lordship repaired immediately to the Manse-House at Cloyne, where he constantly resided, (except one winter, when he was in attendance on the Parliament in Dublin,) and applied himself with great vigour and fidelity to the discharge of his Episcopal duties. He, however, continued his studies with unabated zeal, and in several following years produced a number of works on Science, Philosophy, and Religion, some of which added not a little to his high reputation.

In the year 1745, Lord Chesterfield, being now advanced to the Government, wrote to Bishop Berkeley to inform him that the see of Clogher, then vacant, the value of which was double that of Cloyne, was at his service. But he respectfully, and with many thanks, declined the offer; partly on the ground that he had already enough to satisfy his wishes, and partly because he had taken the resolution, from almost the time of his being advanced to the prelacy, that he would never change his see.

In July, 1752, his health being now considerably reduced, he removed with his family to Oxford, in order to superintend the education of one of his sons, then recently admitted a student at Christ Church College. He had determined, with a view of indulging his passion for literary retirement, to spend the rest of his days in that city; but, being fully sensible of the impropriety of a Bishop's non-residence, he previously endeavoured to exchange his high preferment for some Canonry or Headship at Oxford. Not succeeding in this, he actually applied to the Secretary of State for permission to resign his Bishopric, worth, at that time, at least fourteen hundred pounds *per annum*. His Majesty was led to inquire who the extraordinary man was who had made such a request; and, on being told that it was his old acquaintance, Dr. Berkeley, he declared that he should be a Bishop in spite of himself, but gave him full liberty to reside where he pleased.

The Bishop's last act, before leaving Cloyne, was to sign a lease of the demesne lands in that neighbourhood, to be renewed yearly at the rent of two hundred pounds, which sum he directed to be distributed every year until his return, among poor house-keepers of Cloyne, Youghal, and Aghadda.

At Oxford he lived highly respected and revered, and busied himself in collecting and republishing all his minor pieces. But he did not live long;

for, on Sunday evening, the 14th of January, 1753, as he was sitting in the midst of his family, listening to a Sermon of Dr. Sherlock's, which his wife was reading to him, he was seized with what the physicians termed a palsy in the heart, and instantly expired. His death was so sudden that his family were not apprized of it till his daughter, on bringing him a cup of tea, perceived that the spirit had fled. His remains were interred at Christ Church, Oxford, where there is an elegant monument erected to his memory.

The following is a list of Bishop Berkeley's publications:—Arithmetica absque Algebra aut Eucilide demonstrata, 1707. Theory of Vision, 1709. The Principles of Human Knowledge, 1710. The Substance of three Common-places on Passive Obedience, delivered in the College Chapel, 1712. Dialogues between Hylas and Philonous, 1713. De Motu, 1721. An Essay towards Preventing the Ruin of Great Britain, 1721. A Proposal for Converting the Savage Americans to Christianity, by a College to be erected in the Summer Islands, otherwise called the Isles of Bermuda, 1725. A Discourse preached before the Society for the Propagation of the Gospel in Foreign Parts, 1732. The Minute Philosopher, 1732. The Analyst, (designed to show that Mysteries in Faith are unjustly objected to by Mathematicians), 1734. A Defence of Free-thinking in Mathematics, 1735. Queries proposed for the Good of Ireland, 1735. A Discourse addressed to Magistrates, 1736. Siris: A Chain of Philosophical Reflections and Inquiries concerning the Virtues of Tar-water, 1744. A Letter to the Roman Catholics of his Diocese, 1745. A Word to the Wise: A Letter to the Roman Catholic Clergy of Ireland, 1749. Maxims concerning Patriotism, 1750. Further Thoughts on Tar-water, 1752.

The following noble testimony to the character of Bishop Berkeley is from the pen of Sir James Mackintosh:

"Ancient learning, exact science, polished society, modern literature and the fine arts, contributed to adorn and enrich the mind of this accomplished man. All his contemporaries agree with the satyrist in ascribing

'To Berkeley every virtue under Heaven.'

Adverse, factious and hostile wits concurred only in loving, admiring and contributing to advance him. The severe sense of Swift endured his visions; the modest Addison endeavoured to reconcile Clarke to his ambitious speculations. His character converted the satire of Pope into fervid praise. Even the discerning, fastidious and turbulent Atterbury said, after an interview with him,—'So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels until I saw this gentleman.'

"Lord Bathurst told me that the members of the Scriblerus Club being met at his house at dinner, they agreed to rally Berkeley, who was also his guest, on his scheme at Bermudas. Berkeley, having listened to the many lively things they had to say, begged to be heard in his turn, and displayed his plan with such an astonishing and animating force of eloquence and enthusiasm that they were struck dumb; and, after some pause, rose all up together with earnestness, exclaiming—'Let us set out with him immediately.' It was when thus beloved and celebrated that he conceived, at the age of forty-five, the design of devoting his life to reclaim and convert the natives of North America; and he employed as much influence and solicitation as men commonly do for their most prized objects, in obtaining leave to resign his dignities and revenues, to quit his accomplished and affectionate friends, and to bury himself in what must have seemed an intellectual desert. After four years residence at Newport, in Rhode Island, he was compelled, by the refusal of Government to furnish him with funds for his College, to forego this work of heroic, or rather godlike, benevolence; though not without some consoling forethought of the fortune of the country where he had sojourned."

A letter written at Newport, and published in the New England Journal, Boston, September 3, 1729, says,—

"Yesterday arrived here Dean Berkeley, of Londonderry, in a pretty large ship. He is a gentleman of middle stature; of an agreeable, pleasant and erect aspect. He was ushered into town with a great number of gentlemen, to whom he behaved himself after a very complaisant manner."*

Updike, in his Memoirs of the Rhode Island Bar, writes as follows:—

"The late Lodowick Updike said that, when a boy, his father used to take him to hear Bishop Berkeley preach at Trinity Church, in Newport. . . . . Like all really learned men, the Dean was tolerant in religious opinion, which gave him a great and deserved popularity with all denominations. All sects rushed to hear him; even the Quakers, with their broad-brimmed hats, came and stood in the aisles. In one of his sermons he very emphatically said, 'Give the devil his due—John Calvin was a great man.'"

His biographer, the Rev. G. N. Wright, says,—

"As to his person, he was a handsome man, with a countenance full of meaning and benignity, remarkable for great strength of limbs, and, till his sedentary life impaired it, of a very robust constitution. He was, however, often troubled with the hypochondria, and latterly with the nervous colic.

"At Cloyne he constantly rose between three and four o'clock, and summoned his family to a lesson on the bass-viol, from an Italian master he kept in the house for the instruction of his children; though the Bishop himself had no ear for music. He spent the rest of the morning, and often a great part of the day, in study: his favourite author, from whom many of his favourite notions were borrowed, was Plato. He had a large and valuable collection of books and pictures, which became the property of his son, the Rev. George Berkeley, LL. D."

Bishop Berkeley was the father of four children, one of whom lies buried in Newport. His son GEORGE was a distinguished clergyman. He was born September 28, (O. S.) 1733, in London, but in his infancy was removed with the family to Ireland, where he was instructed in the classics by his father. At the age of nineteen, he was sent to Christ Church College, Oxford, where, in due time, he took the degree of Bachelor of Arts, and for a while held the office of Collector in the University. In 1758, he took a small living, the Vicarage of East Garston, Berks, from which he was removed, in 1759, by Archbishop Secker, to the Vicarage of Bray, Berks; and subsequently the Archbishop gave him the Chancellorship of Brecknock, the Rectory of Acton, Middlesex, and the sixth prebendal stall in the Church of Canterbury. He took the degree of Master of Arts in 1759, and that of Doctor of Laws in 1768. The Vicarage of Bray he exchanged for that of Cookham, near Maidenhead, and had, afterwards, from the Church of Canterbury, the Vicarage of East Peckham, Kent, which he relinquished on obtaining the Rectory of St. Clement's, Danes; which, with the Vicarage of Tyshurst, Sussex, (to which he was presented by the Church of Canterbury in 1792, when he vacated Cookham,) and with the Chancellorship of Brecknock, he held till his death. After a lingering and painful illness, he died on the 6th of January, 1795, and was interred in his father's vault in Christ Church, Oxford. In 1761, he was married to Eliza, eldest daughter of the Rev. Henry Finsham, by whom he had four children. She died on the 1st of November, 1800. He was an accomplished gentleman, an elegant scholar, and a respectable divine, and was especially distinguished for a spirit of active philanthropy. He published a Sermon preached on the Anniversary of King Charles' Martyrdom, 1785;

* It is presumed there must be some mistake either in the date of this letter, or in respect to the time when the Bishop is said to have embarked for America, which was September, 1728.

one on Good Friday, 1787; one at Cookham, on the King's Accession, 1789. His Sermon on the Consecration of Bishop Horne, who was his intimate friend, was published after his death. In 1799, his widow published a volume of his Sermons with a Biographical Preface.

ROGER PRICE.*

1729—1747.

Roger Price was descended from an ancient family, who are said to have traced their lineage to Royalty. His father, William Price, was Rector of Whitfield, Northamptonshire, England, and his mother, whose name was Isabella Collingwood, came from Berwick on the Tweed, and was a daughter of Daniel Collingwood, a Captain in the army of Charles the First, who died from a wound that he received at the battle of Edge Hill. William and Elizabeth Price had ten children,—four sons and six daughters. Three of the sons became clergymen, and four of the daughters clergymen's wives. The father, William Price, died in the year 1749, his wife having died some time before.

Of the history of Roger Price's early years nothing is known with certainty, though it is believed that he was educated at the University of Oxford. In 1722, he was presented to the Parish of St. Ann's on the Island of Jamaica; but whether he ever became the incumbent of that parish, or, if so, how long he remained there, cannot now be ascertained. The following extract from a letter, addressed to him, about that time, by his father, shows that he at least contemplated the acceptance of the place, while it breathes a spirit of deep parental solicitude:—

"If it please God that you proceed upon your intended voyage, may his protection be your continued guard and guide, and I shall daily pray that God will present you in all your doings with his most gracious favour, and give you success in what you undertake.

"And I think it my duty to give you some advice, which, if you shall think fit to follow, I do not doubt but that you will find your account in so doing. You are going into a far country remote from all your friends: make it, therefore, your first and chief concern to make God your friend, that He may go along with you. Acquaint yourself with Him by constant and fervent prayer; by meditation, reading, and strict duty and obedience, not fashioning yourself to what you see, but setting yourself a pattern of what you are to teach and preach; considering that you never can appear so much to advantage, or gain so much esteem and reputation to yourself, as when you walk by rule, and study to order your whole conversation as becomes the Gospel of Christ. Think not that you go abroad to get money, and to enrich yourself by merchandise—you have business of more consequence incumbent upon you,—a duty which requires your constant thought

* Howe's Century Sermon.—Greenwood's Hist. King's Chap.—MSS. from Rev. A. L. Baury and Miss Frances E. Valentine.

and attention. Mind the work more than the wages. I had rather you should return with the character of a faithful minister, that had done your duty, given a good example, and answered the end of your appointment, than to have you return with a different character, though with your weight in gold; and in the end you will be of my mind, whatever you may think at present. Trust not to your own ability, and sufficiency, and wisdom, in what you are going about; but consider your own insufficiency, and seek help and direction where it may and only is to be found. And that is in God. Our all-sufficiency is from Him. Make the Word of God your rule to walk and act by, and you will never do amiss. The office you undertake is so far from indulging you in any unbecoming liberties, that it requires the most exact conduct and behaviour, your example being that which will be far more prevalent than your preaching; and your living in a barbarous and heathen country should lay the greater obligation upon you to live suitably to the purity of your Christian profession, that your light may shine for your direction and conviction of others, and to the glory of God. Abstain from all things unbecoming your profession, from all appearance of evil, and if you will take my advice, from all kind of gaming, which can no ways turn to your advantage, very often to your damage and reproach. You will observe the miserable condition of the natives where you go, the slavery, ignorance, and barbarity, in which they live; bless God for the happiness you enjoy, and prize it by your thankful acknowledgments, and by a right use and improvement of it."

In 1725, Mr. Price was presented to the Rectory of Lee, in the county of Essex; and this living he retained till the close of his life. He also possessed two others,—one at Durrington, and one at Wiltshire, in addition to an entailed estate at Beckley.

In March, 1727, the Rectorship of King's Chapel, Boston, was rendered vacant by the death of the Rev. Samuel Myles;* and, shortly after, the

* Samuel Myles was graduated at Harvard College in 1684, and received the degree of Master of Arts from the University of Oxford in 1693. He was inducted into the Rectorship of King's Chapel on the 29th of June, 1689, and continued in the regular discharge of his duties until July, 1692, when he visited England for the purpose of laying before the proper authorities the condition of the Chapel and Congregation, and obtaining aid in their behalf. He returned on the 24th of July, 1696, having been very successful in enlisting the Royal bounty in aid of his object; part of which was an annuity of one hundred pounds for the support of an Assistant Minister at the Chapel. In March, 1699, the Rev. Christopher Bridge, who had been educated at the University of Cambridge, England, arrived, as an Assistant to Mr. Myles; but, after a few years, a serious disagreement arose between the Rector and the Assistant, in consequence, as it would seem, of the inequality of their official rights, which had well nigh convulsed the Church, and in 1706 put in requisition the authority of the Bishop of London to effect a reconciliation. The difficulty was finally settled by the removal of Mr. Bridge, the same year, to the Narragansett Church, R. I. Mr. Myles having remained without an Assistant for about two years, the Rev. Henry Harris was sent over, early in the year 1709, to take Mr. Bridge's vacated place. On the 15th of April, 1723, Mr. Myles laid the corner stone of Christ Church, which was opened for public worship, by Dr. Cutler, on the 29th of December following. In the summer of 1727, his health had become so much impaired that he was incapable of attending any longer to his public duties. He died early in March, 1728, having been the Rector of the Chapel for nearly forty years. Dr. Greenwood speaks of him as having been "a worthy and pious man, and an acceptable preacher;" also as "prudent and energetic."

Mr. Bridge, above mentioned, seems not to have had a more peaceful ministry at Narragansett than at Boston. The Bishop of London, in a letter to the officers of King's Chapel, speaks of him as having "committed an insolent riot upon the Church of Rhode Island;" but what the nature of it was has not been ascertained. After remaining a short time at Narragansett, he became Rector of the Church in Rye, N. Y., in January, 1709, and there closed his ministry and his life, on the 23d of May, 1719, aged about forty-eight years. The "Boston News Letter," of that date, says he was "a religious and worthy man, a very good scholar, and a fine, grave preacher; his performances in the pulpit were solid, judicious and profitable,

congregation proceeded to make arrangements for supplying the vacancy. Mr. Thomas Sandford, who was their agent in London, had an interview on the subject with the Bishop of London, the result of which was that it was agreed that his Lordship should *recommend* some suitable person as Rector, who should be the person whom Mr. Sandford, as the agent of the Congregation, should *present* to his Lordship for license. Mr. Price was accordingly recommended, presented, and licensed. His license was dated March 4, 1728—29. The Bishop (Dr. Gibson) says of him in a letter written in April, 1729,—"He has been long known to me, and is one whom I am willing to trust with the power of Commissary for inspecting the lives and manners of the Clergy, if he succeed in that place; and I think a better service cannot be done to a congregation than the inducing both parties to unite in him."

Mr. Price's induction to his Rectorship is thus narrated:—

"About four o'clock in the afternoon, (June 25, 1729,) the Rev. Mr. Roger Price was conducted into King's Chapel by the Rev. Mr. Henry Harris, it being a few hours after the arrival of the Rev. Mr. Price, and a letter from Mr. Thomas Sandford to the Committee was read, inporting that the Rev. Mr. Roger Price was the person he had presented to the Lord Bishop of London, by virtue of the power devolved upon him by the votes of the congregation of the 13th of March, 1727—28. Whereupon the Rev. Mr. Price produced the following License and Certificate, reading them in the Church, and then delivered them to the Church-wardens, to be recorded in the Church Book."

Here follow copies of the Bishop's License in Latin, and Mr. Price's declaration in English to conform to the Liturgy, duly sealed and signed. Then the account proceeds:—

"These above being read, the Rev. Mr. Henry Harris, the Church-wardens, the Vestrymen, and the people who were present, all went out of the church, the Church-wardens at the door delivering the key of the church to the Rev. Mr. Price, who, locking himself into the church, tolled the bell, and then unlocked the door of the church, receiving the Church-wardens and Vestrymen into the church again, who wished him joy in having possession of the church. Then the Rev. Mr. Price ordered the Clerk to give public warning in the church, upon the Sunday following, that the congregation meet in the church next Wednesday, at eleven of the clock in the forenoon."

The next year, (1730,) Mr. Price received from the Bishop of London a commission as Commissary, an office which added not a little to both his labours and his responsibilities.

On the 15th of April, 1734, Commissary Price laid the Corner stone of Trinity Church, and on the 15th of August, 1735, he preached the first sermon in the new edifice.

Mr. Price had not been long settled as Rector, before differences began to spring up between him and his congregation, on account of what they

his conversation very agreeable and improving: and though a strict Churchman in his principles, yet of great respect and charity to Dissenters, and much esteemed by them." In 1733, CHRISTOPHER BRIDGE, believed to be a son of this Mr. Bridge, graduated at Harvard College, was afterwards settled as an Episcopal clergyman on the Island of Jamaica, and died in 1773, at the age of seventy.

MR. HARRIS, above mentioned, returned to England, with the consent of the church, in the winter of 1714, partly to attend to his own private business, and partly to request the Venerable Society to send ministers to two new Episcopal Churches, one in Newbury, the other in Marblehead. He returned late in 1715, and was received by his people with great joy. Afterwards, however, owing to some cause which is not now understood, he became obnoxious to a considerable portion of them, so that, on the decease of Mr. Myles, he could not be chosen Rector. Mr. Price was actually appointed, and Mr. Harris assisted in his induction, but he survived that event for only a few months. He died on the 16th of October, 1729. His standing with his congregation may be judged of by the fact that, more than a year after his decease, they voted that no money should be paid out of the church stock towards defraying the expenses of his burial, though they had granted an expensive funeral to Mr. Myles.

regarded an assumption, on his part, of undue authority. In consequence of this, in May, 1734, he communicated his intention of leaving the church and returning to England; and the announcement seems to have occasioned little regret. He took his passage on board a vessel bound to London, and actually set sail in her; but, being detained at Nantasket by contrary winds, he came to Boston, made his peace with his congregation, and again became their Rector. He consented to the six following articles, as the condition of his being received back:—

"1. To have no pretensions to the perquisites of the money for burying under the church.
"2. To have no pretensions in choosing a Church-warden.
"3. To have no pretensions to the Church stock.
"4. To have no pretensions to the Church library—only the use of them.
"5. To preach on Sunday afternoon, when it can be done.
"6. To make due entries of the Church Marriages, Christenings, and Burials, in the Book provided for that purpose."

These conditions give a clue to the nature of the assumptions of which the congregation complained, and not less to the different spirit which was even then springing up in King's Chapel, from that which was not only tolerated but cherished on the other side of the water.

There is a tradition among the descendants of Mr. Price that his return to Boston, after having set sail for England, had an important bearing upon his future domestic relations. It is said that, on the Sabbath after his return, he attended Divine service at Trinity Church, and that, in some accidental wandering of the eye, he saw, for the first time, the young lady, who shortly after became his wife. At any rate, he was married sometime the next year to Elizabeth, daughter of John Bull, and great-granddaughter of a person by the name of Bull, who was Mayor of St. Edmondsbury, England. She was a lady of great personal attractions, and possessed a considerable estate; from which it would appear that he was duly attentive to the advice given him by his father, in a letter dated March 11, 1729, in which, speaking of the choice of a wife, he says,—"Choose by weight; then you will be sure of something."

In 1741, he addressed the following letter to the Bishop of London, a copy of which (without date,) has been found among his papers. It sheds some light upon the difficulties which existed at that time between himself and his congregation:

"My Lord:

"Mr. Whitefield,* who is the occasion of much debate and enquiry, is expected here the next fall. I should be glad to receive your Lordship's directions for my behaviour towards him. The troubles of my church daily increase, and my desire of quitting this station increases with them. There is at present a warm contest in my congregation, relating to the sale of the pews belonging to the members of the new Church, who still continue to vote, and thereby foment differences in mine. The consequence of this dispute, as indeed of most others in the church,

* Miss Frances E. Valentine, a great-granddaughter of Commissary Price, who has kindly furnished me this letter, accompanies it with the following statement:—"My mother says, whatever instructions the Bishop of London may have given to her grandfather, regarding his treatment of Mr. Whitefield, it is certain they were good friends, and that Mr. Whitefield was very ill at Commissary Price's house in Boston, and received every attention, during his illness, from him and his family; and that, after Mr. Whitefield left Boston, he wrote to the Commissary, warmly thanking him for his great kindness."

is the non-payment of my salary, the dissatisfied party commonly withdrawing their contribution, for which we can find no remedy but patience. If your Lordship would please to express such a disapprobation of this irregularity as to allow me to hold both places in the church till the minister's salary is fixed upon some sure basis, and to acquaint them with the reason of this indulgence, I believe I could, by this means, establish the constitution of this church for the future, which can scarce be effected when they have no favour to ask, and another minister to officiate; and indeed, in this case, my very enemies would assist in it.

"We received, not long ago, the agreeable news of a new Governor, and that Mr. Shirley, a very worthy gentleman, and a member of the Church of England, residing here, was the person; but our hopes are something dampened by a later account, which informs us that the present is like to be continued by a strong interest the Quakers have made for him. This disappointment in our expectations is so much the more grievous, inasmuch as the interest that keeps him in was purchased by his unjust treatment of the Church of England, and basely recommending the Quakers to the favour of the General Court, by which they obtained a law to exempt them from paying any ministerial rate, which was denied to the members of the Church of England, then petitioning for the same privilege. I hope, my Lord, such unjust behaviour, a distinguished affront toward the National Church, does not pass for merit at home; at least that the churches here have some friends in England, who will not see such unworthy treatment of their brethren approved of and rewarded, without some notice and resentment. I am your Lordship's

Most dutiful Son and
Obedient Servant,
ROG. PRICE."

About 1743–44, Mr. Price, without resigning his charge at Boston, went to Hopkinton, Mass., and purchased a large tract of land "on the banks of a noble river," (as he writes to his brother.) There he built a church at his own expense, conveying the land on which it stood in trust to the Society for the Propagation of the Gospel in Foreign Parts, "for the benefit and use of the Church of England, and for no other use, intent or purpose whatsoever." This church he endowed with a glebe of a hundred and eighty acres, in trust to the above named Society, "for the benefit and advantage of an orthodox minister of the Church of England, who shall preach and perform Divine service according to the rites and ceremonies used in said Church of England, to the people from time to time dwelling in and near Hopkinton, and for no other use intent, purpose, or persons whatever." This deed is dated July 9, 1748. For about three years, Mr. Price acted as Missionary in Hopkinton, and after him, the Rev. John Troutbeck; and upon the removal of the latter to Boston, the church remained unsupplied until it became virtually extinct, and the glebe was well-nigh lost. Some years since, the Rev. Alfred L. Baury opened a correspondence with the Secretary of the Society above named, and was furnished with a power of Attorney, in consequence of which the property has been recovered at Mr. B.'s sole expense, and the income applied agreeably to Mr. Price's intention. The parish is already, it is understood, in a promising condition.

Mr. Price's relations to his people at Boston seem to have been occasionally disturbed by the occurrence of adverse circumstances; and on more than one occasion the Bishop of London was appealed to. At length, on Thanksgiving, November 27, 1746, he again signified to them his intention to resign his Rectorship, and return to England. In April following, he conducted his successor, the Rev. Henry Caner, to the Chapel,—the same form, substantially, of putting him in possession of the church being observed as had previously been in Mr. Price's own case. In June following, he sailed for England in the Mermaid man-of-war, taking his eldest son with him, and leaving his wife and two children in Boston. He addressed the following letter to his wife, dated

"Portsmouth Bay, June 18, 1747.

"My Dear:

"We sailed from Nantasket Thursday night, about nine o'clock, and are now waiting before Piscataquay Town for the mast ships, which will make a fleet of ten sail, besides our own ship. There are some gentlemen from Piscataquay now on board, among which is Mr. Quinsay, who will deliver you this. Billy is well, and feels pleased. He was at first scared with the firing of the great guns, but his fear is now over, and he is very little affected with the motion of the ship. He fares very well, as we do all, and every thing is as agreeable as we could expect. I hope you will take care of yourself and children; particularly that they may be instructed in their duty to God, by prayer and reading. I think it best that Henry should go into the country. Remember to send home Mr. Franklin's pamphlet. Let your thoughts and dependance be much fixed upon God, and He will direct you for the best, which, that He may do will be the constant prayer of Your affectionate husband,

ROG. PRICE."

"Remember me to all friends, and thank Mr. Dorby for his kindness."

It would appear from letters still extant that, after remaining in England a year or two, Mr. Price returned to America for his family, and remained here till the summer of 1753; though it does not appear whether, during that time, he was in the exercise of his clerical function. After his final return to England, he resided at Leigh, where he was "Incumbent of the Parish of Leigh, in the Deanery of Broughing, and Archdeaconry of St. Albans."

During his residence in this country, Mr. Price, as has been already stated, bought an extensive tract of land in and around Hopkinton, extending from Framingham to Westborough; but, after his return to England, it was badly managed by his agents, and a considerable portion of it was lost to his family. The Rev. John Troutbeck, who succeeded him as Missionary at Hopkinton, and whom he had requested to look after his affairs there, thus writes to him under date, January 23, 1755:—

"I thank you for the good opinion you are pleased to entertain of me, in trusting me with the power of an Attorney to manage your affairs; but, after making some inquiry into the state of them, I find them in so bad a condition that I dare not by any means engage in them. . . . . I am far from thinking Hopkinton the Paradise it was described to be; but, however, I shall not complain of it, if I can have my health in

it, which indeed I am afraid of, as I have been more confined by the want of it since I came here, than I have been my whole life before."

Mr. Price's family were not pleased with a residence at Leigh; and he made several attempts to obtain a more desirable living, but without success. Indeed, notwithstanding his large landed estate in this country, he seems to have been somewhat embarrassed in his worldly circumstances. But the time of his departure from the world was now drawing nigh. In November, 1762, in consequence of an exposure from performing service in a church-yard, on a foggy night, he was seized with a violent ague, which rendered it impossible for him to reach home without assistance, and which was followed by a fatal inflammatory fever. He died at Leigh, December 8, 1762. He was the father of six children, five of whom were living at the time of his death.

His family, shortly after his decease, removed from Leigh, to make room for the new incumbent; and took up their residence at Hammersmith, in the County of Middlesex. In May, 1764, Mrs. Price petitioned the "Governors of the Charity for the relief of Poor Widows and Children of Clergymen," representing the condition of her family as one of pressing need; and she was admitted a "Pensioner of the Corporation;" though the amount that she received is not known. Mrs. Price, after this, resided chiefly among her friends. She died at Beckley, on the 5th of August, 1780, in the sixty-third year of her age.

Thomas, the third son, and fourth child, of Mr. Price was drowned in the Serpentine River, on the 9th of January, in consequence of breaking through the ice while he was skating. He was a young man of great promise, and had nearly reached his twenty-first year. *Henry Yelverton*, the second son and third child, died on the 14th of August, 1780, aged thirty-nine years. *William*, the eldest son and second child, was a Major in the British army; came to this country with his sister Elizabeth in the summer of 1783, and the next year gave up his commission in the army, and retired on half pay. From that time he resided at Hopkinton, where he died, greatly lamented, on the 7th of December, 1802, leaving two daughters. *Elizabeth*, the eldest child, died in Boston, July 3, 1826, in her ninety-second year. She was buried in Hopkinton, having been a liberal benefactor to the church there, which her father had been instrumental of establishing. *Andrew*, who was born after his parents returned to England, was educated at Oxford, became a clergyman of the Established Church, and had a living at Bromley, and one at Britwell, Salome, near Titsworth, Oxfordshire. He resided at the latter place, and died there on the 7th of June, 1851. He died from exhaustion of the brain, having nearly completed his ninety-seventh year. The Rectory in which he died had been in his wife's family more than four hundred years. He left no children, and never came to this country.

Mr. Price, while in this country, published two Sermons; one on occasion of the death of John Jekyll, Esq., Collector of Customs, 1733; and the other on the death of the Queen, 1738. The Rev. Dr. Greenwood, in referring to the former of them, says,—"The style is considerably studied and ornate, and the sentiments are good and well suited to the occasion. It is such a sermon as would be heard with interest, at any time, by any congregation."

ARTHUR BROWNE.

1729—1773.

FROM THE REV. CHARLES BURROUGHS, D. D.,

RECTOR OF ST. JOHN'S CHURCH, PORTSMOUTH.

PORTSMOUTH, N. H., July 10, 1857.

Rev. and dear Sir: We are often astonished at the vast effects produced by apparently inconsiderable causes, and at the full assurance they give us of the providential government of God in relation to all the events of the world. Who could have imagined that the sailing of Dean Berkeley, on his philanthropic mission to the Bermudas, was to exert a powerful influence in connection with the Christian Ministry, extending through at least two generations, upon the religious interests of the capital of New Hampshire? The fact was that Dean Berkeley's scheme of Christianizing the Indians of America fired with missionary zeal the heart of Arthur Browne, then a student in Trinity College, Dublin, where the Dean was educated, and placed that noble youth over the Episcopal Church in this town. The Dean's liberality established a foundation at Yale College for three students, who should continue, on certain conditions, as resident graduates of the College; and one of these students was the Rev. Dr. Joseph Buckminster, who was, for thirty years, the highly respected and honoured minister of the North Parish in this town.

It is, however, only the life and character of the Rev. Arthur Browne, which I propose to make the subject of this communication. He was a son of the Rev. John Browne, who was a native of Scotland, but who seems in early life to have removed to Ireland. He was descended from the Coulstones,—a highly respectable family, and one of his descendants was a Miss Browne, who was Countess of Dalhousie, and about thirty years since possessed the paternal estate of the Coulstones. He had married in Ireland, soon after the battle of Boyne, at which he was present, which was fought on the River Boyne, about two miles above Drogheda, and twenty-five from Dublin,—a battle in which King William the Third, in person, defeated King James the Second and his army, on the 1st of July, 1690; a battle which was said to have been one important cause of the subsequent progress of the British empire in wealth, power, and population. He held in the Church the distinguished rank of Archdeacon of Elphin.

ARTHUR BROWNE was born at Drogheda, in Ireland, in the year 1699. His birthplace was of great historical fame, as, in 1649, it was stormed by Oliver Cromwell, who put most of the inhabitants to the sword. He was educated at Trinity College, Dublin, where, on the 29th of July, 1729, he received the degree of Master of Arts. It was only about a year before this that Dean Berkeley embarked for Bermuda, on his philanthropic project. The contagion of his enthusiasm was irresistible. He defended the wisdom of his expedition for the conversion of the Indians with such eloquence that some of his warmest opponents were confounded, and said "Let us go immediately with him." The kindled susceptibilities of Arthur

Browne impelled him to missionary activity. He offered himself to the service of the Venerable Society for Propagating the Gospel in Foreign Parts. He was ordained by Dr. Edmund Gibson, Bishop of London, in the year 1729, and was immediately designated to an Episcopal church in Providence, R. I. Before leaving Ireland, he was married to Mary, daughter of the Rev. Thomas Cox, D. D., of Drogheda. It is said that, for a little time, he was Private Secretary to Dean Swift, who, it was then rumoured, would probably be sent as Bishop to America.

Mr. Browne came to this country immediately after receiving ordination, and arrived at Newport, R. I., on the 2d of September, 1729. He remained there till October 1, 1730, when he went to Providence, and entered on his duties as the minister of the King's Chapel in that town,—being the third Rector of that church. He remained there nearly six years,—till February, 1736.

It was a truly noble spirit that brought this young man to our American shores ;—that led him to quit his native country and happy home, and sacrifice his bright prospects, to encounter the many inconveniences and evils incident to this new country, its hostility to Episcopacy, its low state of religion, and the extensive prevalence of infidelity, especially among men in high places. For Dean Berkeley, after his return to Ireland, stated in his Annual Discourse before the Society for Propagating the Gospel in Foreign Parts, that, "though some persons of a better sort were accustomed to assemble themselves regularly on the Lord's day for the performance of public worship, yet that most of those who were dispersed through the Colonies, seemed to manifest a thorough indifference for all that was sacred, being equally careless of outward works and inward principles, whether of faith or practice. Of the best of them it may certainly be said that they live without the Sacraments, not being so much as baptized." But Arthur Browne had put his hand to the plough, and would not look back.

He soon realized excellent fruits of his ministry at Providence. When he had been there three years, he stated in the Report of his Mission that, "on his first coming to this place, he found the number of persons attending Divine worship very small, and the communicants numbering only twenty-seven persons ; but that then he had more than one hundred persons in his congregation, and forty-six communicants." The attachment of his parishioners to him was proved by the fact that they presented to him, to his heirs and assignees, a parsonage house, and a glebe consisting of twenty acres of orchard, meadow, and pasture land. His talents, learning, and usefulness made him very widely known and highly respected.

His fame reached this place, (Portsmouth,) and the Episcopalians here, who had founded a church in 1732, expressed an earnest desire that he should become its minister. It happened that David Dunbar, the Lieutenant Governor of New Hampshire, who had been among the most active in forming the church, was a warm admirer of Arthur Browne, and was among the most zealous for his settlement here. For this purpose repeated entreaties were made to him, to the Bishop of London, and to the Society for Propagating the Gospel in Foreign Parts. At length, on the 25th of August, 1735, an unanimous and most urgent invitation was sent to him to

become the minister of this church; and the invitation was accepted. Most reluctantly did his parishioners at Providence part with him. It appears, from the Records of that parish, that Mr. Browne gave back to the parish the parsonage house and glebe given to him, and ordered that they should become the property of the future ministers of the church. There is a tradition that one reason of his leaving the church was, that the contributions promised for his support were not faithfully paid.

In 1736, Mr. Browne came to reside here, and for thirty-seven years was the faithful, revered, and beloved pastor of the Episcopal church in this town, where his name and virtues are still held in grateful remembrance. His character, talents, and preaching were, through providence, eminently influential in giving strength and permanence to this church. His able and faithful care caused its roots to spread far and deep. Not the semblance of a stain rests upon his character. He commanded the respect, esteem, and confidence of all who knew him. Though living in troublous times, that involved powerful temptations to swerve from the plain path of rectitude, his elevated principles, sound sense, uncommon discretion, and generous and philanthropic spirit, enabled him to pursue a course that commanded the universal approbation of the virtuous and wise. He was a thorough theologian and an accurate scholar. His discourses were eminently instructive as well as impressive; as is proved not only by a uniform tradition, but by the few specimens which he gave to the world through the press. In controversy he held a vigorous pen, and evinced great directness, clearness, and logical acumen. He was a laborious and faithful missionary. He had a highly conservative mind, which kept him from the two extremes of latitudinarianism and enthusiasm. He combined, in a remarkable degree, firmness of opinion and purpose with kindness of heart; was highly respected and esteemed by all denominations, and is spoken of by those who have seen and heard him, as one rarely surpassed in dignity and influence.

In the year 1750, he passed several months in England, where he received the highest attentions. He returned home with renewed interest in his duties, and his labours were subsequently crowned with signal success. But time at length began to make inroads upon his constitution, and to admonish him that his period of active labour was drawing to a close. On the 13th of July, 1772, he intimated to his parish his inability to preach any longer, and urged them to apply, with as little delay as possible, to the Venerable Society for another minister. While such a purpose was in the course of accomplishment, the declining health of Mr. Browne suffered a severe shock by the death of his wife, on the 5th of April, 1773. His friends prevailed on him, shortly after, to take a journey to Cambridge, and visit his daughter, the wife of the Rev. Winwood Serjeant. But, while there, he had an attack of apoplexy, and expired on the 10th of June, 1773, in the seventy-fourth year of his age, and the thirty-seventh of his ministry. His remains were brought to Portsmouth, and were deposited in the Wentworth tomb, in the grave-yard of the church he had so long served.

The Rev. Mr. (afterwards Bishop) Bass, of Newburyport, preached a Funeral Sermon from the words,—"Your fathers, where are they?" He

said,—"This man of God came into our country a young man. Soon after his entering into Holy Orders, and for more than forty years, with very little interruption, he laboured in the work of the ministry, which he executed with great reputation, having been all along esteemed an excellent preacher and orator, and a faithful parish minister."

The following is a list of Mr. Browne's publications:—A Sermon delivered on the day appointed for the Execution of Penelope Kenny, 1739. A Sermon on the Folly and Perjury of the Rebellion in Scotland, preached at Portsmouth, 1746. A Sermon delivered at Boston, before a Lodge of Free Masons, 1755. A Sermon delivered on the Annual Fast, 1757. A Sermon on the Doctrine of Election, preached at Portsmouth, 1757. Remarks on Dr. Mayhew's Incidental Reflections, by a Son of the Church of England, 1763.

"The death of so respectable a pastor," (says the New Hampshire Gazette of that date,) must, to his parishioners, be a most afflicting stroke of Providence. His great ability as a divine and eminent preacher is too well known to need an eulogy; and as his moral character, hospitality, generous and universal benevolence were the eminently striking ornaments of his conduct in life, his death is universally lamented by all who had the happiness of his acquaintance. He was an affectionate husband, a tender parent, a generous friend, and a truly pious and honest man."

Thus lived and died Arthur Browne, the only Episcopal minister settled in New Hampshire from the days of the Rev. Richard Gibson,* in the year 1642, to the year 1786. It may be said that he died in a good time. He was taken from all that fearful accumulation of horrors brought on by the Revolution, from which his loyalty would not have allowed him to escape. Truly it is not given to man to know on earth the mercy of God's appointed hour for his death.

Arthur Browne had nine children, and as most of them were distinguished, either in their characters or their relations, your readers may perhaps be gratified to know something respecting them. I therefore subjoin the following account:—

1. *Thomas Browne*, the eldest son, was born in Dublin, Ireland, and died in this town, when he was quite young, and shortly after the settlement of his father here. It was doubtless before the year 1740.

2. *Marmaduke Browne* was born in Providence, R. I., in the year 1731. He was educated at Trinity College, Dublin, where he was admitted to the degree of Bachelor of Arts, February 16, 1754. After receiving Deacon's Orders from the Bishop of London, he returned to this country, being appointed by the Honourable Society for the Propagation of the Gospel in Foreign Parts, as an itinerant missionary, to be Assistant Minister to his father in the Province of New Hampshire. He was early married to an Irish lady of considerable wealth, and distinguished also for her amiable manners and earnest piety. After the death of Mr. Honyman, the Rector

* Rev. Richard Gibson was sent to this country as minister to a fishing plantation, belonging to one Trelawney, of Plymouth, England. He exercised his ministerial function in full accordance with the Episcopal ritual and discipline. In 1642, he was preaching to the fishermen on the Isle of Shoals. He was summoned before the Court at Boston, for scandalizing the Government there, and denying their title; but, upon his submission, they discharged him without fine or punishment, on the ground that he was a stranger, and about to leave the country.

of Trinity Church, Newport, R. I., in 1750, an earnest application was made to Mr. Browne to become his successor; but he declined. The Rev. Mr. Pollen was chosen Rector, and remained in that office till 1760, when he resigned it; and the application to Mr. Browne was now renewed with increased urgency, and was successful. He was settled over that church on the 11th of December, 1760. He went to England on a visit in 1769. He was a man of eminent abilities, learning, and piety; and his ministry was both happy and successful. His wife died on the 6th of January, 1767. His own decease, doubtless hastened by the severity of that affliction, occurred on the 19th of March, 1771. The Rev. Mr. Bisset,* his Assistant Minister, preached the Discourse at his Funeral.

In the year 1795, a tablet was erected to the memory of Marmaduke Browne, by his son, Arthur Browne, which is now to be seen on the wall of Trinity Church at Newport—it is of marble; has a likeness of Mr. Browne, on the top, in *basso relievo;* and bears a most just and beautiful notice of him, written in Latin. It was an honour to him to have such an expression of filial gratitude and veneration from a son who held in Ireland so high a rank; who was a member of Parliament from the University of Dublin; was Fellow and Proctor of Trinity College; was King's Professor of Greek, and Doctor of the Civil Law,—on which subject he wrote a celebrated treatise. He was also Prime Sergeant of Ireland. He closed a career of singular usefulness and honour, at the age of fifty, in the year 1795.

3. *Lucy Browne* was born at Providence, about 1733. On the 25th of February, 1750, she was married to Colonel Smith, of the British army, who soon afterwards left this country to join his regiment. In the autumn of that year, she accompanied her father to England, and went to South Wales, the station and home of her husband, where she continued to reside till her death, which occurred in the year 1770.

4. *Jane Browne* was born in Providence, in 1734. She was married in Portsmouth, N. H., by her father, on the 23d of September, 1759, to Mr. Samuel Livermore, who was graduated at Princeton College in 1752; studied Law with the Hon. Edward Trowbridge; commenced the practice of Law at Portsmouth, in 1758, and attained to great professional eminence; was Judge Advocate of the Admiralty Court before the Revolution; Attorney General of New Hampshire; Chief Justice of that State; and a Senator of the United States from 1793 to 1801. He was honoured with the degree of Doctor of Laws from Dartmouth College, in 1792. He had a large landed estate in Holderness, N. H., where he died in May, 1803, in the seventy-second year of his age.

Rev. George Bisset came from England to Newport, as Assistant to Mr. Browne, and as schoolmaster, in 1767, and his passage was paid by the church. When Mr. Browne went to England, in 1769, Mr. Bisset supplied his place as minister. On the 28th of October, 1771, the Venerable Society having declined sending them a Missionary, the congregation elected Mr. Bisset as Mr. Browne's successor. He continued with them until the evacuation of the Island, which took place on the 25th of October, 1779,—when he went to New York, with several members of Trinity Church, leaving his wife and child behind, in the most destitute circumstances. His furniture was seized by the State of Rhode Island, but afterwards, upon the petition of his wife to the General Assembly, it was restored to her; and she, with her child, was permitted to go to her husband in New York. He was appointed a Missionary to St. John's about 1786, and died there in 1788. The celebrated Dr. Samuel Peters says of him, —he "is a very sensible man, a good scholar and compiler of sermons, although too bashful to appear in company, or in the pulpit."

Mary Browne was born at Providence, early in the year 1736, and was married to the Rev. Winwood Serjeant, by her father, in Portsmouth, October 31, 1765. She died of paralysis in Bath, England, in 1808. Mr. Serjeant was probably a native of Bristol, England, and born about the year 1739. He was ordained Priest by Dr. Pearce, Bishop of Rochester, December 19, 1756, and the same day was licensed, by the Bishop of London, for South Carolina. Early in 1759 he was made Assistant Minister of St. Philip's Church, Charleston. He resigned this situation towards the close of the same year, in consequence of sickness and domestic affliction, and removed to St. George's Parish, Dorchester, where he remained as Missionary till his departure from that Province, in 1767. He had been married previous to his coming to America, and his wife followed him to this country, but afterwards returned to England, and died there. After his second marriage, he returned to England, on a visit, and came back to this country in the summer of 1767, as Missionary to the Church of Cambridge, Mass. On the 16th of July, of that year, the Church voted to provide him a house, and to pay him his salary of a hundred pounds, from the Easter following. He preached the Sermon at the Opening of the Convention of the Episcopal Clergy in Boston, at the King's Chapel, on the 14th of September, 1774. He was repeatedly invited that year to preach at Portsmouth, while the church was vacant by the decease of his father-in-law; but he was unwilling to leave his own church at Cambridge. But the dark and troublous period of the Revolution drove him from his home, and the cherished scene of his clerical labours. On the 13th of February, 1775, he was made Chaplain of a ship of war in Boston Harbour. In the year 1777, he resided, for a while, in Newburyport, Mass. He had the agony of knowing that his church was occupied for barracks, and that its noble organ was broken. In 1778, he went to England, and resided at Bristol. His health was now much impaired, in consequence of an attack of paralysis, which he had suffered the year before. He became extremely poor, and left Bristol for Bath, where he had another attack of his malady, and where he died on the 20th of September, 1780. His son, *Marmaduke Browne*, aged fourteen years, died about the same time with him, and was buried in the same grave. Two daughters survived him—*Mary*, born in Cambridge, in 1769, and *Elizabeth*, born some years afterwards. To the credit of the Government, his widow obtained an annual pension of a hundred pounds.

6. *Anne Browne* was born in Portsmouth, in 1738, and was married, February 9, 1756, to Capt. George St. Loe, of the British Navy. She was divorced from her husband, and immediately afterwards went to Ireland. She was again married, in 1767, lived in England, and became the mother of three children. She was married a third time, to a man by the name of Kelly, of reckless character, who treated her with the utmost neglect. She died probably before the year 1790.

7. *Elizabeth Browne* was born in Portsmouth, in the year 1741, and was married to Major Robert Rogers, memorable for his daring exploits with the Indians, during the French war. He was a native of Dunbarton, N. H., though his parents had emigrated from Ireland. He was Captain of a company at the battle of Fort Edward, and was Major of the Rangers

at Ticonderoga, in 1758, when Abercrombie was defeated. He was made Governor and Commander in Chief at Mackinaw. He was wild, improvident and extravagant, and fell a victim to his evil habits. He died about the beginning of the present century, while on the King's Bench in England. His widow became the wife of Captain John Roche, of Concord, N. H., who commanded the Rangers previous to the celebrated John Paul Jones. Mrs. Rogers left one son, *Arthur*, who died at Portsmouth, about twenty years since; and she herself died at Concord about the year 1812. He published A Concise Account of North America, London, 1765; Journals of the French War, 1765,—which was republished at Concord, N. H., in 1831, under the title,—"Reminiscences of the French War, with the Life of Stark."

8. *Arthur Browne* was born in Portsmouth, probably in the year 1743. He entered the British army when he was only sixteen years of age; for three years was stationed at Quebec; for several years was stationed near Cork, in Ireland; about the year 1768, received a Captain's commission; was married to a lady in Ireland; went in 1773 to Gibraltar, and remained there with his regiment till 1784; and then returned to England and resided at Biddeford. In 1790, he sold out his commission at a great price. For a part of it, he obtained the Governorship of Kinsale, where he then resided. There he died, August 1, 1794, leaving no children.

9. *Peter Browne* was born in Portsmouth, in or about the year 1746; entered the British army, when only fourteen years of age, in 1760; the next year was ordered to Barbadoes; and was afterwards, for many years, stationed at Fort George, Inverness. He was married to an English lady, in 1772. He was for a considerable time at Gibraltar, in the capacity of a Major, and died in the year 1786, leaving two children.

With much regard, very truly yours,

CHARLES BURROUGHS.

JOHN BEACH.*

1732—1782.

John Beach was born in the year 1700. He is supposed to have been a descendant of Richard Beach, who settled early at Watertown, and afterwards removed to New Haven, where he had a son, *John*, born in 1639. He graduated at Yale College in 1721, studied Theology, entered the ministry, and was settled for a number of years as Pastor of the Congregational Church at Newtown, Conn. Having become intimate with the Rev. (afterwards Dr.) Samuel Johnson, who resided at Stratford, and often preached at Newtown, he was led to doubt the validity of his own ordination; and, though he examined the subject in the hope of getting rid of his scruples, the farther his examination extended, the more his doubts increased, until finally, early in the year 1732, he declared his conformity to the Church of England. Shortly after this he was sent to England, with strong recom-

* Chandler's Life of Dr. Johnson.—Hawkins' Miss. Ch. Eng.

mendations, as a candidate for Holy Orders. Among other testimonials he presented was one from Mr. Honyman, a distinguished Missionary in Rhode Island, to the Bishop of London, in the following terms:—

"Mr. Beach is universally esteemed by all that know him in this country, for the sake of his good morals and his learning; of this indeed your Lordship will be the best judge. He has been, for some years, a teacher amongst the Dissenters, now joins our communion upon principle, and offers his service to the Church; and it is earnestly desired that he may return again to the place where he has lived long, and is extremely beloved. It is evident to me that no money in England is laid out to more advantage than what is expended in propagating religion in this country, in the way of our Church; and that even upon a civil as well as a religious account."

Mr Beach was, accordingly, ordained and appointed to the Mission at Newtown, where he arrived in September, 1732. A considerable number of his former charge had already adopted his views, and declared for Episcopacy.

In the first Report which he made to the Society, six months after he began his Mission, he states that he has forty-four communicants, and the number is constantly increasing. In 1736, his communicants were a hundred and five, and at the time of Whitefield's visit, he writes thus:—

"Both my congregations (Newtown and Reading) are in a flourishing condition, having lost nothing by the spirit of enthusiasm, which of late prevails exceedingly among the Independents in these parts; but ten families from them have professed themselves of the Church of England, and have joined with us."

In October, 1743, after informing the Society that his people were building a church, in the hope of having a settled minister, he adds,—

"But the Independents, to suppress this design in its infancy, having the authority in their hands, have lately prosecuted and fined them for their meeting to worship God, according to the Common Prayer; and the same punishment they are like to suffer for every offence in this kind, although it is the common approved practice of the same Independents to meet for worship in their own way, when they have no minister. . . . . The case of the people is very hard. If, on the Lord's day, they continue at home, they must be punished; if they meet to worship God, according to the Church of England, in the best manner they can, the mulct is still greater; and if they go to the Independent meeting in the town where they live, they must endure the mortification of hearing the doctrines and worship of the Church vilified, and the important truths of Christianity obscured and enervated by enthusiastic and antinomian dreams."

The Mission of Reading, in which Mr. Beach was labouring, was twenty miles in length, and twelve in breadth; while he was not unfrequently called upon to visit families at a distance of fifty or sixty miles. These calls, however, he was not always able to answer, on account of bodily indisposition.

After the death of the Rev. James Honyman, Missionary at Newport, R. I., in 1750, the church of which he had had the care petitioned the Venerable Society that Mr. Beach might be sent to them as their minister. The petition was granted; but Mr. Beach felt constrained, on account of his feeble health, to decline the appointment; fearing, as he said, that "the people might complain that a worn out man was imposed upon them."

In 1760, he was called to preach before the Clergy at their Convention at New Haven; and his Sermon was afterwards published, with a preface by Dr. Johnson, recommending it as well suited to stay the progress of latitudinarianism. It was highly approved also by the Missionaries, and gained a wide circulation.

In 1762, his congregation had increased so much that he was enabled to report that "it considerably exceeded the whole number of Dissenters;

and that, whereas, on his first arrival, there were not more than twenty communicants, there were now three hundred out of a population of a thousand Church people."

In a letter dated April 12, 1765, he says,—

"I am now engaged in a controversy with some of the Independent ministers about those absurd doctrines, the sum of which is contained in a thesis published by New Haven College, last September, in these words, namely'—'Obedientia personalis non est necessaria ad justificationem.' They expressly deny that there is any law of grace which promises eternal life upon condition of faith, repentance, and sincere obedience, and assert justification only by the law of innocence and sinless obedience. Though my health is small, and my abilities less, and though I make it my rule never to enter into any dispute with them, unless they now begin, yet now they have made the assault, and advance such monstrous errors as do subvert the Gospel, I think myself obliged, by my ordination vow, to guard my people as well as I can against such strange doctrines, in which work hitherto I hope I have had some success, for the Church people here are very well fortified against both *Antinomianism* and *Enthusiasm*, both which rage amongst the Independents, neither are there any of my parishioners infested in any degree with *Deism*."

Writing from Newtown, May 5, 1772, he says,—

"As it is now forty years since I have had the advantage of being the Venerable Society's Missionary in this place, I suppose it will not be improper to give a brief account how I have spent my time, and improved their charity. Every Sunday I have performed Divine service, and preached twice, at Newtown and Reading, alternately. And in these forty years I have lost only two Sundays through sickness; although, in all that time, I have been afflicted with a constant colic, which has not allowed me one day's ease or freedom from pain. The distance between the churches at Newtown and Reading is between eight and nine miles, and no very good road, yet have I never failed one time to attend each place according to custom, through the badness of the weather, but have rode it through the severest rains and snow-storms, even when there has been no track, and my horse near mining down in the snow-banks,—which has had this good effect on my parishioners, that they are ashamed to stay from church on account of bad weather, so that they are remarkably forward to attend the public worship. As to my labours without my parish, I have formerly performed Divine service in many towns where the Common Prayer had never been heard, nor the Scriptures read in public, and where now are flourishing congregations of the Church of England, and in some places where there never had been any public worship at all, nor any sermon preached by any preacher of any denomination.

"In my travelling to preach the Gospel, once was my life remarkably preserved in passing a deep and rapid river. The retrospect on my fatigues, as lying on straw, &c., gives me pleasure, while I flatter myself that my labour has not been quite in vain; for the Church of England people are increased much more than twenty to one; and what is infinitely more pleasing, many of them are remarkable for piety and virtue; and the Independents here are more knowing in matters of religion than they who live at a great distance from our Church. We live in harmony and peace with each other, and the rising generation of the Independents seem to be entirely free from every pique and prejudice against the Church."

The following is the last letter which he ever addressed to the Society:—

'Newtown, October 31, 1781.

"It is a long time since I have done my duty in writing to the Venerable Society, not owing to my carelessness, but to the impossibility of conveyance from here; and now do it sparingly. A narrative of my troubles I dare not now give. My two congregations are growing; that of Reading being commonly about three hundred, and at Newtown about six hundred. I baptize about a hundred and thirty children in one year, and lately two adults. Newtown, and the Church of England part of Reading, are (I believe) the only parts of New England that have refused to comply with the doings of the Congress, and for that reason have been the butt of general hatred; but God has delivered us from entire destruction.

"I am now in the eighty-second year of my age, yet do constantly alternately perform service, and preach at Newtown and Reading. I have been sixty years a public preacher, and, after conviction, in the Church of England, fifty years; but had I been sensible of my insufficiency, I should not have undertaken it. But now I rejoice in that I think I have done more good towards men's eternal happiness than I should have done in any other calling. I do most heartily thank the Venerable Society for their liberal support, and beg that they will accept of this, which is, I believe, my last bill, which, according to former custom, is due.

"At this age, I cannot well hope for it, but I pray God I may have an opportunity to explain myself with safety; but must conclude now with Job's expression—'Have pity upon me, have pity upon me, O ye my friends.'"

Mr. Beach died six months after this, fairly worn out with labour. His death is thus spoken of by the Rev. (afterwards Dr.) Bela Hubbard, of New Haven:—"We have to lament the loss of the great and good Mr. John Beach, who, for half a century, hath been a most worthy and dutiful Missionary from the Society, at Newtown and Reading, where he deceased on the 19th of March, 1782, in the eighty-second year of his age."

The following is a list of Mr. Beach's publications:—Appeal to the Unprejudiced: In a Supplement to the Vindication of the Worship of God, according to the Church of England, 1737. A Sermon on the Duty of Loving our Enemies, 1738. A Sermon delivered at Newport, R. I., on Rom. vi. 23, 1745. God's Sovereignty and his Universal Love to the Souls of Men reconciled, in reply to J. Dickinson, 1747. Second Vindication of God's Sovereign Free Grace indeed: In a Fair and Candid Examination of the last Discourse of the late Mr. Dickinson, entitled "A second Vindication of God's Sovereign Free Grace," 1748. A Calm and Dispassionate Vindication of the Professors of the Church of England against the Abusive Misrepresentations and Fallacious Argumentations of Mr. Noah Hobart in his Address, 1749. Continuation of the same, 1751. An Inquiry into the state of the Dead, 1755. A Sermon at New Haven before the Clergy of the Church of England, at their Annual Convention, 1760. A Sermon on the Inquiry of the Young Man in the Gospel. A Sermon on the Death of Dr. Samuel Johnson, 1772.

WILLIAM BROGDEN.

1735—1770.

FROM THE REV. ETHAN ALLEN, D. D.

Baltimore, December 17, 1857.

My dear Doctor Sprague:—The notice of Mr. Brogden, which I am about to give you, I have gathered from his own papers, from the Records of the parish where he ministered, and from some of his descendants. It shows certainly what some of the Clergy of the Colony of Maryland were in his days, and that God did then, as always, vouchsafe to the world some witnesses for Himself and his truth in the Church.

William Brogden was the son of a gentleman of the same name, who, as I learn from papers that have lately come into my possession, lived in Calvert County, Md., on the Patuxent River, and was a merchant and a large shipper of tobacco. He died in 1735, the very year of his son's admission to Holy Orders. Of this son the first authentic notice which we have is found in his Letters of Deacon's Orders, which were placed in my hands by his grandson, Dr. William Brogden. This document shows that he was ordained by the Rt. Rev. Edmund Gibson, Lord Bishop of London

on Wednesday the 6th of August, 1735, in the Chapel Royal at Whitehall, Westminster, in the County of Middlesex.

How soon after his admission to Holy Orders Mr. Brogden came over to Maryland, I have not been able to ascertain; but very early thereafter we find him the incumbent of All Hallow's Parish in Arundel County.

He was successor in this parish to the Rev. Joseph Colbatch, who, having been ordained by the Rt. Rev. Henry Compton, Lord Bishop of London, July 4, 1694, came over to the Colony, and immediately took charge of this parish, and continued in it till his death, which took place in January, 1734, having been Rector of it nearly forty years. Mr. Colbatch was a clergyman of a very high character. A few years before his death, as we learn from Dr. Hawks, the Bishop of London wrote to him, inviting him to England, that he might there be consecrated to the Episcopate, and then return to Maryland as his Lordship's Suffragan in the Province. He was not, however, permitted to leave. Such was the opposition then to a resident Bishop in the Colony, that the Government issued a writ of *ne exeat*, and his departure was thus prohibited. And this, be it remembered, was done by a Protestant Government of the Established Church of England in the Province.

After having become the Rector of All Hallow's, Mr. Brogden was married to Mrs. Haddock, of Prince George County; but she did not live long, and he was then married, December 14, 1741, to Miss Elizabeth Chapman. In the following year, he purchased a beautiful farm, of twelve hundred acres, some twelve miles Southwest from Annapolis, the seat of Government. That farm is still in possession of his grandsons. And the house which he built on it, and in which he lived, while Rector of the parish, is still standing. It is of wood, and forms an appendage to the residence of Dr. Brogden. It is a hallowed spot.

There, near by that study, is still to be seen the famous old oak, which Mr. Brogden, soon after he had settled here, sent to England for, and which is said to have been raised from an acorn from the tree at Boscobel, in which King Charles II. was hidden, after the battle of Worcester, in September, 1651; and truly it is worthy of its high descent. There too is still seen a likeness of Mr. Brogden, hanging on the wall. It is an interesting memorial, and quite characteristic. He is taken in a dressing gown, with books and mathematical instruments around him. There are still in existence two volumes in his own handwriting. One of these is now before me—it consists of about two quires of letter paper, folded in octavo form, written evidently in his younger years, in his beautiful and compact manner. The first part of it is "*Epistola Clericana contra Dodwell, defensiones* 1, 2, 3, *and* 4, *excerpta*," occupying nearly one half of the volume. Then "Some Reflections on that part of a Book called Amyntor, or the Defence of Milton's Life, which relates to the Primitive Fathers, and the Canon of the New Testament, by Mr. T." This indeed is not of great length. The rest of the volume contains "*Robinsonii Theosis Medicina et Merborum Abbreviata.*" Though much decayed it shows the direction of his studies, and is a monument of his patient industry. It is in truth a beautiful exemplification of the motto on the old parchment coat of arms which he brought over with him,—"*labor ipse voluptas.*"

The other manuscript volume to which I referred, was doubtless written while he was Rector of All Hallow's. It is not only an admirable specimen of penmanship, and of his untiring industry, but seems also to illustrate the character of his piety. It is a blank book, in the small octavo form, into which he copied the Prayers of the Book of Common Prayer, and others, with selections from the Psalms in metre, after the manner of those now in use in our American Common Prayer Book, with the Music set to them, and also a number of Hymns. It was evidently his pocket companion in his pastoral work, and reveals to us something of the spirit with which he engaged in it. It shows clearly his reverence for our admirable Book of Prayer.

In 1751, Mr. Brogden became the Rector of Queen Anne's Parish, Prince George's County—the parish immediately adjoining All Hallow's on the West. Here he succeeded the Rev. Jacob Henderson, who had been the Rector there for more than forty years.

On the 5th of November, 1754, the Anniversary of the Deliverance from the Gunpowder Plot, for which there is a special service provided in the English Prayer Book, he preached a Sermon which was published in a small quarto pamphlet of forty-seven pages, under the following title:—"Popish Zeal inconvenient to Mankind, and unsuitable to the Laws of Christ—A Sermon preached in St. Barnabas Church, Queen Anne Parish, on the 5th of November, 1754, by William Brogden, Rector of the said Parish, in Prince George's County." In a letter prefixed to it, addressed to the Vestry, and other inhabitants of the parish, he says,—"I have the charity to believe that many of their Church would abhor Popery, could they persuade themselves that it espoused and practised the horrid things we are able to prove against it. Popery is always the same—always bent upon amassing wealth and power, upon ruling men's consciences, sense, and reason, and upon extirpating all that oppose its errors. But where it wants power to put these schemes in practice, it has the policy to truckle to the times, and stoops to wear a disguise. And this is the reason that, in Protestant countries, it is never shown in its true colours to Protestants—and perhaps to but few Papists themselves." The Discourse shows Mr. Brogden to have been not only a man of piety, and an independent and unflinching spirit, but also to have been a well read historian, a fine classical scholar, and conversant with the French language.

Mr. Brogden continued in his parish in St. George's County till his death, which took place in the year 1770,—(the same year in which his friend Cradock, of Baltimore County, died,) having served in the ministry of his Divine Master, thirty-five years. That he was one of the lights of the Church of Maryland cannot reasonably be doubted. His talents were of a high order, and his learning, theological, classical and general, was extensive.

He left behind him, it is said, a very valuable library, most of which was presented, by the present resident in the old parsonage, to Bishop Johns, of Virginia, whose estate is near Mr. Brogden's. But there is a valuable remnant still. None of his manuscripts, however, are now known to be in existence, except the volumes to which I have referred. But these which remain make us regret that the others are lost.

At his death he left two daughters, one of whom was married,—and four sons—the eldest of whom inherited his estate in Ann Arundel County; whose sons,—Dr. William Brogden, and D. McCullough Brogden Esq. still reside there. His eldest son, Major William Brogden, died in 1824, at the age of eighty-three.

In the Revolution, Major Brogden was found on the side of the liberty of his country, whose service he entered, as Captain of a volunteer company. But he did not abandon the Church of his fathers. He was a member of the Diocesan Convention a number of times, and was one of those who signed the ratification of the Constitution and Canons of the Diocese, upon its final organization. And thus we have an instance,—and by no means a solitary one,—of an ante-revolutionary clergyman, whose descendants were found steadfast to their Country and their Church, in the day of their peril.

I am, my dear Sir,
Very sincerely Yours,
ETHAN ALLEN.

RICHARD PETERS, D. D.*

1735—1776.

Richard Peters was of a very respectable family in Liverpool, England, was highly educated in his native country, and came to Philadelphia, as a clergyman of the Church of England, about the year 1735. From November, 1735 to May, 1736, he was employed, by request of the Rev. Archibald Cummings,† Rector of Christ Church in Philadelphia, to assist him in preaching and reading prayers. In August following, the Vestry of the Church addressed a letter to the Lord Bishop of London, in favour of Mr. Peters, requesting that he would "grant him Letters of License, to exercise his function in order to be an Assistant to the Rev. Mr. Cummings." This application was granted; but, unfortunately, after Mr. Peters had officiated as an Assistant for a few months, a serious misunderstanding arose between him and the Rector, in consequence of which he tendered his resignation. On the 28th of July, 1737, the Vestry had a meeting, and agreed, in view of their peculiar circumstances, to send an Address to the Bishop of London. The following extract from the Address shows that they held Mr. Peters in high esteem, and that they sympathized with him in the difference that had arisen between him and the Rector:—

* Dorr's Hist. Christ Ch.—Memoir of Bishop White.—Various Original Letters.

† Archibald Cummings, on the 9th of September, 1726, laid before the Vestry of Christ Church a license from the Bishop of London, appointing him Minister of said Church, and was accordingly received. In the Minutes of a meeting of the Vestry, April 9, 1730, he is, for the first time, styled *Rector*,—the title having never been applied to any of his predecessors. He died in April, 1741, after a generally peaceful and acceptable ministry of fourteen years and seven months. The Church Register which he kept, and which is still in existence, shows that his labours must have been very arduous. He was married, on the 8th of April, 1728, to Jane Elizabeth Assheton.

"Although this gentleman, for reasons which we humbly beg leave to say appear to us to be just, has thought fit to decline continuing to give his assistance, yet we shall, upon all occasions, endeavour to testify that sense we have of the great regard your Lordship has shown to this church and congregation, in that appointment.

"And we humbly beg leave to say that though your appointment of Mr. Peters has not pleased some few among us, yet it is true that, during the time he has exercised his ministerial function in this city, he has given great satisfaction in general to our congregation, and has been of real service to the Church of England; to which, by his conduct, both in the pulpit and out of it, he has drawn great numbers of the more understanding Dissenters of all persuasions. And as we are all assured that it is a pleasure to your Lordship, at all times, to hear of the prosperity of the Church of England, and especially of that part of it more especially under your Lordship's care, at the same time we hope your Lordship will pardon our taking the liberty in expressing our duty and gratitude to your Lordship for the care of this church, and in doing justice to the Rev. Mr. Peters, who, we humbly beg leave to say is truly deserving of the favour conferred upon him by your Lordship, in allowing him to be Assistant to the Minister of this church."

Mr. Peters continued to reside in Philadelphia, after the resignation of his place as Assistant to the Rector, and had an important agency in managing the concerns of the church. He also accepted from the Proprietary Government the Secretariship of the Land office, and was Secretary to a succession of Governors; and continued to be of the Governor's Council until his decease.

When St. Peter's Church was completed, the Rector, Rev. Dr. Jenny, applied to him to preach the Opening Sermon, on the ground that it was a compliment due to him, not only in regard to his abilities, but also in consideration of the many important services he had rendered to the church. His engagements, however, obliged him to decline the invitation, and the service was performed by the Rev. Dr. William Smith.

In June, 1762, the Rev. Mr. Duché, one of the ministers of the United Churches, being about to embark for England, with a view to receiving Priest's Orders, the Vestry unanimously requested Mr. Peters to occupy his place during his absence. He did occupy it to the great satisfaction of the churches. On Mr. Duché's return, the Vestry addressed a letter to Mr. Peters, dated December 6, 1762, testifying their high gratification in having been thus favoured with his services, and at the same time informing him that he had been unanimously chosen their Rector. The election was cordially approved by the two Assistant Ministers, who united with the Vestry in their application to the Bishop of London to license Mr. Peters to officiate as Rector of the United Churches. Mr. Peters accepted the appointment, and immediately entered on the duties of his office.

The Vestry, in their letter to the Bishop of London, praying for his approbation of their choice, humbly requested that he would dispense with the formality of Mr. Peters' waiting upon him in person, and would signify his approval by a letter addressed to Mr. Peters himself. In October, 1763, a letter was received from the Bishop of London, approving of Mr. Peters' appointment as Rector, on condition, however, that he should embrace the first convenient opportunity of coming to England, and having the license granted to him in due form.

In conformity with this requirement, as well as with a view to give himself the relaxation which his enfeebled health required, he announced to his Vestry, in June, 1764, his purpose of going to England, and his wish that the Rev. Dr. Smith should officiate for him occasionally during his absence. The Vestry readily assented to his wish, and shortly after sent him a letter

testifying their high appreciation of his character and services, and their earnest prayers that he might be restored in health to the exercise of his ministry among them; to which he responded in a tone that indicated a warm attachment to them, and a deep interest in their moral and spiritual welfare. He reached England about the close of summer, and remained there, travelling in various directions, and visiting his friends, somewhat more than a year. On his return to Philadelphia, at the close of 1765, the Vestry went, in a body, to the parsonage house, to welcome him back, and offer him their cordial congratulations.

The degree of Doctor of Divinity was conferred upon him by the University of Oxford, near the close of 1770.

In 1772, Dr. Peters urged upon the Vestry the necessity of having two Assistant Ministers appointed, and recommended the appointment of Mr. Thomas Coombe, and Mr. (afterwards Bishop) William White. After some consultation with them, they were, accordingly, appointed on the 30th of November.

In June, 1775, the Continental Congress having recommended the 20th of July following as a day of general Fasting, Humiliation, and Prayer, through all the American Colonies, Dr. Peters convened his Vestry with a view to consult them in respect to the course which he should himself pursue. The Vestry promptly advised him to comply with the recommendation, and assured him that a refusal would give great offence to his congregations; and he, accordingly, told them that the churches should be opened on that day for appropriate services, and that notices to that effect should be given on the succeeding Sunday. This arrangement was carried out, and a highly patriotic sermon preached in Christ Church, before the members of Congress, by the Rev. Mr. Duché.

On the 22d of September following, Dr. Peters, in consequence of bodily infirmities, resigned his Rectorship of the United Churches, after having held the office thirteen years. On accepting his resignation, the Wardens and Vestrymen testified their grateful appreciation of his character and services, and their good wishes for his happiness, in the following address:—

"Rev. Sir:—Permit the Church-wardens and Vestrymen of the united Episcopal Churches of Christ Church and St. Peters, in the city of Philadelphia, in Vestry met, to take leave of you in the most affectionate manner, and to assure you, with great sincerity, that we shall ever recollect with pleasure the happy union and peace that prevailed in the congregation, during your Rectorship. We thank you, Sir, for the pious zeal you have ever exercised in your ministry to these churches, and gratefully acknowledge your distinguished liberality to them upon all occasions. We very much regret your loss of health, which induces you to resign your office as Rector, and take the liberty to assure you that our warmest wishes for your health and happiness will ever attend you.

To this the Doctor replied in a brief address, thanking them "for the affectionate manner in which they were pleased to take leave of him," and assuring them "that he should retain as kind and as cordial a love for, and regard to, them as if he was still their Rector; and should be glad of every opportunity to show the reality of his affection for them." On the Sunday following, he took leave of the two congregations, still intending, however, to remain among them, as he actually did, during the residue of his life.

Dr. Peters' health, after the resignation of his charge, gradually declined until the 10th of July, 1776, when he died at the age of seventy-two years.

The Rev. Dr. Dorr, in his Historical Account of Christ Church, says that Dr. Peters "was a gentleman of fortune, and a most liberal benefactor of the Church." I have had an opportunity of reading a number of his letters in manuscript, from which I should infer that he was a man, not only of high intelligence, but of a genial and kindly spirit.

Bishop White says,—

"Although I shall always remember those two gentlemen" (Dr. Peters and Mr. Duché) "with respect and affection, on account of their merits and of their kindness to me; yet there was in each of them a singularity of religious character, which lessened the profit of an intercourse with them."

Afterwards, speaking of Dr. Peters, he says,—

"The singularity alluded to, was his adopting of the notions of Jacob Behmen and William Law; in consequence of which his sermons were not always understood. In social discourse, he could be exceedingly entertaining on any ordinary, and on any literary, subject, especially if it regarded classical or historical learning. Yet, from the moment of turning the conversation to religion, he was in the clouds."

HENRY BARCLAY, D. D.*

1737—1764.

Henry Barclay was the son of the Rev. Thomas Barclay, Missionary at Albany under the Venerable Society for Propagating the Gospel in Foreign Parts. He (the father) was Chaplain at Fort Hunter in Albany, in 1708, and read service, and preached to the citizens, in Dutch. He officiated also at Schenectady, once a month, and often for the Indians, twenty-four miles beyond Schenectady, until November, 1712, when the Rev. William Andrews,† came out as a Missionary from the Venerable

* Berrian's Hist. Trin. Ch., N. Y.—Hawkins' Miss. Ch. Eng.—Doc. Hist. N. Y., III., IV.

† Rev. William Andrews came out as successor to the Rev. Thoroughgood Moore, in the Mission to the Mohawks. Little is known of him, except that, at a meeting of the Commissioners of the Indian Affairs, held in Albany, the Sachems received and welcomed him with great formality and respect; that a difference soon arose between him and Mr. Barclay, the latter being charged with aspiring to be Andrews' Bishop; and that his Mission proving unsuccessful, he abandoned it in 1719.

There was another Episcopal clergyman by the name of William Andrews, who lived at a later period. He was a native of Ireland; and, after having been some time in this country, he returned home in 1770, when he was ordained by the Bishop of London, and appointed, by the Venerable Society, Missionary at Schenectady, where some of his relatives, it seems, already resided. Having married, in the mean time, he entered on his charge immediately after receiving Orders, to the satisfaction of his congregation. He opened a Grammar School in the fall of 1771, but the labours attendant on this, with ill health and other causes, led him, in 1773, to relinquish this Mission, and migrate to Virginia. He resided, for some time, at Williamsburg; but learning that the Mission at Johnstown had become vacant, he applied to Sir William Johnson for that church. I find no evidence, however, of his return to the valley of the Mohawk.

Rev. Thoroughgood Moore, above mentioned, arrived at New York, in 1704, and proceeded thence to Albany, as Missionary to the Mohawks. Owing to the influence of the fur traders, his labours among them proved fruitless, in consequence of which he returned to New York. He went next to Burlington, N. J., where he was greatly scandalized at the conduct of Lord Cornbury and his Lieutenant Governor, and actually refused to admit the latter to the Lord's Supper. For this he was imprisoned; but he contrived to make his escape, and embark for England. The ship in which he was a passenger foundered at sea, and he, with all on board, perished.

Society to the Mohawks. His congregation in Albany met, for seven years, in a small Lutheran Chapel; when, by the advice and assistance of Governor Hunter, they undertook to erect a church edifice for themselves. In due time, they accomplished their object, and a fine stone building was opened for Divine service in November, 1716,—just four years from the time of the projection of the enterprise. Mr. Barclay was the first Rector of St. Peter's Church in Albany, and was succeeded, in 1728, by the Rev. John Miln. After leaving Albany, he was, for some time, Assistant to the Rev. Mr. Vesey, Rector of Trinity Church, New York.

Henry Barclay was born about the year 1714 or 1715. He was graduated at Yale College in 1734. The next year, he was appointed, on Mr. Miln's recommendation, catechist to the Mohawks, at Fort Hunter. On his first arrival among them, he found them apparently docile and attentive, and thought the prospect of their being converted to Christianity altogether encouraging.

In 1737, Mr. Miln having been, at his own request, transferred to the Mission of Monmouth County, N. J., Mr. Barclay went, with high recommendations, to England, to obtain ordination as Deacon and Priest. His object having been accomplished, he returned immediately to this country, and was gratefully welcomed by those to whom he had been accustomed to minister, especially by his Indian hearers, many of whom are said to have shed tears of joy. He now succeeded Mr. Miln, as Rector of St. Peter's. In addition to his services on Sunday, he catechised the Indians in the evenings, when, from thirty to fifty adults would be present. On occasion of the gathering of the Six Nations to renew their league of friendship with the English, he preached to large numbers of them, and had the pleasure of hearing the Mohawks make their responses regularly in the Service. He was also frequently called to preach to the Dutch in their own language.

In 1741, Mr. Barclay informed the Venerable Society that his congregation at Albany consisted of an hundred and eighty English, besides two independent companies; and in the Mohawk country, of five hundred Indians, settled in two towns, at thirty miles distance from Albany;—that he had sixty English, and fifty-eight Indian, communicants; and that the vice of intemperance among the Indians was greatly on the decrease. In 1743, his statement was that two or three only of the whole tribe remained unbaptized, and that, with the consent of the Governor, he had appointed two Mohawk schoolmasters to teach the young Mohawks, and that they were both very diligent and successful.

Mr. Barclay continued to prosecute his Mission with great zeal and success, till the latter part of the year 1745, when his work was rudely checked, first by the intrigues, and afterwards by the hostile invasion, of the French Indians. After the death of the Rev. Mr. Vesey, first Rector of Trinity Church, New York, which occurred in 1746, Mr. Barclay was elected his successor; and, as his prospects of usefulness among the Indians were now exceedingly dubious, if not absolutely hopeless, it took him but little time to arrive at the conclusion that the indications of Providence were in favour of his accepting the invitation from New York. Accord-

ingly, he was duly inducted into the Rectorship, on the 22d of October following. The Society for the Propagation of the Gospel highly approved of Mr. Barclay's being appointed to the office of Rector, and of his acceptance of it, and requested that he would dispose of whatever funds remained in his hands for the service of the Mohawk tribe, as his judgment might direct. They also signified their earnest desire that he would continue to render as much attention to the Indians as might consist with the duties he owed to his immediate charge, and also that he would endeavour to find some suitable person to be appointed their Missionary, as soon as it might be deemed safe to attempt a residence among them. To this proposal he gave a cordial assent; but intimated, at the same time, that he had little hope of accomplishing anything for the benefit of the Indians, at least during the continuance of the war.

In the year 1747, the Rev. Mr. Charlton, who had been a Catechist, and an Assistant to Mr. Barclay in Trinity Church, was transferred to the Church of St. Andrew, on Staten Island; and the Rev. Samuel Auchmuty succeeded in his place. At the close of 1753, Dr. Samuel Johnson, of Stratford, Conn., was called as a Lecturer in Trinity Church; and he commenced his labours there about the time that he entered upon his duties as President of King's College. He officiated in turn with the Rector and Assistant, but without having any other parochial charge.

In 1760, Mr. Barclay received the degree of Doctor of Divinity from the University of Oxford.

In 1762, Dr. Barclay was induced, at the suggestion of Sir William Johnson, to undertake the superintendence of a new edition of the Indian Prayer Book. He seems to have devoted much time to the enterprise, but his knowledge of the Indian language was not sufficiently minute to enable him to proceed in it with much facility. He was interrupted in his work, at no distant period, by declining health, and it was in an unfinished state at the time of his death.

Dr. Barclay died on the 20th of August, 1764.

In a note to a Funeral Sermon of the Rev. Mr. Inglis on Dr. Auchmuty, is the following honourable mention of Dr. Barclay:

"As in his arduous mission at Albany and among the Mohawk Indians, he had distinguished himself by his zeal and indefatigable labours, so, when chosen Rector of Trinity Church, the same assiduous attention to the duties of his office, the same ardour in promoting religion as formerly, marked every step of his conduct. His character was truly respectable, his disposition most amiable and engaging. Meek, affable, sweet tempered and devout, his life was exemplary, whilst he cherished the warmest spirit of benevolence and charity. During his incumbency, the congregation greatly increased."

GEORGE WHITEFIELD.*

1738—1770.

George Whitefield was born at Gloucester, England, December 16, (O. S.,) 1714. His father, who was first a wine-merchant, and afterwards an inn-keeper, died when this (his youngest) son was only two years old; in consequence of which, his earliest education devolved entirely upon his mother. His wonderful powers of oratory began to display themselves at a very early age; though his thoughts seem never to have been directed towards the ministry till he was about seventeen. He had also, while he was quite young, been the subject of some religious impressions; but his prevailing inclinations were decidedly opposed to religion, and he was at one time in great danger of being ruined through the influence of evil companions. It pleased God, however, to recover him from the snare, to revive the impressions which he had striven to efface, and to render him an earnest and diligent inquirer in respect to the salvation of his soul. At the age of seventeen, he received the sacrament of the Lord's Supper, and from that time manifested a deep interest in religious things, and great watchfulness and concern in regard to his spiritual condition.

Having enjoyed, for several years, the benefit of a public school in his native town, in which he became a proficient especially in the Latin classics, he was sent, at the age of eighteen, to the University of Oxford. The state of religion, not only in the University, but in the country at large, was now exceedingly low; insomuch that even a belief in Christianity was very commonly regarded as evidence of an unphilosophical, if not an imbecile, mind. The sect of Methodists, however, had just arisen at Oxford, with the two Wesleys at its head, and Whitefield, at the expense of no small degree of odium from his fellow students, mingled freely with this new sect, and was recognised as one of them; but he gradually became more rigid in his austerities than any with whom he was associated, and he even imagined that it was his duty to shut himself up in his study till he had so far perfected the work of self-mortification that he could rise above the influence of all unhallowed motives. To such an extreme did he carry his abstemious habit, that he became sickly and emaciated, and was apparently drawing rapidly near to the grave; but by medical aid his health was soon restored, and with it a sounder state of mind, and a more consistent and rational course of conduct. From this period, his grand aim seemed to be to do good to his fellow creatures; and he not only availed himself of every opportunity of religious conversation with those who were his daily associates, but he devoted much of his leisure to visiting among the poor, and especially to reading and praying with the prisoners in the County jail.

At the age of about twenty-one, the Bishop of Gloucester, Dr. Benson, sent for him, and told him that though he had intended to ordain none under three-and-twenty, yet he should consider it his duty to ordain him

* Gillies' Life of Whitefield.—Middleton's Biographia Evangelica.—Parsons' and Pemberton's Sermons on his death.

whenever he might apply. Accordingly, by the earnest persuasion of his friends, having carefully studied the Thirty-Nine Articles, and become satisfied that he could conscientiously consent to them, and made other preparation for the service, of a more spiritual kind, he was ordained at Gloucester, June 20, 1736; and immediately after returned to Oxford, with the intention to continue his studies a while longer, in connection with the exercise of the ministerial office.

Shortly after this, he thought it his duty to accept of an invitation to officiate at the Chapel of the Tower of London; and, accordingly, he spent two months there, preaching, catechising, and visiting the soldiers. His preaching produced a great sensation, and those who were inclined at first to sneer at his youthful appearance, were soon rapt in admiration of his wonderful powers. Meanwhile, the communications which had been received from the Wesleys, in regard to the great destitution of religious privileges in Georgia, awakened in him the desire, and finally led to the purpose, of coming on a sort of missionary tour to this country. The Bishop of London and the Archbishop of Canterbury both approved of his determination; and, accordingly, after having made the necessary preparations for his voyage, he embarked for Georgia, toward the close of December, 1737. Previous to this, he had preached in many of the larger towns in England, with unprecedented popularity, though not without considerable opposition.

Immediately on commencing his voyage, he found himself in circumstances most unfavourable to religious enjoyment, being surrounded by a set of dissolute soldiers and sailors, who scrupled not to utter their blasphemies in his presence, and even to hint to him their suspicion that he was an impostor. But, by his great prudence, he succeeded in overcoming their prejudices, and winning their confidence; and long before they were at the end of their voyage, he was at liberty to preach the Gospel as often as he desired, and had the pleasure of seeing a large number, among whom was the Captain of the ship, who had before been a scoffing infidel, giving evidence of having abandoned their evil habits, and become the humble followers of the Lord Jesus. The effect of his ministrations was not a little assisted by the breaking out of an alarming disease on board the ship, which not only furnished occasion for his friendly and benevolent offices, but disposed the minds of those around him to greater seriousness, and rendered more welcome the voice both of consolation and of instruction.

Shortly after he landed at Savannah, he was seized with a violent fit of fever and ague, which, for some little time, confined him; and when he had gathered strength to look about upon his new field of labour, he found every thing bore the aspect of an infant colony; and what was still more discouraging, he saw, or thought he saw, that there were some features in its constitution, which must be changed before any essential progress could be realized. He became, at an early period after his arrival, deeply impressed with the importance of establishing an Orphan House in that region, somewhat upon the principle of that founded by the celebrated Francke at Halle; and he had soon so far matured this project that he was ready to set about the accomplishment of it.

Having laboured between three and four months in Georgia, he went, about the middle of August, to Charlestown, S. C., where he spent a single

Sabbath, preaching with wonderful acceptance to an immense congregation, and then embarked for London, with a view to accomplish the double object of obtaining Priest's Orders, and laying the foundation of his Orphan House. After a most uncomfortable and perilous voyage of nine weeks, he found himself again in the great Metropolis, but he soon perceived a change in some who had been the friends and patrons of his enterprise. The Archbishop of Canterbury, and the Bishop of London particularly, met him with only cold civility; and he quickly ascertained that the change had been occasioned by his journals, which they regarded as not a little tinctured with enthusiasm. The Trustees of the Colony of Georgia, however, received him with great cordiality, and were pleased not only to express their satisfaction with the accounts concerning him which had reached them during his stay in the Colony, but also to present him to the living of Savannah, with five hundred acres of land upon which to erect an Orphan House. Notwithstanding many of the pulpits, in and about London, were closed against him, there were enough that were open; and he preached constantly to overflowing congregations, and with surprising effect.

In January, 1739, he went to Oxford, and received Priest's Orders from his ever faithful friend, Bishop Benson; and, immediately after, returned to London, with a view to make collections in the different churches in behalf of his Orphan House. But by this time the prejudice against him had become so strong, on the ground of his alleged fanatical irregularities, that the ministers of the Establishment, with very few exceptions, refused him their countenance. He went shortly after to Bristol, where he met with scarcely a better reception; but he had here the most wonderful success in preaching in the open air to the colliers. His congregation continued to increase till it was supposed to amount to nearly twenty thousand. "The first discovery of their being affected," he says, "was to see the white gutters made by their tears, which plentifully fell down their black cheeks, as they came out of their coal pits. Hundreds and hundreds of them were soon brought under deep conviction, which, as the event proved, happily ended in a sound and thorough conversion." After having made a short tour in Wales, and some parts of England, he returned to London about the beginning of May; and, by request of the stated clergyman, attempted to preach at Islington Church; but, in the midst of the service, the Church-warden came and demanded his license, or otherwise forbade his preaching in the pulpit. The consequence was that he left the church with his congregation, and preached in the churchyard. From this time his preaching was generally in the open air; and on the succeeding Sabbath, he ventured into Moorfields, a very public place in London, where, though he had been warned that it would be at the peril of his life that he should go, he preached to an immense multitude without any serious molestation. Here, and at some other places in the neighbourhood, he continued to preach daily, for several months, his common auditories, at a moderate computation, consisting of more than twenty thousand, while, at the same time, he was constantly receiving liberal collections for his Orphan House.

In August, 1739, he sailed the second time for America, and, after a passage of nine weeks, arrived at Philadelphia, in the early part of

November. He was then invited to preach in the Episcopal churches, and was listened to by immense congregations, consisting of persons from every denomination; but, on visiting New York shortly after, he found the Episcopal church there closed against him, in consequence of which he preached two or three times a day, for more than a week, in the fields, and in the Rev. Mr. Pemberton's (Presbyterian) church, to vast assemblages, and apparently with great effect.

From New York he travelled South by land to Savannah, stopping at various places, especially in New Jersey, where he had great pleasure in making the acquaintance of Mr. (afterwards President) Dickinson, and the Tennents. Wherever he preached,—and he preached at nearly every stopping place,—the most earnest attention was awakened, and in many cases extensive revivals of religion ensued.

Previous to his arrival in Savannah, his friend, Mr. Habersham, had selected a lot for the Orphan House, of five hundred acres, about ten miles from the city; and on the 25th day of the succeeding March, (1740,) Mr. Whitefield, with his own hand, laid the first brick of the great house, which he called Bethesda,—i. e., a house of mercy. By this time, nearly forty children were taken in to be provided with food and raiment; and a house had been hired for their accommodation, until that which was in the progress of building should be ready to receive them.

In August of this year, (1740,) Mr. Whitefield, in compliance with the urgent invitations of some of the most distinguished ministers of Boston, such as Dr. Colman, Mr. Cooper, &c., made a tour into New England. When he was within a few miles of Boston, on his way thither, he was met by some of the leading inhabitants of the town, among whom was the son of Governor Belcher, who had come out to welcome his arrival, and to assure him of the general interest that prevailed in respect to his visit. The Governor himself, with Secretary Willard, immediately waited upon him in person, and they ever afterwards showed themselves his cordial and devoted friends. Having ascertained that the Episcopal church was closed against him, he began immediately to preach in the different Congregational churches, and as these would accommodate but a small portion of those who wished to attend, he quickly adjourned to the Common. From Boston, he journeyed as far East as Portsmouth; thence as far North as Northampton, where he visited Jonathan Edwards; preaching to vast congregations in every important place that lay in his way. He then returned to Savannah, taking New Haven and New York in his route, and reached the Orphan House on the 14th of December, having made very considerable collections, during his Northern tour, in aid of his benevolent establishment.

At the commencement of the next year, (1741,) he made another passage across the Atlantic, and reached London about the middle of March. But here he found himself in much worse odour than he had been at any preceding period. While he was travelling in this country, he had written two very indiscreet letters, in one of which he declared that Archbishop Tillotson knew no more of religion than Mohamed, and in the other, in which he had attempted to reply to some of John Wesley's peculiarities, he had used some too unqualified expressions concerning absolute repro-

bation; the effect of which had been to alienate from him not a few whom he had regarded as his own spiritual children. Some of them treated him not only with coolness but absolute contempt; and, as they passed by where he was preaching, actually stopped their ears that they might not even hear the sound of his voice. The prejudice against him, however, soon began to yield, and he was preaching again, in different parts of the country, with the same wonderful effect which had formerly attended his ministrations.

About this time, he received frequent and earnest invitations from clergymen of different denominations to visit Scotland; and especially from the celebrated Ebenezer and Ralph Erskine. But, on his arrival there, he found that before they could extend to him the hand of fellowship, they had a duty to perform in setting him right on the subject of Church-government, and the Solemn League and Covenant. He distinctly stated to them that this was a matter with which he did not wish to trouble himself; that his grand aim was to save the souls of men; and that he was ready to preach the doctrine of a free salvation wherever he could find persons to listen to it. But, notwithstanding this embarrassment, he preached in various parts of Scotland, to immense and deeply impressed and delighted auditories, and collected, during his tour, not less than five hundred pounds in money and goods for the benefit of his orphans.

In October of this year, he returned to England, and shortly after, was married in Wales to a Mrs. James, a widow, between thirty and forty years of age; of whom, he says in one of his letters,—"She has been a housekeeper many years, once gay, but for three years last past, a despised follower of the Lamb of God." Having preached, for some time, with great effect, both at Bristol and London, he resolved upon the somewhat hazardous experiment of attempting to carry the Gospel among the multitudes of the lower classes, who assembled, during the holidays, to witness all sorts of vulgar exhibitions. At six o'clock in the morning, he took his stand in the field, at a convenient place, and commenced preaching; and being encouraged by the earnest attention and deep feeling manifested by his audience, he ventured to return at noon, and again at evening; and though a most powerful opposition was excited, insomuch that his life seemed in imminent danger, yet he was mercifully preserved, and had the pleasure of knowing that his labours on that day had been blessed to the awakening, and ultimately to the hopeful conversion, of many hundreds of persons. After leaving the field, he resorted, with an immense congregation, to the Tabernacle, where he received, as he afterwards said, at a moderate computation, a thousand notes from persons under conviction. In giving an account of the exercises of that evening in a letter to a friend, he says,—

"I cannot help adding that several little boys and girls who were fond of sitting around me on the pulpit, while I preached, and handing me people's notes, though they were often pelted with eggs, dirt, &c., thrown at me, never once gave way; but, on the contrary, every time I was struck, turned up their little weeping eyes, and seemed to wish they could receive the blows for me. God make them, in their growing years, great and living martyrs for Him, who out of the mouths of babes and sucklings perfects praise."

Early in the summer of 1742, Whitefield made a second visit to Scotland. Many who had before looked at him with a suspicious eye, and some who had even assumed towards him an openly hostile attitude, now gave him

a cordial welcome, though there were still some, especially of the Seceders, who were shy of him, and even went so far as to observe a Fast on account of his reappearance in the country. Just before this, the memorable revival had commenced in Cambuslang,—one of the most remarkable revivals with which any portion of the Christian Church has ever been blessed; and Whitefield, shortly after his arrival in the country, was, as might be expected, attracted to this scene of Divine Wonders. The work extended from Cambuslang for many miles around; and the whole community seemed completely absorbed in the one great concern. Whitefield's own account of it is as follows:—

"Persons from all parts flocked to see, and many from many parts went home convinced and converted unto God. A brae or hill, near the manse at Cambuslang, seemed to be formed by Providence for containing a large congregation. People sat unwearied till two in the morning to hear sermons, disregarding the weather. You could scarce walk a yard, but you must tread upon some, either rejoicing in God for mercies received, or crying out for more. Thousands and thousands I have seen, before it was possible to catch it by sympathy, melted down under the Word and Power of God. At the celebration of the Holy Communion, their joy was so great that, at the desire of many, both ministers and people, in imitation of Hezekiah's passover, they had, a month or two afterwards, a second, which was a general rendezvous of the people of God. The Communion table was in the field; three tents at proper distances, all surrounded by a multitude of hearers; above twenty ministers (among whom was good old Mr. Bonnar) attending to preach and assist, all enlivening and enlivened by one another."

After passing several months in Scotland, during which he was continually occupied in preaching in different parts of the country, he received intelligence that the Spaniards had landed in Georgia. In a letter which he wrote to his friend, Mr. Habersham, immediately after, he says,—"I long to be with you, and methinks could willingly be found at the head of you, kneeling and praying, though a Spaniard's sword should be put to my throat." He had the satisfaction of hearing, after a short time, that the Spaniards were effectually repulsed, and that the evil which had been threatened was mercifully averted. In October of this year, he returned to England, where he remained nearly two years, preaching the Gospel to immense multitudes, and almost everywhere with great success. But wherever he went, he had to encounter violent opposition, which, in some cases, discovered itself in deliberate attempts, and even deeply laid plans, to take his life. Providence, however, always delivered him out of the hands of his enemies; while the desperate hostility which was manifested towards him was not unfrequently overruled for the advancement of the cause upon which his heart was so earnestly set.

In August, 1744, in an enfeebled state of health, occasioned, no doubt, by his excessive labours, he embarked a third time for America; and, after a passage of eleven weeks, during which he says "we had a church in our ship," he landed at York, in Maine. Immediately after he arrived, he was taken seriously ill, so that his life was considered in jeopardy; but, after a few days, he was so far restored as to be able to proceed on his journey towards Boston. But, on his arrival there, he found a less cordial welcome, even from some of his former friends, than he had anticipated; for the extravagances which had sprung up, in consequence of the fanaticism of Davenport and others, and to which no doubt he had himself contributed, had thrown a shade of suspicion over the general character of the work.

It was not long, however, before the current of public feeling began to flow towards him with increased strength, and the facilities for his labours were proportionably multiplied. At the suggestion of some of his friends, he opened an expository lecture at six o'clock in the morning, and it was seldom that the number of his hearers on these occasions was less than two thousand. In a letter to a friend, written about this time, he says,—"It was delightful to see so many of both sexes, neatly dressed, flocking to hear the word, and returning home to family prayers and breakfast, before the opposers were out of their beds. So it was commonly said, between early rising and tar-water, the physicians would have no business."

In the spring of 1745, when the first expedition against Cape Breton was set on foot, under the command of Col. Pepperell, Whitefield was requested by one of the leaders in the enterprise to furnish a motto for a flag, to be carried on the occasion; and, though he at first declined doing it, as being hardly in keeping with his character as a Christian minister, yet, upon being urged, he gave them this:—"Nil desperandum Christo duce." "If Christ be Captain, no fear of a defeat." This had a most auspicious effect upon the expedition; for it led numbers to enlist who had before hesitated from conscientious considerations. And just before they embarked, having received a request from the officers that he would give them a sermon appropriate to their circumstances, he preached from these words,—"As many as were distressed, as many as were discontented, as many as were in debt, came to David, and he became a Captain over them." The sermon had a most inspiring effect, and it was only about six weeks afterwards that he was called to preach a Thanksgiving Sermon on the occasion of the surrender of Louisburg.

The New England people, desirous of detaining Mr. Whitefield as a constant resident among them, proposed to build a large place of worship, where he might labour steadily; but this proposal he declined, on the ground that the itinerating course to which he had already accustomed himself, would be likely to subserve, in a higher degree, the interests of Christ's Kingdom. He therefore moved on gradually towards the South, stopping at various points, particularly in New Jersey, where he had most refreshing interviews with Brainerd and Tennent; and in Virginia, where he was surprised and delighted to find that the reading of some of his sermons preached in Scotland, and taken down in short hand and printed, had been the means of awakening the attention of a large number to their immortal interests. On his arrival in Georgia, he found that, through the bad management of the Trustees of his institution, a considerable debt had accumulated upon him, which occasioned him some temporary embarrassment. Not long after this, he came as far North as New York, when his health was so much impaired that he resolved, in compliance with medical advice, to visit the Bermuda Islands; and he, accordingly, embarked, and arrived there in March, 1748.

On his arrival in Bermuda, he was met with the greatest kindness, and very soon found that a door was opened for his favourite work of preaching the Gospel. As the Island on which he resided was but a few miles long, he was accustomed to traverse it nearly every day, and to preach at several different places; and he found the plain and simple habits of the people in

a high degree favourable to the legitimate effects of Gospel truth. The record of his labours, as exhibited in his diary, during the three months that he continued here, shows that he could never, in any circumstances, forget, for an hour, the cause and honour of his Master; and that even the object that more immediately carried him thither,—the recruiting of his bodily energies, was regarded by him as altogether subordinate to the business of preaching Christ, and winning souls.

Having remained at the Islands till some time in June, and fearing to encounter the climate of Georgia during the warm season, he determined to sail for England, and accordingly availed himself of an opportunity that just then occurred, and reached London on the 6th of July, 1748, after an absence of nearly four years.

Shortly after his arrival in London, Lady Huntingdon sent him an earnest and respectful invitation to come to her house; and after he had preached two or three times, she informed him that several of the Nobility were desirous of hearing him. The next time he preached, some of the most distinguished of them were among his hearers; and he was quite surprised at the respectful and apparently reverent attention with which they listened to him. The Earl of Chesterfield thanked him, and said,—"Sir, I will not tell you what I shall tell others, how I approve of you;" and even Lord Bolingbroke, who came to hear him, and who, he said, sat like an Archbishop, was pleased to say to him, at the close of his discourse, that "he had done great justice to the Divine attributes." He continued to preach for some time at Lady Huntingdon's,—generally twice a week, and his preaching was attended with a manifest blessing.

In September of this year, he made a third visit to Scotland, where he was met in general with a most hearty welcome, though there were two or three Ecclesiastical Bodies, who put themselves into a somewhat hostile attitude towards him. During this visit, he rendered essential service to the College of New Jersey, then in its infancy, by drawing towards it the favourable regards of many excellent people, and thus preparing the way for the application in its behalf, which was made two or three years afterwards, by Messrs. Tennent and Davies. On his return to England, his health was considerably impaired, and he preferred ranging about the country, to continuing in London. He imagined that travelling and preaching were rather favourable than injurious to his health; and in a letter to his friend, the Rev. Mr. Hervey, who was also a sufferer from bodily debility, he says,—"We are immortal till our work is done. Christ's labourers must live by miracle; if not, I must not live at all; for God only knows what I daily endure. My continual vomitings almost kill me, and yet the pulpit is my cure, so that my friends begin to pity me less, and to leave off that ungrateful caution,—'Spare thyself.' I speak this to encourage you."

In 1750, he visited Scotland again, and was received with still more warmth of affection than on any of his former visits. His desire to spend and be spent for his Master often carried him beyond his strength; in relation to which he writes as follows:—"By preaching always twice, and once thrice, and once four times in a day, I am quite weakened; but I hope to recruit again. I am burning with a fever, and have a violent cold, but Christ's presence makes me smile at pain, and the fire of his love

burns up all fevers whatsoever." The succeeding winter (1750–51) he spent in London, where he was taken off from his labours, and confined to his room, for a considerable time, by a violent illness. After his recovery, he made another preaching tour through the West of England, and in the following May, he visited Ireland for the first time.

Having remained in Ireland a few weeks, and excited great interest by his preaching, wherever he went, he passed over from Belfast to Scotland, and almost immediately returned to London, with a view to embark again for America. After a sorrowful parting with his friends in England, he sailed for Georgia, with a company of Germans, and arrived at Savannah about the close of October, when he was gratified to find his Orphan House in a prosperous condition. He divided his labours between Georgia and South Carolina, till the close of April, 1752, when, fearing that his health could not endure the heat of a Southern summer, he again took passage for London.

Shortly after he landed in England, we find him on his way again, by a circuitous route, to Scotland, preaching every where with his usual power and effect. About this time he addressed a letter to Dr. Franklin, with whom he seemed to be on intimate terms, of which the following is an extract:—

"I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity, I should now humbly recommend to your diligent unprejudiced study, the mystery of the new birth. It is a most important, interesting study, and, when mastered, will richly answer and repay you for all your pains. One, at whose bar we are shortly to appear, hath solemnly declared that without it we cannot enter the Kingdom of Heaven. You will excuse this freedom; I must have *aliquid Christi* (something of Christ) in all my letters."

On the 1st of March, 1753, he laid the foundation of the new Tabernacle, (the house in which the celebrated Matthew Wilkes preached,) in London; and preached on the occasion from Exodus xx. 24. On the 10th of June following, he had the pleasure to witness the completion of the building, and delivered his first sermon in it, from I. Kings, viii. 11.

About the close of this year, his friend and fellow-labourer, the Rev. John Wesley, was supposed to be near the close of life, and Whitefield hastened to London "to pay his last respects to his dying friend." In writing to a friend concerning him, he says,—"The physician thinks his disease is galloping consumption. I pity the church, I pity myself, but not him. Poor Mr. *Charles* will now have double work. But we can do all things through Christ strengthening us." Wesley, however, soon began to recover, and was spared to the Church many years after Whitefield himself was called to his reward.

The Rev. Messrs. Tennent and Davies who had been commissioned by the Synod of New York to visit Great Britain about this time, with a view to collect funds in aid of the College of New Jersey, met Mr. Whitefield in London, and found him ready to co-operate with them for the promotion of their object by every means in his power. By his kind suggestions, as well as his recommendatory letters, he rendered them the most important service; and it was probably to him as much as any other individual that they were indebted for the uncommon success by which their mission was crowned.

In the early part of the next year, (1754,) he made his fifth voyage to this country, bringing with him upwards of twenty destitute children, with a view to their finding a home in his Orphan House. He came by way of Lisbon, where he passed about three weeks, and was greatly affected by what he witnessed of the prevalence of Popery. He wrote a description of the abominations which passed under his eye, in a letter to a friend, which he accompanied with the strongest expressions of gratitude to God for that glorious Reformation by which Britain was delivered from such spiritual slavery and degradation. After a passage of six weeks from Lisbon, he arrived at Beaufort, S. C., with his orphan charge all in health, on the 27th of May. Having got them comfortably settled at their new home, he travelled by water to New York, with greatly improved health, and continued to preach, chiefly in New York and Philadelphia, and between the two places, till the middle of September. "Every where," he observes, "a Divine power accompanied the word, prejudices were removed, and a more effectual door opened than ever for preaching the Gospel." At the Commencement in New Jersey College, of which Mr. Burr was then President, Mr. Whitefield received the honorary degree of Master of Arts. Immediately after Commencement, there was a meeting of the Synod, at which he was also present, and preached several times to delighted and deeply affected audiences.

From New Jersey he travelled North in company with his friend, President Burr, as far as Portsmouth, N. H.; and in Boston particularly he found both the ministers and churches more favourably disposed towards his ministrations, than in any preceding period. Indeed, the opposition which had prevailed against him in former years had in a great measure died away, insomuch that he was generally welcomed with the warmest expressions of confidence and good-will.

In the spring of 1755, he returned to England, and the first thing that he noticed, on his arrival, was the increased prosperity of religion in his native land. "Many in Oxford," he writes, "are awakened to the knowledge of the truth, and I have heard almost every week of some fresh minister or another that seems determined to know nothing but Jesus Christ and Him crucified." In the course of this year, he opened a new Tabernacle at Norwich, and before the close of the next year, he had the pleasure also of opening the celebrated Chapel in Tottenham Court Road, which he had been instrumental in causing to be erected, and which was subsequently often the scene of his labours.

About this time, he made two visits to Scotland, in quick succession,—the latter in the spring of 1757, during the sessions of the General Assembly of the Scotch Kirk. Many of the clergymen attended on his preaching, and some who had been strongly prejudiced against him, not only had their prejudices removed, but avowed themselves henceforth decidedly in his favour; and a large number of them, including also the King's Commissioner, testified their respect for him by inviting him to an entertainment. From Scotland he passed over to Ireland, where he had well-nigh lost his life, from having, at the close of a religious service, fallen into the hands of a Popish rabble. He was, however, almost miraculously preserved, though not without severe injury; and, on leaving the place the next morn-

ing, he writes,—"I leave my persecutors to his mercy, who, of persecutors has often made preachers. I pray God I may thus be avenged of them." And in another letter he writes,—"I received many blows and wounds; one was particularly large and near my temples. I thought of Stephen, and was in hopes, like him, to go off in this bloody triumph to the immediate presence of my Master."

In the summer of 1760, he began to be subjected to a somewhat singular kind of persecution,—that of being burlesqued and ridiculed in a theatrical performance. There was a farce called "The Minor,"—supposed to be written by a certain Rev. Mr. Madan,—acted at Drury Lane Theatre, which was designed to bring Mr. Whitefield's person and manner into contempt; but the performance was a miserable compound of dulness and impiety, which served only to excite the indignation of those who had any respect for Christianity or its ministers. They quickly found that their labour was lost; and that which was intended for his injury, actually resulted in increasing his usefulness, by rendering still greater the number who thronged to hear him.

During a considerable part of the year 1761, his health was so much enfeebled, that he was, in a great measure, for the time, laid aside from his work; but the prescriptions of several eminent physicians in Edinburgh, under the Divine blessing, so far availed to his recovery that, in April, 1762. we find him again vigorously at his work in Bristol, and preaching five or six times a week, apparently without inconvenience. On returning to London, however, he found himself again sinking under a pressure of care, and in the month of July he made a voyage to Holland, in respect to which he subsequently writes,—"The expedition to Holland was, I trust, profitable to myself and others, and if ever my usefulness is to be continued at London, I must be prepared for it by a longer itineration both by land and water."

Notwithstanding he was in the strictest sense a cosmopolite, he evidently not only had a strong attachment to this country, but felt, especially in his latter days, that his home was here rather than any where else. Accordingly, in the summer of 1763, having passed a little time in Scotland, he embarked for the sixth time for America, and arrived here in the latter end of August, after a voyage of twelve weeks. As it was thought hazardous for him to travel immediately to the South, as his inclination would have prompted, he made a tour into New England, preaching every where, and generally with great acceptance. While upon this journey, he visited Dr. Wheelock's Indian School, with great satisfaction; and, on writing to a friend concerning it, immediately after, he says,—"How would you have been delighted to have seen Mr. Wheelock's Indians. Such a promising nursery of future missionaries I believe was never seen in New England before. Pray encourage it with all your might." He returned from Boston Southward, in the course of the autumn, and arrived at his Orphan House in Georgia about the close of the year.

In the summer of 1765, he returned to England again, and almost immediately after his arrival was called upon to open Lady Huntingdon's Chapel in Bath,—an occasion in which he seems to have felt the deepest interest. But his bodily infirmities were beginning now to interfere, in no small

degree, with his public labours; though his unquenchable zeal would never suffer him to be inactive, unless necessity were absolutely laid upon him. "Oh, to end life well," says he; "methinks I have now but one more river to pass over. And we know of One that can carry us over without being ankle deep."

He remained in Great Britain, traversing various parts of the country, though oppressed with infirmities, till September, 1769, when he once more embarked for America, never to return to his native land. His parting with his friends was a scene of unusual tenderness, and he seems to have had an impression, amounting almost to an assurance, that he was coming away to die. After his arrival in Georgia, however, his health became so much better that he was able to preach vigorously, and almost as frequently as he had done in his best days. He was received with unusual cordiality by the most distinguished men of the Colony; and the Governor, and Council, and General Assembly were pleased, in a formal manner, to express their gratitude to him as a public benefactor. Again he travelled to the North with an intention of returning so as to spend the winter at his Orphan House; but God had a different purpose concerning him, and his career was now rapidly drawing to a close. During the month of September, he preached nearly every day, ranging from Boston to Old York and Kittery, in Maine. On his return from Portsmouth to Boston, he had engaged to preach at Newburyport, but before he reached the latter place, he yielded to the importunity of the people that he would preach at Exeter; and, after having continued his discourse for nearly two hours, in the open air, he left, greatly fatigued, for Newburyport, where he arrived Saturday night, with the expectation of preaching the next day. In the course of the night, he awoke several times, and complained much of a difficulty of breathing; and at six o'clock, the next morning, (September 30, 1770,) he expired in a fit of the asthma, at the house of his friend, the Rev. Jonathan Parsons. The account of his death-scene and funeral, as it was sketched by some who were eye witnesses, is intensely interesting. It is generally known that the remains of this venerable servant of Christ were deposited in a vault belonging to the Rev. Mr. Parsons' Church, where they continue to this day.

Whitefield's Letters, Sermons, Controversies, and other Tracts, with an account of his Life, were published in seven volumes, octavo, 1771.

The following notice of Whitefield, from Dr. Franklin's Autobiography, is at once the most extended and the most impartial testimony concerning him, that I can find from any one who could speak from personal knowledge; and it is scarcely less illustrative of the character of the writer than of the subject:—

"In 1739, arrived among us from Ireland, the Rev. Mr. Whitefield, who had made himself remarkable there as an itinerant preacher He was at first permitted to preach in some of our churches; but the clergy, taking a dislike to him, soon refused him their pulpits, and he was obliged to preach in the fields. The multitudes of all sects and denominations that attended his sermons were enormous, and it was a matter of speculation to me, who was one of the number, to observe the extraordinary influence of his oratory on his hearers, and how much they admired and respected him, notwithstanding his common abuse of them, by assuring them they were naturally *half beasts and half devils*. It was wonderful to see the change soon made in the manners of our inhabitants. From being thoughtless or indifferent about religion, it seemed as if all the world were growing religious, so that one could not walk through the town in an evening, without hearing psalms sung in different families of every street.

"And it being found inconvenient to assemble in the open air, subject to its inclemencies, the building of a house to meet in was no sooner proposed, and persons appointed to receive contributions, than sufficient sums were soon received to procure the ground, and erect the building, which was one hundred feet long and seventy broad; and the work was carried on with such spirit as to be finished in a much shorter time than could have been expected. Both house and ground were vested in trustees, expressly for the use of *any preacher, of any religious persuasion*, who might desire to say something to the people at Philadelphia; the design in building being not to accommodate any particular sect, but the inhabitants in general; so that even if the Mufti of Constantinople were to send a missionary to preach Mohamedanism to us, he would find a pulpit at his service.

"Mr. Whitefield, on leaving us, went preaching all the way through the Colonies to Georgia. The settlement of that Province had been lately begun, but, instead of being made with hardy, industrious husbandmen, accustomed to labour, the only people fit for such an enterprise, it was with families of broken shop-keepers, and other insolvent debtors, many of indolent and idle habits, taken out of the jails, who, being set down in the woods, unqualified for clearing land, and unable to endure the hardships of a new settlement, perished in numbers, leaving many helpless children unprovided for. The sight of their miserable situation inspired the benevolent heart of Mr. Whitefield with the idea of building an Orphan House there, in which they might be supported and educated. Returning Northward, he preached up this charity, and made large collections;—for his eloquence had a wonderful power over the hearts and purses of his hearers, of which I myself was an instance.

"I did not disapprove of the design, but as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia, at a great expense, I thought it would have been better to have built the house at Philadelphia, and brought the children to it. This I advised; but he was resolute in his first project, rejected my counsel, and I therefore refused to contribute. I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded, I began to soften, and concluded to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver, and he finished so admirably that I emptied my pocket wholly into the collector's dish, gold and all. At this sermon there was also one of our club, who, being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had, by precaution, emptied his pockets before he came from home. Toward the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbour, who stood near him, to lend him some money for the purpose. The request was fortunately made to perhaps the only man in the company who had the firmness not to be affected by the preacher. His answer was, 'At any other time, Friend Hopkinson, I would lend to thee freely; but not now, for thee seems to be out of thy right senses.'

"Some of Mr. Whitefield's enemies affected to suppose that he would apply these collections to his own private emolument; but I, who was intimately acquainted with him, being employed in printing his Sermons and Journals, never had the least suspicion of his integrity, but am to this day decidedly of opinion that he was in all his conduct a perfectly *honest man;* and methinks my testimony in his favour ought to have the more weight, as we had no religious connection. He used, indeed, sometimes, to pray for my conversion, but never had the satisfaction of believing that his prayers were heard. Our's was a mere civil friendship, sincere on both sides, and lasted to his death.

"The following instance will show the terms on which we stood. Upon one of his arrivals from England at Boston, he wrote to me that he should come soon to Philadelphia, but knew not where he could lodge when there, as he understood his old friend and host, Mr. Benezet, was removed to Germantown. My answer was,—'You know my house; if you can make shift with its scanty accommodations, you will be most heartily welcome.' He replied that if I made that kind offer for *Christ's* sake, I should not miss of a reward. And I returned,—'Don't let me be mistaken; it was not for *Christ's* sake, but for *your* sake.' One of our common acquaintance jocosely remarked that, knowing it to be the custom of the saints, when they received any favour, to shift the burden of the obligation from off their own shoulders, and place it in Heaven, I had contrived to fix it on earth.

"The last time I saw Mr. Whitefield was in London, when he consulted me about his Orphan House concern, and his purpose of appropriating it to the establishment of a College.

"He had a loud and clear voice, and articulated his words so perfectly that he might be heard and understood at a great distance, especially as his auditors observed the most perfect silence. He preached one evening from the top of the Court House

steps, which are in the middle of Market Street, and on the West side of Second Street, which crosses it at right angles. Both streets were filled with his hearers to a considerable distance. Being among the hindmost in Market Street, I had the curiosity to learn how far he could be heard, by retiring backward down the street toward the river; and I found his voice distinct till I came near Front Street, when some noise in that street obscured it. Imagining then a semi-circle, of which my distance should be the radius, and that it was filled with auditors, to each of whom I allowed two square feet, I computed that he might well be heard by more than thirty thousand. This reconciled me to the newspaper accounts of his having preached to twenty-five thousand people in the fields, and to the history of generals haranguing whole armies, of which I had sometimes doubted.

"By hearing him often, I came to distinguish easily between sermons newly composed, and those which he had often preached in the course of his travels. His delivery of the latter was so improved by frequent repetition that every accent, every emphasis, every modulation of voice, was so perfectly well-turned and well-placed that, without being interested in the subject, one could not help being pleased with the discourse; a pleasure of much the same kind with that received from an excellent piece of music. This is an advantage itinerant preachers have over those who are stationary, as the latter cannot well improve their delivery of a sermon by so many rehearsals.

His writing and printing, from time to time, gave great advantage to his enemies; unguarded expressions and even erroneous opinions, delivered in preaching, might have been afterwards explained or qualified, by supposed others that might have accompanied them, or they might have been denied; but *litera scripta manet*. Critics attacked his writings violently, and with so much appearance of reason as to diminish the number of his votaries, and prevent their increase; so that I am satisfied that if he had never written anything, he would have left behind him a much more numerous and important sect, and his reputation might, in that case, have been still growing, even after his death, as, there being nothing of his writing on which to found a censure, and give him a lower character, his proselytes would be left at liberty to attribute to him as great a variety of excellencies as their enthusiastic admiration might wish him to have possessed."

FROM THE REV. JOTHAM SEWALL

CHESTERVILLE, Me., January 1, 1848.

Rev. and dear Sir: You ask me for some account of the great Whitefield. Though I was not quite eleven years old when I saw and heard him, he made an impression upon my mind, which now, in my old age, is almost as vivid as ever. He stands alone among all the men whom I have ever seen. I fear I shall strive in vain to communicate to you my own impressions concerning him, or to add any thing important to the knowledge which you have of him already.

With the circumstances of his death at Newburyport you are doubtless well acquainted. On the Thursday immediately preceding that event, I heard him preach in York, Me., my native place. He was of about the middle height, perhaps a little inclined to corpulency, though not otherwise than well-proportioned, full faced, but at that time somewhat pale. He wore a large white wig and surplice. He was somewhat troubled with the asthma; and though his voice was originally one of great melody, and capable of being modulated to any tone or force within the compass of human ability, I well remember that, at the time referred to, he spoke with some degree of hoarseness. His text was John xiv. 6,—"I am the Way, the Truth, and the Life." In the course of his sermon he made remarks like the following, which, however tame they may seem on paper, fell with wonderful power from his lips:—"Suppose," said he, "any one of you were lost in a wilderness, and knew of no way to get out—how gratefully would you welcome the person who should come to show you the way! Well, you are all by nature lost in a wilderness,—the wilderness of sin and death; and the blessed Jesus is so kind and merciful that He has come from Heaven to show you the way—nay, Himself is the Way. But there are those who tell us of some other way of getting to Heaven—and what do you think *that* can be? Oh it is a way of works! They would construct out of their own

doings a ladder by which to climb up to glory." He then struck the pulpit with tremendous force, and raised his voice, and cried out,—"Works carry a man to Heaven! It were not more presumptuous than for a person to undertake to climb to the moon by a rope of sand!" Towards the close of his discourse, while he was entreating sinners to come to Christ,—the way to holiness, to happiness, and to Heaven, he brought to view the gracious and powerful advocacy of the Saviour, and in that connection told the following story. "In the time of the old Roman Republic," he said, "there was a man who had done worthily for his country, and in the wars in which he had served, had lost both his hands, though the stumps of his arms still remained. He was greatly esteemed and beloved in the community in which he lived. A brother of his was under trial for some offence, before a Court Martial, and there was every prospect that he would be condemned. The unfortunate man being apprized of his brother's perilous condition, made his way into the Court, stretched up the stumps of his arms, but said nothing. The Court, aware of the relation he sustained to the man they were trying, almost immediately pronounced upon him a sentence of acquittal. So Christ," added he, "has no need to say any thing in the Court of Heaven—it is enough for him to lift up his wounded hands, and show his pierced side—these will constitute an availing plea in the poor sinner's behalf, without his actually *saying* any thing." The effect of this story, with the gesture and expression of countenance that accompanied it, was perfectly electrical: nothing that can be put on paper can convey even a remote idea of it.

The meeting-house in which I heard him preach was the same in which Mr. Moody, of whose fame you have doubtless heard, had preached for many years; and I recollect his making an allusion to Mr. M. in his sermon to this effect:—"The first time I preached here," said he, "Father Moody would not sit with me in the desk—he said he was not worthy, and took his chair and sat down in that broad aisle, saying that he would sit there and judge of my doctrine. Afterwards he was pleased to say,—'If ever I felt the power of God on my soul, I have this day.' Now he is singing new anthems in the Kingdom of Heaven."

Mr. Whitefield, with all his gifts and excellencies, was not without his defects of both body and mind. I distinctly remember, for instance, that he was squint-eyed. And I believe too that he had his full share of self-complacency. It was currently reported, in those days, that Mr. Edwards, who, during Whitefield's earlier visits to this country, resided at Northampton, felt himself constrained to deal plainly with him, and tell him wherein he thought he had erred; and though Whitefield at first resented the reproof as impertinent and uncalled for, yet he afterwards, with a Christian spirit, apologized for what he had said. I recollect too, as I was once travelling through Virginia, to have been told by a son of the late Dr. James Waddell, that his father, whom Whitefield used sometimes to visit, once ventured to remind him of some things in the former part of his course that he thought inconsistent with clerical propriety; and the reply was,—"Young Whitefield said and did many things that old Whitefield is ashamed of." But whatever may have been his defects, probably there are few of Christ's ministers who will have so many jewels as he in their crown of glory.

I might tell you much more about Whitefield, but as you asked for my *personal* recollections only, I believe I am now at the end of them. I will therefore only add that

I am very truly and fraternally Yours,

JOTHAM SEWALL.

JOHN CHECKLEY.*

1739—1753.

John Checkley was born in Boston, in 1680, but his parents were from England. He had no brother, and only one sister, who died at the age of seventeen. He was early sent to the Grammar School in Boston, under the care of the celebrated Ezekiel Cheever; but afterwards went to England, and finished his studies at the University of Oxford. On leaving the University, he travelled extensively in different European countries, and collected many valuable paintings, manuscripts, and other curiosities. The date of his return to this country is not ascertained; but it is known that he was in Boston in 1715.

Mr. Checkley seems to have been, during his whole life, most untiringly devoted to the interests of the Church of England. In 1723, he published a pamphlet in Boston, entitled "A Modest Proof of the Order and Government settled by Christ and his Apostles, in the Church." It immediately called forth an earnest and somewhat elaborate answer from Dr. Wigglesworth, Professor of Divinity in Harvard College; and indeed it gave rise to the first great controversy on the subject of Episcopacy on this Continent. About this time, Dr. Cutler, President of Yale College, renounced his ordination, and declared in favour of Episcopacy; and as he was soon after settled over Christ Church, Boston, he and Mr. Checkley were brought into intimate relations, and co-operated vigorously for the defence and promotion of the interests of the Church to which they belonged.

In the course of the same year, Mr. Checkley published another book, with the following title:—"A Short and Easy method with the Deists. To which is added a Discourse concerning Episcopacy, in defence of Christianity, and the Church of England, against the Deists and Dissenters." In the latter part of the work, which alone was written by himself, (the first part being Leslie's famous argument with the Deists,) he handled with great freedom the people of New England, and especially the Clergy, and made some offensive allusions to the family then on the throne of Great Britain. This, in those *tolerant* days, was not to be endured; and, accordingly, he was prosecuted and tried for a libel, and sentenced to "pay a fine of fifty pounds to the King, and enter into recognisance in the sum of one hundred pounds, with two sureties in the sum of fifty pounds each, for his good behaviour for six months, and also pay costs of prosecution." Upon this trial, he made a speech in his own defence, which he afterwards published in England, including also, in the same pamphlet, "the Jury's Verdict, his Plea in arrest of Judgment, and the Sentence of the Court." He concludes his plea thus—"the Dissenters are affirmed to be no *ministers;* to be schismatics and *excommunicate* by the laws of *England*, which are part of the law of the land; and, therefore, to say the same things of them, I humbly hope, *shall not* be deemed a libel."

* Eliot's Biographical Dictionary.—Massachusetts Historical Collections, VIII.—Updike's Hist. Narrag. Ch.

In 1727, Mr. Checkley, having reached the age of forty-seven years, went to England with a view to obtain Holy Orders. A letter signed by the Rev. John Barnard, and the Rev. Edward Holyoke, the two Congregational ministers of Marblehead, was sent to Dr. Gibson, the Bishop of London, stating that Checkley "was a bitter enemy to other denominations, a Non-juror, and that he had not a liberal education." The Bishop read this letter to Governor Shute, who was then in England, and who substantially confirmed its statements; whereupon he refused to grant him ordination; and he returned to this country, as he left it, a layman.

But, notwithstanding this disappointment, he still kept to his purpose of being a minister in the Church of England; and, after about a dozen years, he resolved on making a second application. Accordingly, in 1739, he crossed the ocean again, and succeeded in accomplishing his object. He was ordained by Dr. Weston, Bishop of Exeter, at the extraordinary age of fifty-nine.

Mr. Checkley, on returning to his native country, was sent as a Missionary to Providence, R. I. There he ministered, officiating at intervals at Warwick and Attleborough, for fourteen years. He died on the 15th of February, 1753, in the seventy-third year of his age.

Besides the pamphlets already mentioned, Mr. Checkley wrote a small tract, opposing the Calvinistic view of Predestination, which was published, and afterwards replied to by his intimate friend, Thomas Walter, in the year 1715.

Mr. Checkley was married, shortly after his return from his first visit to England, to a sister of the Rev. Dr. Miller,* the Episcopal Missionary at Braintree. They had two children, a son and a daughter. The son (*John*) was graduated at Harvard College in 1738, studied Divinity under the direction of his father, went to England for Orders, was appointed Missionary to Newark, N. J., and during his sojourn in England, died of the small-pox. He was reputed a young man of fine talents, and most estimable moral qualities. The daughter (*Rebecca*) was married to Henry Paget, an Irish gentleman.

Dr. Eliot, in his Biographical Dictionary, thus describes the elder Checkley:—

"He was a very excellent linguist; was well acquainted with four languages, besides the vernacular—Hebrew, Greek, Latin, and Indian, which rendered him a companion for learned and curious men, all of whom were fond of the company of John Checkley; though some were offended by his opinions, and others thought him too much of a wag for an intimate acquaintance. Anecdotes concerning him were constantly repeated by people of the last generation, when a company wished to be entertained with witty stories, or ludicrous tricks; many of these were doubtless without foundation, but they mark the character of the man."

* Ebenezer Miller was graduated at Harvard College in 1722; went to England and obtained Episcopal ordination in 1727, and returned as a Missionary from the Venerable Society, and became Rector of the Church at Braintree, on the 25th of December, of that year; was honoured with the degree of Doctor of Divinity from the University of Oxford in 1747; and died on the 11th of February, 1763. His decease was unkindly noticed in one of the newspapers, which gave occasion to a heated controversy between the Episcopalians and the Independents.

THOMAS CRADOCK.

1742—1770.

FROM THE REV. ETHAN ALLEN, D. D.

BALTIMORE, Md., December 11, 1857.

Rev. and dear Brother: I am happy to comply with your request, in furnishing you with some notices of the life and character of the Rev. Mr. Cradock, which I have gathered partly from the Vestry Records of St. Thomas' Parish, of which he was the incumbent, but far more from his private papers, placed at my disposal by his grandson, Dr. Thomas Walker, now an octogenarian, and residing at Trentham, his grandfather's place, ten miles Northwest from Baltimore. Nor should I forget to mention the Doctor's conversations, which also furnished something never before committed to paper. It has been interesting to me to trace the history of a man of such talents, and learning, and prospects in his native land, coming over to the new world, and settling himself down in a back-woods parish,—a man of such decided piety, and such controlling influence among his people, and leaving us such an example of vigorous activity and generous self-sacrifice. If others shall be as much interested in contemplating his life and character as I have been, I shall not regret the time devoted to keeping his memory from passing utterly away.

THOMAS CRADOCK was born at Wolverham, in Bedfordshire, England, in the year 1718. Wolverham was one of the estates of the Duke of Bedford. Soon after the birth of a younger brother of Mr. Cradock, the lady of the Duke presented him also with a son. But so feeble was her health that she was unable to take charge of her infant, and Mrs. Cradock readily undertook to nurse and bring it up; and by this means the Duke's son, and Mrs. Cradock's sons became early and intimately associated. And so tenderly and faithfully did she perform her part, that the Duke, as an acknowledgment of his obligations to her, took upon himself the education of her two sons. He placed them under the same masters with his own son, and, at a proper age, sent them all to Cambridge, where they pursued their studies till their course was finished. The Duke intended both the Cradocks for the Episcopate; and by such influence as he wielded, it was not uncommon for men, at that time, to be made Bishops in England.

In the case of *John*, the younger brother, he was successful. After being, by the patronage of Lord Gower, whose daughter the Duke married, the Rector of St. Paul's, Covent Garden, London, and subsequently the Duke's Chaplain, in the year 1757 he accompanied that nobleman to Ireland, upon his accession to the Vice Royalty of that Island, and in two months after his arrival, he was appointed to the See of Kilmore. In 1772, he was transferred, and became Archbishop of Dublin, and a member, consequently, of the House of Lords. He died, December 11, 1777, and was buried in St. Patrick's Cathedral. "He was," says his biographer, "a portly, well looking man, of a liberal turn of opinion, and of a social and generous disposition."

Thomas had been intended by the Duke for one of the Sees in England. But an attachment having sprung up between a sister of the Duke's lady and himself, he was induced by her friends to migrate to Maryland. It is said that the Duke of Bedford's influence with Lord Baltimore, the Proprietary of the Province, procured him the promise of a good parish, and that St. Thomas was erected into one for him. His patron doubtless looked forward to the Episcopate for him in this country; but from motives of State policy, no Bishop for the Colonies was permitted to be appointed, and the Duke's intentions therefore failed of being realized.

Mr. Cradock, it is believed, came to Maryland in the year 1742. In October of that year, the General Assembly passed an Act for the erection of a chapel of ease in the Northwestern part of St. Paul's Parish, about twelve miles from Baltimore town, to be called St. Thomas, providing also that, upon the death of the then Rector of St. Paul's, the Rev. Benedict Bourdillon,* the parish should be divided by a line running nearly due East and West, about eight or nine miles North of the town, the North part to become St. Thomas' Parish, and the chapel the parish church thereof.

On the 5th of January, 1745, Mr. Bourdillon died. Accordingly, St. Thomas then became an independent parish; and on the 4th day of February, Mr. Cradock presented his Letters of Induction to the newly elected Vestry, from his Excellency Thomas Bladen, Esq., Governor of the Province of Maryland, to exercise the office of Minister in the parish. At that time, it may be remembered, the appointment of a minister to a parish was not in the hands of the people of the parish, nor in the hands of the Vestry, as it now is. The appointment was at the disposal of Lord Baltimore, the Proprietary of the Province. It was given him in his Charter; and he ever used this appointing power by his Governor. Indeed, by that Charter, he held the appointment of ministers of all denominations—no church of any name could have a minister to officiate, but by his appointment; and thus it continued till '76.

The parish was then a Northwestern frontier parish. The lands, three miles North of the church, had been patented only five years before this. The church is about three miles North from the Southern boundary of the parish; and its brick walls are as perfect and entire now, as when they first went up. It is situated on a hill, the highest eminence perhaps within many miles around. It can be seen in every direction for a great distance. There were consequently no water-springs near by, as is generally the case

* Rev. Benedict Bourdillon was of French origin, probably a Huguenot, who, having received ordination in the English Church, came over into the Province of Maryland, as did many others of the same class of emigrants about that time, and in 1735 became the incumbent of Somerset Parish, in Somerset County. On the 24th of July, 1739, he was presented to St. Paul's Parish, Baltimore County, (now City.) In less than two years, the people of his charge had so increased, that a chapel of ease was needed for the frontier forest inhabitants, some ten miles distant from the parish church. The Vestry agreed to this; and Mr. B. drew up a subscription for building it, commencing thus:—"Whereas the founding and building of churches have, through all ages, since the planting of Christianity in the world, been reckoned a most noble, generous, advantageous and laudable custom, tending to advance the glory of God, and of our Lord Jesus Christ, and to promote the knowledge of eternal salvation, we, therefore, the subscribers, upon these considerations," &c. He headed the subscription with an amount four times as large as that of any other person in the parish. This chapel, after Mr. B's death, became the parish church of St. Thomas' Parish, of which the Rev. Thomas Cradock and the Rev. Dr. Andrews were subsequently Rectors. The Governor of Maryland was a particular friend of his, and was godfather to one of his sons. He appears to have been a man of infirm health, but an earnest, energetic pastor. He was much lamented by his parishioners. He left a widow and one or more children.

in the country churches of Maryland; but there still are, in the very church yard, noble branching old oak and chestnut trees, under whose shade, when the summer sun sent down his mid-day rays, the worshippers of a hundred years ago, after toiling up the ascents leading to the sanctuary, seated themselves to enjoy the cool shade and refreshing breeze. It is truly a beautiful spot for a church,—like a city set on an hill; and does credit to the taste and judgment of those by whom it was selected.

Mr. Cradock's salary, on taking charge of the parish, was small. The Clergy then were supported by a tax on every white male, and every servant over sixteen years of age, of forty pounds of tobacco. This tax was collected and paid over by the County Sheriff. And it was collected from all, whether they were Episcopalians, Quakers, or Romanists, the two latter being the only Dissenters from the Church of England, in the Colony, at that time. So rapidly did the settlements extend in Mr. Cradock's parish, that, at the time of his death, his salary was more than five times as much as when he took charge of it.

In a little more than a year after his induction into the parish, Mr. Cradock was married to Catherine, daughter of John Risteau, Esq., High Sheriff of the County. Mr. R. was a Huguenot, who had fled to Maryland from France, upon the Revocation of the Edict of Nantes. Strong in his Protestant prepossessions, he was so much pleased with his daughter's marrying a Protestant clergyman, that he presented her with the farm called Trentham,—a part of his estate which would have otherwise descended to her brother.

In the Maryland Gazette, then published in the city of Annapolis, and the only paper in the Colony, under date of May 5, 1747, the Rev. Mr. Cradock advertised to take young gentlemen into his family, and teach them the Latin and Greek languages, and furnish them with board at twenty pounds, Maryland currency, that is about fifty-three dollars and twenty cents *per annum*, in advance. This school was accordingly opened, and it was probably more from the desire of usefulness, and the love of literary pursuits, than with a view to add to his means of support. For besides his parish income, which was then indeed small,—not amounting to three hundred dollars, it will be recollected that he was in possession of a good farm. This school was continued by him for some years, and was patronized from the more Southern counties of the Province. Mr. Cradock was so much devoted to his studies, that, not unfrequently, when he had friends visiting at his house, he would withdraw himself unobserved, and when inquired for, was sure to be found quietly ensconced in his study. And the present remains of both his theological and classical library put it beyond all doubt that it presented some temptations to such a seclusion.

During this year also, (1747,) Mr. Cradock published two Sermons; one of which was preached in St. Thomas' Church, from Psalm cxxii, 6, 7, on the day of the Governor's Thanksgiving, on the occasion of the Suppression of the Scotch Rebellion; and the other, on the same occasion, in St. Paul's Church, Baltimore town, from Proverbs xvii. 22. In the latter Discourse, referring to the fact that the defeat of the Pretender was a glorious triumph of Protestantism, he utters this impassioned language:—"Yes, my brethren and fellow citizens, let us remember what we are, whence we came, and

whom we sprung from,—that we are Britons; that we are the sons of those who valued life less than liberty, and readily gave their blood to leave that liberty to posterity. Let us remember what right every Englishman enjoys, and that the proudest of us all cannot, dares not, oppress his meanest, lowest brother. And Oh let us remember that we can choose our religion likewise, and need not tamely, basely submit to the slavish yoke of a Roman Pontiff;—a yoke which I hope I may now boldly say, our proud enemies attempted to put upon us in vain, and which every honest man would have rejected with the loss of his last blood. These, all these, let us remember; and can we then be otherwise than merry and joyful, and pour forth our whole soul in grateful acknowledgment to the Divine Being."

Somewhere between 1750 and 1753, when, as he states, he had lived nine years in the Province, he preached "to a numerous audience of all ranks," but where is not stated, a Sermon from Titus i. 5: "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee." This Sermon was requested for publication; and a copy, now before me, was prepared for the press, and was introduced by a Preface. Whether it was published I am unable to ascertain. The object was, from a statement of facts relative to the ministry in the Colony, to show the necessity of the Episcopate in it. After making some startling revelations, he adds,—"I shall consider all that hear me of the same communion with myself; and that therefore they will readily agree some such power and authority is wanting in this Province; and that great are the mischiefs that spring from the want of it. Consequently it is high time that we bestir ourselves, and endeavour to have that authority delegated to somebody that is worthy of it, from its proper fountain." To give encouragement to such a movement he says—"Four or five years ago, we heard of such an authority being to be settled among us, and that a venerable Prelate at home would not accept of a certain Bishopric without a full promise that the Plantations should have a particular Bishop of their own. I had an opportunity of hearing a letter from that same Prelate to our late worthy Commissary, wherein he mentions his having applied to Parliament for that purpose. And I think we may also be certain—from the excellent letter that our present noble Proprietary was pleased to honour one of our order with—that we should not want his assistance in the promoting so good a work."

In carrying out his subject, he lays down and sustains, learnedly and eloquently, the four following propositions:—"1st. That where men in any office are under no restraint, and in no apprehensions of being called to an account, they will naturally deviate from their duty, and fall into the ways of wickedness and folly. 2d. Not only so, but when this is the case, wicked men will endeavour to get into such offices, and the more because they know they cannot be called to an account for their misconduct therein. 3d. The people must be in a bad condition indeed, whose welfare, temporal or eternal, depends on such persons. 4th. The enemies of a cause thus unhappily managed, will wonderfully rejoice at it, and will give full play to their injurious aspersions." The Sermon is full of interest in many respects. Extracts cannot do it justice.

In the year 1753, Mr. Cradock published a Version of the Psalms. It was a translation from the Hebrew original into uniform heroic verse. It was published by subscription, as the notice of it in the Maryland Gazette shows; and the number and character of the subscribers, some of whom took a large number of copies, indicate something of the high public estimate of the author. It is certainly a monument of Mr. C.'s learning in that department, and is well worthy of not being forgotten.

The period to which we have now come still found but few inhabitants North of the church, and the country was mostly one unbroken wild wood, where the Indians and wolves alike prowled not unfrequently, and the wild deer were often seen and hunted. After the defeat of Braddock, in 1755, at what is now Pittsburg, the Indians passed down this side of Fort Cumberland to within sixty or seventy miles of St. Thomas, in large parties, for murder and plunder. It created great alarm all over this region. And it was probably at this time that we hear of those who attended the church on the Lord's day, burnishing their arms and preparing their ammunition, on Saturday evening, and next day, at the sanctuary, placing their guns in the corner of the pews, during the hour of Divine service. This was no doubt so; and all this but about one hundred years ago, in what we now call old Maryland.

I have alluded to Mr. Cradock's devotion to literature. And it will, I think, strike any one as a matter of some interest, that a highly educated student from Cambridge University, England, should be found in the then back-woods of a Transatlantic Colony, so lovingly immersed in Hebrew, Greek, and Roman literature. Not that it led him, by any means, to the neglect of his parish—tradition brings no such accusation. On the contrary, he was his people's pastor and friend, and so long as he lived, it is not known that there was a Dissenting place of worship in his parish. Still, he found time, with his parish, his school, and his farm, to court the Muse, and delve in classical antiquity. There is still, in the possession of his descendants, a fragment of a manuscript, containing some of his poetical translations of Martial; an Elegy on a young lady in about eighty lines; Hymns on various subjects, and for different occasions, &c. These Hymns show not only his evangelical views, but the cheerful and lively tone of his piety. And while the internal was thus sedulously cared for, he was not inattentive to things outward. The pulpit, and desk, and chancel, were furnished with the largest old English folio Bibles and Prayer Books; and he officiated always in the surplice.

About 1763, Mr. Cradock was visited with a most remarkable paralysis, which continued till the day of his death,—some six or seven years after. His whole body was paralyzed, so that he was unable, of himself, to change the position of his limbs; and yet his mind retained its full vigour. During all this time, he seldom failed to fulfil his Sabbath appointments. He had to be carried to the church, and then placed in his chair; for he could not stand while officiating; and if his head happened to sway over to his shoulder, the sexton would come and place it in its upright position. He was a large man, exceeding in weight two hundred and fifty. His sermons he was obliged to have written by an amanuensis; and Mr. George Howard, one of the young gentlemen educated by him, was for some years

thus employed. After his death, Mr. Cradock's own sons performed that service for him. There still remain quite a number of his manuscript sermons, in his own hand writing, as well as in that of his amanuensis.

The number of communicants in the later years of his ministry was large. It is matter of regret that it was not then, as now, the custom to keep a register of their names. But the number is still remembered. His daughter was accustomed, in after times, to tell of having been at the Communion in St. Thomas', when there were present more than a hundred communicants. It was the palmy day of that parish.

In February, 1769, he was called to a severe affliction in the death of his eldest son, *Arthur*, in the twenty-second year of his age. He was looking forward to the ministry, for which he was already prepared, and was awaiting the return vessels in the spring to go to England for Orders, when he was seized with a fatal illness. He is still remembered for his piety and zeal. They were such as gained for him in his day the name of Methodist, then already rife in England. Young as he was, he was accustomed to hold religious services at Westminster, as it is now called,—a village in his father's parish, more than twenty miles from his residence. He was also a poet, and indeed so were the whole family.

On the 7th of May, 1770, in the fifty-second year of his age, Mr. Cradock entered into his rest; having been the incumbent of St. Thomas' Parish a little more than twenty-five years. A friend who, in London, published his obituary, writes thus concerning him:—"He was universally allowed to be a sincere Christian, a polished scholar, an elegant and persuasive preacher, a tender parent, and an affectionate husband. And though, for many years, by the will of Providence, he was rendered incapable of performing the ordinary duties of life, yet he seldom omitted his duty as a Minister of the Established Church; and by his piety, charity, benevolence, and hospitality, he had the rare felicity of rendering himself acceptable to those of a different communion from himself, and to every one who had the pleasure of his acquaintance. Nor was he less fortunate in his domestic happiness: conscious to himself of his own integrity, he never suspected that of others." He thus left behind him a name and character which were a precious legacy to his family and friends.

Mr. Cradock, at his death, left a widow, who survived him twenty-five years, and died at the age of eighty-two. He also left two sons and a daughter. *John*, the eldest son, who was twenty-one years of age, when his father died, became a physician. He was a Whig of '76, and served one year with General Washington in the Flying Camp, holding a Major's commission. He was, for many years, a Vestryman in the parish, and was frequently a delegate to the Diocesan Convention. He died at the age of forty-five, leaving behind him a son and four daughters.

Thomas, the younger son, was also a physician. He too was an active promoter of the Revolution. He was a Vestryman in the parish for forty years, often their representative in the Diocesan Convention, and one of the delegates to the first General Convention of the Protestant Episcopal Church. He became distinguished in his profession, and died a bachelor, at the age of sixty-nine, having spent his days at Trentham, on his father's estate, which he had inherited.

Ann, the daughter, married Charles Walker Esq., a planter. She survived her father thirty-six years and died at the age of fifty-one, leaving behind her five sons and seven daughters. Mr. Walker was, like his brother in law, a Vestryman for forty years, in St. Thomas' Parish. St. John's Church in the Valley, and its parsonage, stand on ground given by him in 1816. He died in 1825, aged eighty-one.

Mr. Cradock gave much attention to the education of his children. *Thomas* is especially spoken of for his early attainments in the classics; being able, at the age of twelve, to repeat entire pages of Homer in the Greek. But to the education of his only daughter he was particularly devoted; and a specimen of her poetry that I have seen, written at the age of fourteen, on the death of her brother, shows that her mind must, even then, have attained to no inconsiderable degree of cultivation.

After the death of Mr. Cradock, the church which he had served so long, owing to various adverse circumstances, became exceedingly depressed, and in 1777, was offered to Mr. Asbury, who had, a few years before, come to this country. But the Cradocks stood firm, and, with a few friends helping, the church was preserved, and, having passed through various fortunes, still lives, there being now several Episcopal churches, within the old bounds of the parish. Under God, therefore, it will be seen, that it is owing to the Rev. Thomas Cradock, the Rector of St. Thomas', in 1745, that the parish has this day a name to live. Surely the memory of such a man is worthy of being embalmed in the church.

Wishing you health, happiness, and much of God's presence and favour,

I am your friend and brother,

ETHAN ALLEN.

THOMAS BACON.

1745—1768.

FROM THE REV. ETHAN ALLEN, D. D

BALTIMORE, Md., February 4, 1858.

Dear Sir: Before commencing my sketch of Thomas Bacon, allow me to indicate to you the sources from which the material for it has been drawn. Having occasion, some few years since, to look into his "Laws of Maryland" for help in pursuing the general History of our State, and finding there how much it was indebted to him, I became interested to know something, if possible, of his own life and character. Not long after, I came across a copy of his little work, addressed to Slaves. And in the Preface I found some interesting facts pertaining to his personal history. Subsequently, on a visit to Myrtle Grove, in Talbot County, the residence of the late Hon. Robert H. Goldsborough, formerly of the United States Senate, his daughter showed me an old box of papers, of a Mr. Callister, formerly an English merchant at Oxford, in which I found the letter book of Mr. C.,

and much of his correspondence. In that correspondence were a number of Mr. Bacon's letters to him, and in his letter book much written of him to his correspondents in the Isle of Man. Mentioning these things one day to the Hon. J. B. Kerr, Esq., a family connection, I received from him much additional information. This statement will enable you to judge of the authenticity of what I am about to communicate.

Thomas Bacon was a native of the Isle of Man—an island in the Irish sea, about equally distant from the coasts of England, Scotland, and Ireland, and forming part of the Diocese of the Bishop of Sodor and Man. He must have been born not far from 1720. As to his family, he was of good descent, his brother being Sir Anthony Bacon.

Of his early education all that I have been able to learn is, that he was the pupil and protegé of the pious and celebrated Bishop Wilson, of Sodor and Man. Having completed his theological studies, he was ordained Deacon by Bishop Wilson, September 23, 1744, and in March following, Priest, with a view to his going to one of the Plantations.

Soon after this, he received the appointment of Chaplain to Lord Baltimore, the Proprietary of Maryland, and came over to his Province. He arrived here in the autumn of 1745, and went at once to Oxford, the then port of entry for the Eastern Shore, in Talbot County. There was an intelligent merchant residing there from his own Island, to whom he brought letters, and by whom he was very cordially welcomed. Mr. Bacon was accompanied by his wife and a young son.

The Rector of the parish,* a good old French Huguenot, who had received Orders in the English Church, was very near his end, and he appointed Mr. Bacon his Curate. His sermons had gained for him the character of a sober, good and learned man; and he was found to be most agreeable in the social circle. Like the sainted Herbert, who had but a few years preceded him, he was devoted to music, was a good composer, and played well on two or three instruments. Of Herbert it is said that "his chiefest recreation was music, in which heavenly art he was a most excellent master, and did himself compose many hymns and anthems which he set and sung to his lute and viol. He would often say, Religion does not banish mirth, but only moderates and sets rules to it."

The old Rector died late in the year 1745, and Mr. Bacon succeeded to his place. His ministry proved most acceptable, and his congregation so increased that it was found necessary to enlarge his church; and this was the very first year of his ministry here. He lived at Oxford some two years, and then removed about twelve miles higher up the country, to Dover, near the head of tide water. About that time, he thus writes to his people:—

"Upon being appointed your minister, I began seriously and carefully to examine into the state of religion in the parish. And I found a great many poor negro slaves, belonging to Christian masters and mistresses,

* The Rev. Samuel Maynadier. He left England subsequently to 1713, and in 1716 became the incumbent here, and continued to be till his death in the autumn of 1745. His son *Daniel*, in 1760, went to England, and having received Orders the same year, returned and became the incumbent of Great Choptank Parish, in Dorchester County, and died there in 1772. Few families in Maryland are better known, or occupy a higher social position, than the descendants of these Maynadiers.

yet living in as profound ignorance of what Christianity really is, as if they had remained in the midst of those barbarous heathen countries from whence they and their parents had been first imported. Being moved, therefore, with compassion at seeing such numbers of poor souls wandering in the mazes of sin and error, as sheep having no shepherd,—no kind, tender-hearted Christian to set them right, and considering them as a part of the flock which the Almighty God had placed under my care, I began seriously to consider in what manner I could best discharge my duty to them, and deliver my own soul from the guilt of their blood, lest they should perish through my own negligence."

"My first attempt towards it consisted in occasional conversation and advice as often as I happened to meet with any of them, at my own house, or at a neighbour's, or upon the road, &c., and in short familiar exhortations, as opportunity brought a number of them together, at any quarter where I visited their sick, or at their funerals, or marriages. I then determined to preach to them." In carrying out this determination, he preached two Sermons, which he sent to London, and had published, just as they had been delivered, as containing simply the general points of his instructions. One of his reasons for publishing them was that "possibly it might raise a spirit of emulation among his brethren to attempt something in their respective parishes towards the bringing home so great a number of wandering souls to Christ." "In setting forth this scheme of instruction," he says, "I consulted nothing but conscience, and had no other view than the discharge of that duty I so solemnly took upon me, at my being admitted into Holy Orders."

Before the end of the third year of his ministry, a chapel was erected for the convenience of those in its neighbourhood, in a distant part of his parish, in which he statedly ministered. But Mr. Bacon did not stop with what he had already done in behalf of the coloured people. In 1749, he preached and published "Four Sermons upon the great and indispensable duty of all Christian Masters and Mistresses to bring up their Slaves in the knowledge and fear of God." Having mentioned what he had felt it his own duty to do, and spoken of the greatness and difficulty of the work, he says,—"I found that I must have help, which put me upon considering where labourers might be had; and finding, upon the strictest and most impartial inquiry, that it is the indispensable duty of all masters and mistresses to bring up their slaves in the knowledge and fear of God, I was determined to call in assistance from where it was due. I, therefore, as steward, and in the name of the Lord of the harvest, do press and invite you to work in his vineyard, and do promise, on his part, that whatsoever is right and equal, that shall ye receive." Of these four Sermons, to say that his language is classical, yet plain; his thoughts fresh, yet well digested; his positions sustained ably and conclusively, and sometimes eloquently, and that the Gospel is distinctly and faithfully presented, and all with the most intrepid, yet affectionate and Christian spirit, is nothing more than every impartial reader must acknowledge to be true. Would that they were reprinted now, and placed in the hand of every master and mistress in our land; that, though dead, he might still preach as in days of old.

But the coloured people in his parish were not the only ones who awakened his interest and enlisted his efforts. About this time, he undertook the getting up of a charity and working school. With this view he preached a Sermon on the subject, which he also published. He then purchased a tract of land for the purpose, about a mile West of the church, on the road to Oxford. A copy of this Sermon, together with a letter explaining his object, was sent by him to Lord Baltimore, who approved of the scheme, and sent him one hundred guineas to assist in erecting the house, and gave directions to the Receiver General in the Colony to pay him twenty pounds, equal to ninety-three dollars, twenty cents, annually. Lady Baltimore added to this, five pounds, equal to twenty-three dollars, thirty cents; and his nephew, who was his Private Secretary, the same amount. Bishop Wilson, a short time after, learning what the Baltimores had done, sent him a letter of congratulation and encouragement, and told him that he had fifty pounds more to aid in the instruction of negroes, and that it might be laid out in purchasing a boy and girl, who might be taught and make useful servants for the school. A brick building was erected, and in 1755 a master was employed, and the school removed into it. The school went on encouragingly. The house is still standing.

Not long after this, Mr. Bacon was called to mourn the loss of his wife and son; and his own health and spirits seem to have suffered much. The place where he lived proved sickly, and these were the consequences.

How long it was after the death of his wife before he married again does not appear; but it must have been in the course of two or three years. He then married one of his own parishioners,—Elizabeth, the daughter of Colonel Thomas Bozman, of Oxford Neck,—a gentleman in easy circumstances.

The laws creating parishes, relating to the rights of Clergymen, and the duties of Vestrymen, were all enactments of the General Assembly. Since 1727, no edition of the Laws of Maryland had been published, save the annual Acts of the Legislature in pamphlet form; and yet that Legislature busied themselves at almost every session in making some change in them, till it had become difficult for the Clergy to understand what their legal rights or restrictions were; and for the Vestry to know what their legal duties were, or what the penalties for neglecting them. As Lord Baltimore's Chaplain in Maryland,—a place which he still held,—it seemed right that Mr. Bacon should set himself to supply for the Church this manifest want; and this he actually did. But he was not accustomed to do any thing by halves. He undertook, therefore, to give the enactments of every General Assembly, from the beginning of the Colony, retaining, however, those which had been repealed, only so far as to give their title, and state the fact of such repeal. In this exhibit the Church would have the whole history of the legislation of the Province respecting it; and the civil community would derive from it an equal advantage.

He had not been long engaged in this work, when All Saints' Parish, in Frederick County, became vacant by the death of its Rector, and Mr. Bacon, in 1757, was appointed to it. This was, in point of emolument, decidedly the first parish in the Province, being worth, it is said, a thousand

pounds, equal to four thousand six hundred and sixty-six dollars *per annum*. And the giving it to Mr. Bacon showed the estimation in which he was held. It was no small compliment, when there were such men in it as Brogden, Cradock, and others like them.

He now removed to his parish, which was on the Western Shore, some seventy miles Northwest of Annapolis. But he went there with impaired health; and being obliged to be much in Annapolis, in order to complete the work which he had undertaken, he employed a very worthy and acceptable Curate to assist him in his parochial charge. But it was not till the year 1765 that his work made its appearance. It was a large folio of a thousand pages, printed on thick white paper, making a fine, noble volume. It was printed in Annapolis, and it may be questioned whether its superior, in point of mechanical execution, was ever issued from the American press.

Whatever the utility of this work may have been to the Church, and to the civil community, as a work of Law at the time, it has now a higher value, as a work of History. It is the History of the progress of Maryland from its earliest days, not only as to its legislation, but its civil and ecclesiastical legal provisions and changes, for a hundred and thirty years.

I have said that he left Talbot with impaired health; but the conclusion of his "Laws of Maryland" found his health irrecoverably gone. He lingered on indeed for three years, and died on the 24th of May, 1768.

He left behind him a widow and three daughters, who returned to Talbot. The eldest, *Elizabeth*, at the request of his brother, Sir Anthony Bacon, of Glamorganshire, (he having no children,) went to England, to reside with him, and from him, at his death, she inherited ten thousand pounds sterling. She married George Watkins Price, of Brecon, in Wales, whose public charities were so munificent, but left no children. His daughter *Rachel* married Mr. Rigdon Bozman Harwood, of Talbot County, who left two daughters, now residing in Baltimore. The other daughter, *Mary*, married Mr. Moses Passapas, of Dorchester County, whose children still reside there.

Most respectfully and truly your friend,

ETHAN ALLEN.

WILLIAM HOOPER.*

1747—1767.

William Hooper was a native of Scotland, was educated at one of the Scotch Universities, and came to this country a short time before his settlement here in the ministry. The West (Congregational) Church, Boston, was gathered on the 3d of January, 1737; and on the same day Mr. Hooper was unanimously chosen its pastor. He accepted the call, and was ordained on the 18th of May following,—the Sermon on the occasion being preached by himself. It is stated that "all the parts in the solemnities of the occasion were assigned by the church, except one;—that the ministers and delegates claimed a right in the election of the person to give the Right Hand of Fellowship."

Mr. Hooper continued in the exercise of his ministerial function with great acceptance until the autumn of 1746, when, without having given any previous intimation of his intention, he made a sudden transition to the Episcopal Church. The fact is thus recorded by the Boston Evening Post, of November 24th of that year:—

"Wednesday last the proprietors of Trinity Church, in this town, made choice of the Rev. Mr. William Hooper (then settled Pastor of the Church in the West part of the town) for their minister, in the room of the Rev. Mr. Addington Davenport,† deceased. Mr. Hooper immediately accepted the call, and is going home for Orders, in the Chester man-of-war, which we hear is to sail to-day or to-morrow. This event is the more surprising, as Mr. Hooper had never signified his intention to any of his hearers; nor was there the least difference between him and them; and it is generally thought no minister in the country was ever better respected and supported by his people than Mr. Hooper has been."

The ship in which Mr. Hooper embarked for England is said to have sailed on Sunday; and it was natural that this circumstance should have been used to his disadvantage, especially by those who had no sympathy in the object contemplated by his voyage. After receiving Episcopal ordination from Bishop Benson, in 1747, he returned to Boston, and was inducted to the Rectorship of Trinity Church, on the 28th of August, of that year. The first Deacon of the West Church, Mr. James Gooch, accompanied his minister to his new ecclesiastical home, and died, it is believed, in the communion of the Episcopal Church, in 1786, at the age of ninety-three.

Mr. Hooper seems to have had an acceptable ministry in Trinity Church, as he had previously had in the West Church; and the agitation produced by his change of relations was not of long duration. His latter pastoral connection continued twenty years, lacking about four months. He dropped down dead in his garden, without any previous illness, on Tues-

* Lowell's Historical Discourses.—Bartol's do.—MS. from Rev. Dr. Hooper.

† Addington Davenport was graduated at Harvard College in 1719; went to England for Episcopal ordination; had, for some time, the charge of the Church in Scituate, Mass.; became Assistant Rector of the First Episcopal Church in Boston, (King's Chapel,) April 15, 1737; left that Church in May, 1740, and became the first Rector of Trinity Church; and died September 8, 1746. Dr. Chauncy, in his "Sketch of eminent men of New England," incidentally says,—"Mr. Davenport, who married my first wife's sister, declared for the Church, and went over for Orders, upon this pretence,—that it was a certain fact that Episcopacy, in the appropriated sense, was the form of government in the Church from the time of the Apostles, and down along through all successive ages."

day, the 14th of April, 1767. His funeral was attended on Friday following, and a Sermon preached on the occasion by the Rev. William Walter, from Rev. xix. 13.

His wife, who survived him, was the twin sister of John Dennie, an eminent merchant in Boston. He is known to have had five children,—four sons and one daughter. His son *William* was graduated at Harvard College in 1760; migrated to North Carolina; was one of the delegates from that Province to the Congress that declared our National Independence; and died in 1790. *George* was a distinguished merchant in Wilmington, N. C.; was the first President of the Bank of Cape Fear; and died about 1821. *Thomas* became wealthy by being married to a lady of a large estate in England. Of *John*, the remaining son, nothing is known. The daughter was married to a Mr. Spence, and was much celebrated for personal beauty. A portrait of the father still remains in possession of the Rev. Dr. Hooper of North Carolina, which represents him as an uncommonly fine looking man.

The following is a list of Mr. Hooper's publications:—Christ the Life of True Believers: A Sermon from Colossians iii. 4, 1741. The Apostles neither Impostors nor Enthusiasts: A Sermon from Acts xxvi. 25, 1742. Jesus Christ the only Way to the Father: A Sermon from John xiv. 6, 1742. A Sermon at the Funeral of Thomas Greene, Esq., 1763.

In the Boston Evening Post of April 27th, there appears the following obituary notice:—

"Of the late Rev. Mr. Hooper.

"As a Christian, Divine, and Orator, as versed in general learning and social life, let his equals describe him. As a zealous friend, ever intent on alleviating the distress and promoting the happiness of mankind, his memory, and every pledge he has left, will always be dear to those whose welfare was particularly dear to him.

"We hear that since the death of the Rev. Mr. Hooper, Minister of Trinity Church, mentioned in our last, the gentlemen of that Society have given the surest evidence of their esteem for their most invaluable pastor, by a cheerful and unanimous vote not only to defray the whole expense of his funeral, but also to make an allowance of a hundred and ten pounds sterling to his widow, for the support of herself and family the coming year."

FROM THE REV. C. A. BARTOL, D. D.

Boston, December 18, 1857.

My dear Sir: Your work of piety to our religious fathers, which no monument of respect to political parents or redeemers could exceed, if match, in dignity, gives you a righteous claim to the cheerful service of every pen able to add a single touch to what I hope will last longer than stone columns or brazen tablets. In regard to Hooper, of whom you would have me send you a word, I have already, as you are aware, spoken and printed something. Brief as my published tribute is, I have in it eked out the scanty materials which alone a diligent hunting through old books and manuscripts could reveal. I can, therefore, but repeat in substance a part of what I have said already, and will accompany this communication with a letter by Hooper himself, in which, as artists, you know, sometimes do, he has drawn his own speaking likeness, both personal and theological, better than with any fresh paint or modern brush, another hand could present it.

If I may judge from the notices of him which I have seen, and still more from his published writings which I have read, he was a man of natural nobility of spirit and vigour of mind, joining clear method of thought to fine eloquence of

diction. That he was highly esteemed by the church with which he had his first pastoral connection there can be no doubt—the great problem in respect to him has always been how he came so suddenly to sunder his relation with them, and enter the Episcopal Church. How far he may have been attracted by the ecclesiastical form and order which he adopted, I cannot say; but it seems more than probable that there were other circumstances that had an influence in bringing about the change. He appears not to have been a Calvinist but an Arminian; and at one time to have given offence to some of the Congregational ministers by the too liberal views which he expressed in a Sermon preached at the Thursday Lecture, giving rise to a correspondence between them and himself. This correspondence, which is in the possession of the Historical Society in this city, I have thoroughly examined, and the letter of Hooper which I send you, forms a part of it. From the whole tone of the correspondence I should judge that, though it did not, of itself, produce any permanent alienation of feeling, yet it did indicate a spiritual atmosphere not congenial to a man of Hooper's spirit, and from which, therefore, afterwards, he may have chosen to withdraw. His offence lay in his assertion of a more liberal idea of the Divine attributes than then prevailed; implying, as his brethren were sensitive to conclude, that, in their doctrines of the Divine Holiness and Grace, they had represented God as being of a severe and revengeful disposition. The letters which they address to him expressly give him credit for education and ability, equal, if not superior, to those of any of his associates; though they insinuate that he was too much of a free-thinker, and had been a too copious reader of the books put forth by the free thought of the times.

Whether in the theoretical creed of the new enclosure Hooper found a refuge or not, he no doubt found a larger accommodation of practical liberty. Like the son, whose clear signature is found on the American Declaration of Political Independence, William Hooper, the father, probably, by his act, virtually meant to assert in his person the religious rights of the mind; and his Declaration of a grander Independence came first. I fancy he went according to an old motto, always for things, not words; and it mattered not to him that the Congregationalists stoutly affirmed, nay, generally vindicated and rescued, Freedom, if in any instance he believed they violated her spirit and law.

On the whole, Hooper appears to have been marked by qualities uncommonly individual and sincere. In him the Christian was not lost in the sectarian, and the theologian did not overpower the man. His very handwriting was emblematic of a bold and lofty character. I find something, perhaps, characteristic of him in general, in a curious mixture of strong humour with holy indignation, in his writing in an epistle to a brother minister who was about to admit to the communion-table a woman of whose ill-desert Hooper was cognizant, *that it would be more proper to take her to the whipping-post.* If he had faults, of which the register does not appear, though some may think his desertion of his people implied them, I am confident they were not those of hypocrisy, or double dealing in any form; and his summary leave-taking of his charge perhaps only indicated a nature whose first necessity, like that of all great natures, was conformity between its action and its thought.

Ever faithfully yours,

C. A. BARTOL.

The following is Mr. Hooper's letter, referred to by Dr. Bartol :—

"I am very sorry that my Sermon gave uneasiness to you, and the ministers, or even to the least Christian; for I remember the words of our blessed Saviour,—'Woe to him that offendeth one of these little ones!'—and I assure you I was far from designing to trouble any body. My conscience bears me witness that

my great and only view was to vindicate the Divine character from the false and mean imputations of superstitious men; and did it appear to me that anything I said was unjust to the adorable name of God, and served to lead men astray in their notions or worship of Him, I should be the first to condemn myself; for upon right conceptions of the Supreme Being depend all religion and morality, all the peace and happiness of mankind. But, upon a serious review of my notes, I must say that I think I have been misunderstood; for nothing appears to me deserving the displeasure of an attentive and candid hearer. As to the impropriety of some words I may have used in speaking of God, or the mean composure of the discourse, I am ready to confess that both my language and manner of prosecuting a subject are far from being able to bear the examination of but an indifferent judge; but as to the thoughts I delivered, I think they are agreeable to Sacred Scripture, and to the opinions of the greatest, and even of such as are generally esteemed Orthodox, divines. Particularly, I do not find the least insinuation in any one part of my sermon that the doctrines of grace and holiness, as preached in this country, serve to lead the people into apprehensions of God as a peevish, vindictive or revengeful Being. I do not mention one word of the way of preaching here; and I assure you, Sir, it was not in my thoughts, either at the composing or delivering of the discourse. I have heard gentlemen here preach of the grace and holiness of God in a manner very agreeable to me; and particularly I am pleased with what I have heard Mr. Colman preach upon these subjects, and with what you write in your letter now before me. As to the behaviour of some, when anything extraordinary comes to pass in the course of nature, or in the government of the world, I say that some men are so weak and ignorant as to think that, upon such occasions, God is in a terrible anger, and so are induced to fear Him; but they fear Him, not as a just and righteous Judge, but as a cruel, powerful being; not so as to be deterred from their evil courses, but so as to make amends for a debauched and vicious life by idle external observances. But there is not the smallest insinuation that wicked men ought not to be afraid of the Divine judgments, or that the best of men ought not, upon such occasions, to reflect upon and examine their lives, in order to see whether or not they may have had a hand in bringing these calamities upon the world. And I think Pharaoh and his people, and all wicked men should tremble at the judgments of God, and be induced thereby to fly to his mercy through Christ, and cry for pardon. But what I call superstition is their praying to God for salvation, at the same time that they have no resolution nor heart to forsake their sins; and that there are such people, I believe nobody doubts. As for Moses, his trembling at the foot of Sinai with submission, Sir, I know not if it is mentioned to his honour. I have not time to examine the justness of the thought. It is thought a pious and noble sentiment of the Psalmist,—"Though the mountains should be moved, and the hills cast into the midst of the sea," &c.

"I read with great satisfaction what you wrote upon the righteousness and mercy of God; and indulge me in saying that I think I am of the same opinion with yourself with respect to these grand points. God is a Being of infinite mercy; but, at the same time, He never pardons or passes by sin without full satisfaction to his rectoral holiness, as you express it. A God that forgives sin, in such a manner as not to discourage it, or without regard to the honour or glory of his wisdom, righteousness, or justice, is not the God of the Scriptures, or even of natural reason. God is abundant in mercy, and jealous of his righteousness. These two, I think, are the sum of his moral character; and they rende-

Him sovereignly adorable and sovereignly amiable; and I cannot see anything in my sermon inconsistent with this notion of God. When I say that some men think of Him as a vindictive and revengeful Being, I take these words in the sense in which they are used when applied to men,—revenge for revenge' sake, vengeance for vengeance' sake, without the restraint of law or rule. And I think this my meaning is so plain that I wonder any uneasiness should have arisen about it. And I declare to you again, Sir, that I think Scripture, reason, fact, all unite in proclaiming the justice as well as goodness of God; that his justice must be satisfied, as his goodness gratified, when He pardons sinners.

I do not think there is any material change in my principles from what they were when I entered into the ministry here, and from what I professed then to be. Why some people think there is, is the different way of expressing myself, which arises from my having been educated in a manner different from the education of this country, and from my having dealt in the reading of other books than what are commonly read at the University here. As to accommodating myself to pious persons and families, I am sorry there should be any complaint in this respect, and will do all I can, through Divine grace, to please them, so far as truth and religion will allow me. The cause of our Divine Redeemer, and many particular reasons, oblige me to do all in my power to serve the people of this town; and it is my daily prayer to God that I may faithfully discharge my office, and do good to this people, as they have shown kindness to me. If I have not removed your uneasiness by what I have written in a hurry, I hope I shall be able to do it effectually, when I shall have the honour of conversing with you. There is no difference at all, I think, between your sentiments and mine; or if there is, I am apt to think you'll be able to convince me of the justness of your thoughts, you having weighed things with more judgment than I have done. As to some that are hard and uncharitable in their censures, I pray God may forgive them, and help me to do so too. Meantime I earnestly beg your prayers for me at the throne of Divine Grace; for I want wisdom and all other graces becoming my condition and office.

I am, very Reverend Sir,
Your most obliged and
Most humble servant,
WILL. HOOPER.

Boston, Feb. 13th, 1739
40.

SAMUEL AUCHMUTY, D. D.*

1747—1777.

Samuel Auchmuty was born in Boston in the year 1721. He was a son of Robert Auchmuty, a Scotchman, who migrated to this country in early life. The father was a lawyer by profession, and was, for several years, a Judge in the Court of Admiralty. He died in April, 1750. The son received his education at Harvard College, where he was graduated in 1742. He was admitted to Deacon's Orders in 1747, by the Bishop of London, and received an appointment in the autumn of the same year, from the Venerable Society for the Propagation of the Gospel in Foreign Parts, to take the place vacated by the removal of the Rev. Mr. Charlton from New York to St. Andrew's Chapel, on Staten Island. Dr. Barclay was then Rector of Trinity Church, and Mr. Auchmuty was appointed to assist him in his parochial duties, and to fill the office of Catechist to the coloured population; having been recommended to this appointment by the Hon. George Clinton, Governor of the Province. He entered upon his duties, March 8, 1748. In 1752, St. George's Chapel in Beekman Street being opened, Mr. Auchmuty, in connection with the Rector, supplied the two churches. Shortly after, he commenced a Friday Lecture, at St. George's, "for the instruction of both whites and blacks," and "many of both sorts attended him."

In August, 1764,—Dr. Barclay having deceased, Mr. Auchmuty was appointed his successor in the Rectorship of the church. Shortly after his induction, St. Paul's Chapel, which had been commenced sometime previous to Dr. Barclay's death, was completed, and was opened for public worship, on which occasion a Sermon was preached by the Rector, of which a copy was requested by the Vestry for publication.

In 1766, he received the degree of Doctor of Divinity from the University of Oxford, and the next year the same honour was repeated by King's College.

At the commencement of the Revolution, Dr. Auchmuty felt constrained to espouse the cause of the Royal Government. The American army took possession of the city of New York, April 14, 1776; and, in anticipation of this event, many of the Royalists had fled into the country. The Rector's health having become so much impaired as to render it desirable that he should seek a country residence for the summer, he removed with his family to New Brunswick, N. J., where he continued until the British army, under General Howe, took possession of the city of New York, in September following. The fire which, a few days after, swept over so large a part of the city, spared neither the church edifice, nor the Rector's house, nor his personal effects. The loss to the church was about twenty-five thousand pounds sterling, besides the annual rents of a large number of lots, which the fire had rendered temporarily useless.

Dr. Auchmuty, being now anxious to return to the city, sought to pass the American lines, but in vain. He was obliged to make his escape by

* Berrian's Hist. Trin. Ch.—Hawkins' Miss. Ch. Eng.—Doc. Hist. N. Y., IV.

night, leaving his family behind; and his health suffered not a little from the exposure to which he was hereby subjected. The separation from his family, however, was but for a short time, as they were allowed to join him as soon as the American army retreated before the British. During the following winter, his health seemed considerably to improve; but, having taken a severe cold at the funeral of a parishioner, he was unable to shake it off. His last sermon was preached at St. Paul's, on Sunday, February 23, 1777. On the Tuesday following, he was seized with bilious fever, which terminated in congestion of the lungs. On the next Tuesday, March 4th, he closed his earthly existence, at the age of fifty-five years. His funeral was attended on Thursday of the same week, and his remains were interred with every demonstration of respect, under the chancel of St. Paul's Church. Dr. Inglis preached a Sermon on the occasion of his death, from which the following is an extract:

"By the death of our worthy and excellent Rector, the public has lost an useful member, you a faithful Pastor, and I a sincere friend.

"My intimacy and connection with him for nearly twelve years enabled me to know him well; and I can truly say I scarcely ever knew a man, possessed of a more humane, compassionate or benevolent heart. Often have I seen him melt into tears at the sight of distress in others; and the distressed never sought his aid in vain. Liberal and generous in his disposition, he seemed happy when alleviating affliction, or when employed in some office of benevolence or friendship.

"For nearly thirty years you have enjoyed his ministry; indeed ever since he entered that sacred office till the day of his death; and the respect showed to him, and the distinction conferred on him, as well as the flourishing state of these congregations, when our present troubles broke out, are incontestible proofs of the fidelity and assiduity with which he discharged the duties of his station. Numbers who, I trust, are now in glory, and many of you who are still living, will, I hope, be seals of his ministry, his crown of rejoicing in the day of the Lord Jesus.

"Firmly and conscientiously attached to the discipline and doctrines of the Church of England, he was indefatigable in promoting her interests.

"Christianity never appears more amiable and winning than when accompanied by that easy tempered cheerfulness, which rectitude and benevolence of heart naturally inspire. In this he greatly excelled. Such a temper and disposition endeared him to his intimate acquaintances, and enabled him to shine in the tender connections of social life. He was indeed a sincere warm friend, a most affectionate husband and father. * * * * * * * * * * * * * *

"On his death bed, he behaved with all the fortitude, patience, and resignation of a Christian; such as the certain hope of immortal life, and true faith in the Redeemer naturally inspire. His understanding was clear, and his senses perfect to the last; and he joined fervently in prayer not many minutes before he expired; he died without a struggle or a groan."

A long notice of the character of Dr. Auchmuty appeared, the week after his death, in Gaines' New York Gazette, with columns reversed, in which he is represented as possessing the same qualities attributed to him in Dr. Inglis' Discourse.

One of Dr. Auchmuty's sons, *Samuel*, entered the British army, and rose to the rank of Lieut. General. He was subsequently honoured with Knighthood, and died in 1822.

An allusion is made to the loyalty of Dr. Auchmuty in Trumbull's McFingall, in connection with several other of the lights of the Church of England of that day. 'Squire McFingall is represented as addressing the republicans of the day, and asking:—

"Have ye not heard from Parson Walter,
"Much dire presage of many a halter,
"What warning had ye of your duty,
"From our old Rev'rend Sam Auchmuty?
"From priests of all degrees and metres,

"To our fag-end man poor Parson Peters!
"Have not our Cooper and our Seabury
"Sung hymns like Barak and old Deborah;
"Proved all intrigues to set you free
"Rebellion 'gainst the powers that be;
"For Hell is theirs, the Scripture shows,
"Who e'er *the powers that be* oppose."

JEREMIAH LEAMING, D. D.*

1747—1804.

Jeremiah Leaming was born in Middletown, Conn., in the year 1717. His parents were Congregationalists. He was graduated at Yale College in 1745, and shortly after joined the Episcopal Church. For two years he officiated as lay reader at Norwalk. In 1747, he was sent by Trinity Church, Newport, to London, to receive Holy Orders, that he might be qualified to teach a school, then lately established, in connection with that church, by means of a legacy that had been left by a wealthy individual for the purpose. He returned in September of that year, bringing his Orders as Deacon and Priest, and also a letter from Dr. Bearcroft, Secretary of the Society for Propagating the Gospel in Foreign Parts, signifying that the Society approved of Mr. Leaming for a School-master, Catechist, and Assistant Minister. The Vestry being satisfied with his vouchers, he entered immediately on the duties of these several offices.

In 1750, the Rev. James Honyman, who had been the minister of the church for nearly half a century, and with whom Mr. Leaming was associated, died; and immediately after, Mr. L. received a temporary appointment to fill Mr. Honyman's place. After a residence of eight years in Newport, he removed to Norwalk, Conn., where he continued twenty-one years. After this, he was, for eight years, a minister of the neighbouring town of Stratford.

Mr. Leaming did not favour the cause of the Colonies during the Revolution; though he suffered, personally, not a little in consequence of it. Writing from New York, July 29, 1779, he says,—

"On the 11th instant, by the unavoidable event of the operation of His Majesty's troops, under the command of General Tryon, my church and great part of my parish was laid in ashes, by which I have lost every thing I had there—my furniture, books, and all my papers, even my apparel, except what was on my back. My loss on that fatal day was not less than twelve or thirteen hundred pounds sterling. Although in great danger, my life has been preserved; and I hope I shall never forget the kind providence of God in that trying hour."

Besides experiencing some very hostile demonstrations from the mob, he was for a while imprisoned as a Tory, and subjected to hardships, during his confinement, which he supposed were the occasion of bringing on a hip complaint, that made him a cripple for life.

In 1783, Mr. Leaming was chosen, by the Episcopal Convention of Connecticut, to be their first Bishop; but he declined the office on account of his infirmities; upon which Dr. Seabury was elected.

* Updike's Hist. Narrag. Ch—.Hall's History of Norwalk.

In 1789, he was honoured with the degree of Doctor of Divinity from Columbia College.

He spent the last years of his life at New Haven, where he died in September, 1804, in the eighty-seventh year of his age.

The following is a list of Dr. Leaming's publications:—Defence of the Episcopal Government of the Church, 1766. A Second Defence of the Episcopal Government of the Church, in answer to Noah Welles, 1770. A Sermon at Middletown, before the Convention of the Episcopal Church of Connecticut, 1785. Evidences of the truth of Christianity, 1785. Dissertations on various subjects, which may be well worth the attention of every Christian, 1789.

It is said of him in Updike's History of the Episcopal Church in Narragansett, R. I., that "he was regular in the performance of ministerial duties, and always set forth the Christian religion in connection with the Episcopal Church; and well understood the defence of her authority, doctrines, and worship." His controversial writings, which are still extant, show a mind of much more than common power.

FROM MISS MARY L. HILLHOUSE.

New Haven, January 4, 1855.

Dear Sir: I knew Dr. Leaming in the last stages of life. He rises to my mind, the very ideal of age and decrepitude—a small, emaciated old man, very lame, his ashen and withered features surmounted sometimes by a cap, and sometimes by a small wig—always quiet and gentle in his manner, and uniformly kind and inoffensive. His mind had evidently suffered an eclipse before I knew him. His wife had been a friend of my Aunt Hillhouse, and was one of the heirs of the Peck Slip estate, in the city of New York. The wife of Bishop Jarvis was a neice of Mrs. Leaming, and the fortune, at the decease of Dr. Leaming, went to her son, the late Dr. Samuel Farmar Jarvis.

Dr. Leaming spent his last years in my aunt's family. He requested it as a favour that she would receive him on the score of old friendship. I believe his ultra loyalty was requited by some disgraceful outbreaks of the ultra republican mob in Revolutionary times; but I know no particulars. He said little; spent most of his time in his own room, and never entertained his younger auditors with stirring tales of his earlier manhood. He is buried in the lot owned by the Episcopal Church in the New Haven burying-ground.

The following is the epitaph upon his tomb-stone:—"Here rest the remains of the Rev. Jeremiah Leaming, D. D., long a faithful minister of the Gospel in the Episcopal Church; well instructed, especially in his holy office; unremitting in his labours; charitably patient and of primitive meekness. His public discourses forcibly inculcated the faith illustrated by his practice. Respected, revered, and beloved in life, and lamented in death, he departed hence, September 15, 1804, Æt. 87."

I doubt not his name will be found recorded in the book of life; but his earthly pilgrimage, I imagine, affords, at this period, few materials for the biographer.

Very truly your friend,

M. L. HILLHOUSE.

RICHARD MANSFIELD, D. D.*

1748—1820.

Richard Mansfield was born in New Haven, Conn., in the year 1724. He was the youngest child of Jonathan and Susannah Mansfield, and his father was a Deacon in the Congregational Church. He was very early put to the study of the languages, and was fitted to enter College, when he was only eleven years of age; though he did not enter until he was fourteen. He graduated at Yale College in 1741; and afterwards remained, as a resident graduate, for two years, devoting his time to the further prosecution of his studies, and to general reading. It was during these two years that, in consequence of reading the theological works of some of the divines of the Church of England, he renounced the Congregational system, under which he had been educated, and became an Episcopalian. He was an excellent classical scholar, as was sufficiently indicated by the fact that he shared in Dean Berkeley's bounty.

In 1744, he took charge of a Grammar School in New Haven, and continued his connection with it three years.

In 1748, he crossed the ocean, and was ordained in London, on the 7th of August, by Dr. Thomas Herring, Archbishop of Canterbury. Having received an appointment from the Venerable Society for Propagating the Gospel in Foreign Parts, he returned to his native country, in 1749, and entered upon the active duties of his ministry. His first charge was Derby, Conn., in connection with West Haven, Waterbury, and Northbury.

About the year 1755, he relinquished the care of the churches in West Haven, Waterbury, and Northbury, and from that time till his death, had charge of the churches in Oxford and Derby. Of the parish of Derby he was Rector during the almost unprecedented period of seventy-two years.

What Mr. Mansfield's position was during our Revolutionary troubles may be inferred from the following extract from a letter written by him December 29, 1775:—

"After having resided and constantly performed parochial duties in my Mission, full twenty-seven years, without intermission, I have at last been forced to fly from my churches, and from my family and home, in order to escape outrage and violence, imprisonment and death, unjustly meditated of late and designed against me; and have found a temporary asylum in the loyal town of Hempstead, pretty secure, I believe, at present, from the power of those violent and infatuated people who persecute me in particular, and disturb the peace of the whole British empire. As soon as these sparks of civil dissension appeared, which have since been blown up into a devouring flame, I did (as I thought it my duty) inculcate on my parishioners, both from the pulpit and in private conversation, the duty of peaceableness, and quiet subjection to the King and to the parent State; and I am well assured that the Clergy in general of the Church in the Colony of Connecticut, with most of whom I have the pleasure of a particular acquaintance and friendship, did the same. That my endeavours and influence have had some effect appears from hence, that out of one hundred and thirty families, which attended Divine service in our two churches, it is well known that a hundred and ten of them are steadfast friends to Government, and that they detest and abhor the present unnatural rebellion, and all those measures which have led to it."

* Scott's Historical Sermon.—Hawkins' Miss. Ch. Eng.

Mr. Mansfield addressed a letter to Governor Tryon, stating it as his opinion that, in case the King's troops were sent to protect the Loyalists, several thousand men in the three Western counties of the Colony would join them. The contents of this letter having been communicated to the Committee of Inquiry, they gave direction for Mr. Mansfield's apprehension; but, being apprized of the order, by his friends, he had just time to effect his escape. His own account of the affair is as follows:—

"I was forced to flee from home, leaving behind a virtuous, good wife, with one young child, newly weaned from the breast, four other children which are small, and not of sufficient age to support themselves, and four others which are adults; and all of them overwhelmed with grief and bathed in tears, and but very slenderly provided with the means of support, whilst I myself could entertain but very faint hopes, if any at all, considering the badness of the times, of returning back to them in safety. But I hope to be able to maintain some fortitude of mind under adversity, and to improve in the virtues of patience and resignation to the disposals of the Divine Providence, which, since my misfortunes, I have found to yield me some comfort and sensible relief."

Mr. Mansfield received the Degree of Doctor of Divinity from Yale College in 1792.

Dr. Mansfield was obliged to cease preaching, some twenty years before his death, on account of the failure of his voice; and, from that time, he could only make the attempt occasionally, when extreme necessity required it. His general health, however, remained unimpaired, and his efforts to be useful among his people out of the pulpit, unintermitted, till a very late period of his life. His death was not occasioned by any particular disease, but was the natural result of the decay of nature. He was confined to his house but about four weeks previous to his death, and for a less time to his room and bed. He breathed his last so quietly that it was impossible to fix upon the precise moment of his departure. He died in April, 1820, aged ninety-six, and his Funeral Sermon was preached by the Rev. Philo Shelton, of Fairfield.

He was married to Anna Hull, of the same family with Commodore Isaac Hull, of the U. S. Navy. They had thirteen children, nine of whom lived to maturity. One son was graduated, at Yale College, but never studied a profession.

Dr. Mansfield published a Sermon on the death of the Rev. John Beach, Newtown; another on the Evidences of the Christian Religion; and a third on the Free Grace of the Gospel.

FROM THE REV. JOSEPH SCOTT,

RECTOR OF ST. MICHAEL'S CHURCH, NAUGATUCK.

NAUGATUCK, Conn., May 8, 1855.

My dear Sir: In April, 1834, I took charge of the parish in Derby, Conn., of which the Rev. Dr. Mansfield was Rector seventy-two years. And as he died in April, 1820, it was fourteen years after his decease that I became one of his successors. I found residing there, at that time, three of the Doctor's children, ranging, in their ages, I should judge, from fifty-five to seventy-five, and also some eight or nine grandchildren. And not only his own family, but half of the parish at least, and many persons in the town, and the towns round about, remembered him well. So that what I am to say of him, though not gathered from personal acquaintance, (for I never saw him,) may, I believe, be regarded as worthy of entire confidence, coming, as it does, from those who had known him intimately from their childhood.

Dr. Mansfield was a man who, by reason of his profession, his appearance, his manners, his very long life, and his being out and active to the last, would make strong and enduring impressions upon all who knew him. Probably no man has ever lived in Derby, who, from all the circumstances that combine in his history, has left so vivid an unwritten memorial of himself in the minds of the generation that survived him.

Dr. Mansfield was nearly six feet in height, rather slender, always erect in his gait, his visage somewhat long, his nose aquiline, his mouth rather small, his eye mild and amiable, with a general expression indicating an intellect of high order, and a pure and affectionate heart. His costume, to the last of his days, was the same in fashion with that of the old school period, when a dignified and imposing dress, and a courtly ease and elegance of manner, prevailed. He wore the large white wig, surmounted with a broad flat-brimmed hat, and small-clothes and shoes. A friend once said, as the boys laughed when a gust of wind blew off the old gentleman's hat, as he was riding by,—"it seemed as if they were laughing at an angel."

Dr. Mansfield was distinguished for his politeness. On all occasions, and every where, and to persons of all grades and conditions, he was ever the true and kind gentleman. He was most delicately considerate of the feelings of others. Neither by neglect or abruptness, nor by marked partialities to one or more, while others were present, was he ever known to give pain to any one. As he was passing by some children of his flock, who had grown so fast as to appear considerably larger than when he last saw them, he hastily exclaimed—"Why, my dear children, you grow like weeds—no, for I should have said like *flowers* in the garden." While his politeness was so easy and winning that it might have seemed, at first view, to have been the result of well-studied lessons in the school of some Chesterfield, yet its highest charm was that it belonged to him as part of his nature,—coming from his goodness, as from an ever-flowing fountain within.

He was distinguished also for his hospitality. His doors were always open, and his home a welcome and happy one, not only to his numerous friends, but to strangers also. In his own house, and at his own table, it was his delight to serve to his guests all the good things which his house afforded. Though he had a great deal of company, and a large family to maintain, while his means were only moderate, yet, through his whole life, he always had enough, and never seemed crippled in his resources. And so far as I can call to mind his descendants to the third and fourth generations, I can think of no one of them who has not had, and has not now, all the necessary comforts of life.

It was a marked trait of his character never to think little, but always much, of every kind of ministerial duty he was called to perform. As an instance of this; when he was sent for, a certain time, at a distance of nearly a day's journey, to marry a couple, he mounted his horse, and rode through a stormy day until he reached the place. After solemnizing the marriage, and tarrying over night, he set out the next morning for home, and travelled another day over a bad and tedious road. When again by his own fireside, after such a jaunt, he was as placid and as far from fault-finding, as though he had travelled at ease, in a rail-car, and had received some princely compensation for his services. On being asked how much the fee was, which you know is not an uncommon question, when the minister returns from a wedding, he replied with a smile,—"Why, it was a pistareen and two cents!"

Dr. Mansfield was always composed and cheerful. He realized habitually that all the events of life were ordered by an all-wise and merciful Providence. His resignation, therefore, to every change, was most sincere. His temper was remarkably uniform. His life ran on from day to day with such equanimity as to be clear of the alternate mountain tops and valley depths, so common to an

opposite temperament. His children, who lived the longest with him, said—and all others who were intimately acquainted with him could say—that he was never known to wear an angry look, or speak an angry word, or in any way show an angry feeling. Those who knew him personally cannot help comparing him, in this and other traits of his character, to the Saint of Gospel history, who was styled "the disciple whom Jesus loved."

Dr. Mansfield, as a preacher, was not loud and vehement, but always solemn and impressive, leaving upon the minds of his hearers the conviction of his deep sincerity, and of the infinite importance of Gospel truth. In reading some of his sermons, I found his style to be easy, chaste and clear, partaking more of the beautiful and winning, than of the startling and nervous. He was a finished classical and belles lettres scholar, and hence such a style might reasonably be expected of him. His matter was always sound and instructive. Though a close thinker, and a vigorous reasoner, yet his aim seemed never to be to put the gifted and erudite man in the foreground, while the preacher of the "truth as it is in Jesus" was left in the shade. In a word, his ruling desire evidently was to magnify his office, and not himself. And he could truly say, in view of his best efforts,—"Not unto me, not unto me, O Lord, but unto thy name be the glory."

Though he lived nearly a century, he retained his senses, his judgment, and his other faculties, unimpaired to the last. It falls to the lot of but very few to live so long and favoured a life as was Dr. Mansfield's. The patriarch sleeps in the quiet church-yard of his old and rural parish, and Hope and Peace, like guardian angels, are waiting to attend his resurrection at the last day.

Believe me, my dear Sir, to be

Sincerely and affectionately yours,

JOSEPH SCOTT

JOHN OGILVIE, D. D.*

1749—1774.

John Ogilvie was born in the city of New York, in the year 1722. He was of Scotch extraction, his family being nearly related to the Ogilvies of the Earldom of Finlater and Seafield, created in 1701. He was graduated at Yale College in 1748, in the same class with President Daggett and Bishop Seabury. On the recommendation of the Rev. Henry Barclay, who had been called to the Rectorship of Trinity Church, New York, in 1746, Mr. Ogilvie was appointed to succeed him in the Mission among the Mohawks, and, at the same time, to minister to the Episcopal church at Albany. I find no account of his going to England for ordination; but I suppose it must have been soon after he graduated, as he was appointed to his Mission before the close of that year. He stood very high in respect to general character, and it was considered much in his favour that he was well acquainted with the Dutch language.

He commenced his labours at Albany, March 1, 1749, and made at once a favourable impression, especially upon those who more immediately constituted his charge. He manifested great zeal in the discharge of his

* Doc. Hist. N. Y. II., III., IV.—Berrian's Hist. Trin. Ch.—Hawkins' Miss. Ch. Eng.

duties, preaching not only twice, but often three times, on the Sabbath, and catechising the children regularly on Wednesday. Early in June, he visited the Mohawk Indians, under the direction of the Society for Propagating the Gospel, and made arrangements to commence his missionary labours among them. He found them in an exceedingly degraded state, and many of them quite brutalized by a habit of intoxication; nevertheless he undertook with great zeal to enlighten and reform them, and his labours were by no means without effect. Amidst great discouragements, and on the very outskirts of civilization, he prosecuted his self-denying efforts for more than ten years. In 1757, the number of communicants among the Indians had increased to fifty; and the greater part of the tribe, when at home, regularly attended worship on the Sabbath.

The difficulties of Mr. Ogilvie's situation were increased still further by the breaking out of the war with France, in 1755, in consequence of which the whole Northern frontier was exposed to the ravages of hostile Indians. In 1758 the Mohawk settlements were invaded by these savages, their houses burnt, and many families carried into captivity. Mr. Ogilvie was appointed Chaplain to the Royal American Regiment, and was present in every campaign during the war. In July, 1759, he accompanied the army under the command of Sir William Johnson, on the expedition for the reduction of Fort Niagara. During the whole of the campaign of that year, he officiated constantly for the benefit of the Mohawks, and other Indians, of whom nearly one thousand accompanied Sir William; and after the reduction of the Fort, he performed service daily in the Catholic chapel, and was of great service to many of his countrymen during a long and painful separation from their homes.

Having returned and spent the winter at Albany, Mr. Ogilvie set out, in June of the following year, to join the army of General Amherst, bound to Oswego, for the reduction of Canada. On his way, he visited as many of the Indians as he could, and, as far as practicable, administered to them the ordinances of the Gospel. His truly missionary spirit comes out in the following extract from one of his letters:—"Beside my duty to the army, I attend to the Indians, and give them prayers as often on week days as the public service of the camp will admit: and on Sunday, the General always gives public orders for Divine service among the Indians, great numbers of whom attend constantly, regularly and decently." The war closed early in the ensuing autumn, in consequence of which he was permitted to return to his home in Albany.

At the close of the year 1760, Mr. Ogilvie retired from his Mission, and was succeeded by the Rev. Thomas Brown.* How he was employed during the next four years is not now known.

* Thomas Brown was the only child of the Rev. G. Brown, of Oxford, England, and received the degree of B. A. at St. Alban's Hall. He was ordained Deacon by the Bishop of London, September 23, 1754. He came to America some time after, it is supposed with the twenty-seventh regiment, of which he was Chaplain, and was married to Martina Hogan of Albany, on the 24th of August, 1761. He served with his regiment at the reduction of Martinico, in February, 1762, and, having returned to England, received the order of Priesthood, and was appointed Missionary to North America, by the Bishop of London, on the 8th of July, 1764. He remained in charge of St. Peter's Church, Albany, until 1768, when he moved to the South, and was appointed (May 30, 1772) Rector of Dorchester, Md. He died, May 2, 1784, aged forty-nine years, leaving a wife and seven children.

Shortly after the death of the Rev. Dr. Barclay, Rector of Trinity Church, New York, in August, 1764, Mr. Ogilvie received an appointment as one of the Assistant Ministers of that church, "on a salary of two hundred pounds currency *per annum*, besides what might be raised for him by subscription." He accepted the place, and continued in the diligent and faithful discharge of its duties till the close of life.

Mr. Ogilvie received the degree of Doctor of Divinity, from King's College, in the year 1770. The same honour was conferred upon him by the University of Aberdeen.

On Friday, the 18th of November, 1774, Dr. Ogilvie went to Trinity Church, as was his custom, to deliver a lecture. Having read the Evening Service, and baptized a child, he announced his text, (Psalm xcii. 15,) but was almost instantly seized with a fit of apoplexy, by which he was rendered quite insensible. He was carried to his house, and gradually so far recovered the use of his faculties as to be able to arrange his temporal affairs. He languished for some days in the exercise, for the most part, of his reason, and evincing entire submission to the Divine will. He died with perfect calmness on Saturday morning, November 26, in the fifty-first year of his age. His funeral was attended on the afternoon of the next day, (Sunday,) at Trinity Church, by a vast concourse of people, of all denominations; and a Sermon, commemorative of his life and character, was subsequently preached by his colleague, the Rev. Charles Inglis, D. D., which was published. Dr. Ogilvie, by his last will, bequeathed three hundred pounds to the Charity School, one hundred to King's College, and one hundred to the Corporation for the relief of the widows and children of clergymen. A fine portrait of him by Copley, in which he is represented in the attitude of expounding the Scriptures, is still preserved in the Vestry office of Trinity Church.

The following is an extract from the Sermon of Dr. Inglis, above referred to:—

"Nine years have I lived with him in perfect harmony and friendship. Much was he endeared to me by his many amiable qualities, by a union of affection and principles, and by our joint endeavours in the ministry of the Gospel. To mention him, therefore, in this place, which now, alas, must know him no more, is not only a debt of friendship which I owe to his memory, but it may also be of service to you.

"He was born in this city, and many of you know that he remembered his Creator in the days of his youth. Even at that period, he strove to turn others to righteousness, which seemed to be the principal object of his whole life afterwards. He devoted himself early to the service of the altar, and his first situation, after he entered into Holy Orders, as Missionary to the Mohawk Indians, was such as suited his glowing zeal to promote the honour of God and the salvation of souls. I may say that he was placed on the farthest limit of the Messiah's Judgment, for all beyond it was one dark and dismal gloom, unenlightened by any ray from the Sun of Righteousness. Here he faithfully laboured, and with success, to add the Heathen to his Master's inheritance, and the uttermost part of the earth to his possession.

"Those qualifications which enable a person to be useful in the sacred ministry, were possessed by him in an eminent degree. His person was tall and graceful, his aspect sweet and commanding, his voice excellent, his elocution easy and pleasing, his imagination lively, his memory retentive, and his judgment solid. His temper was even, unclouded, and such as scarcely any accident could ruffle. His heart was humane, tender and benevolent, burning with zeal for the good of others.

"With what unwearied industry he attended the duties of his function you all know. Like the first heralds of the blessed Gospel, daily in the temple of God and in every house, he ceased not to teach and preach Jesus Christ. Indeed, I may apply to him what St. Paul says of himself to the Thessalonians,—'Ye are witnesses and God also how holily, and justly, and unblameably he behaved himself among you; how he exhorted, and comforted, and charged every one of you, as a father doth his

children, that ye might walk worthy of God, who hath called you to his Kingdom and glory.' The number of those who resorted to him for advice was very great, and few were capable of giving better on every occasion. He knew how to comfort the afflicted, to confirm the wavering, to instruct the ignorant, to cheer the desponding, to strengthen the weak, and to check the froward. The time would fail me to trace this excellent man through the various scenes of life, and the different characters he sustained with so much dignity and lustre. His conduct and manners were regulated by the calm dictates of benevolence, piety, and prudence, and were so happily tempered that even those who were no warm friends to religion, revered him. The consequence was such as might naturally be expected—few clergymen have been so extensively useful—few so much beloved and esteemed, as Dr. Ogilvie."

Dr. Ogilvie had a son (*George*) who was graduated at King's (Columbia) College, New York, in 1774. He was ordained Deacon by Bishop Provoost, and Priest by Bishop Seabury, on the 3d of October, 1790. He was Rector of Christ Church, New Brunswick, N. J., from 1787 to 1790, and of St. Paul's, Norwalk, Conn., from 1790 to 1796, when he was settled in Christ Church, Rye, N. Y., where he died in the spring of 1797. His wife was a daughter of the Rev. Dr. McWhorter, the Presbyterian minister of Newark, N. J. He was a man of fine personal appearance, an agreeable companion, an excellent reader, and an acceptable preacher.

THOMAS BRADBURY CHANDLER, D. D.*

1751—1790.

Thomas Bradbury Chandler was a descendant of Colonel John Chandler, of Andover, Mass., who was married to the second daughter of William Peters, a brother of the celebrated Hugh Peters. He was a son of William and Jemima (Bradbury) Chandler, and was born in Woodstock, (then belonging to the Province of Massachusetts, but since about 1760 a part of Connecticut,) on the 26th of April, 1726. He spent his early years at Woodstock, upon his father's farm; but, as his tastes seemed more than ordinarily intellectual, he was sent to College, and graduated at Yale in 1745. After his graduation, he was for some time engaged in teaching a school in his native place, to earn the means of prosecuting his theological studies; and he seems to have studied for a while under the care of the Rev. Dr. Johnson, then of Stratford.

At the close of the year 1747, soon after the death of the Rev. Edward Vaughan,† Rector of St. John's Church, Elizabethtown, N. J., the War-

* Clark's History of St. John's Church, Elizabethtown.—Communication from Dr. Chandler's daughter, Mrs. Dayton.—Reports of Propagation Society.

† The Rev. Edward Vaughan was sent to Elizabethtown, in the autumn of 1709, as successor to the Rev. John Brooke, by the Society for the Propagation of the Gospel in Foreign Parts. He officiated not only at Elizabethtown, but in several other parishes in New Jersey. Shortly after his arrival, he petitioned the Venerable Society to transfer him to Jamaica, L. I.,—giving as reasons that he could obtain no decent accommodations in Elizabethtown; that the expense of living there exceeded his means; and that he feared his health would suffer from exposure to extreme heat and cold in the journeys he was obliged to take to the different places where he exercised his ministry: but the Society did not comply with his request. Here he continued for thirty-eight years, and died in the latter part of the year 1747. By his will, he left his glebe, consisting of nine acres, with his house, to the "Pious and Venerable Society, for the use of the Church of England Minister at Elizabethtown, and his successors, forever." The Rev. Dr. Rudd, in his Historical Sketches of the Church, says,—"From the information I have received from one who recollected this valuable man, it would appear that

dens and Vestry of that Church addressed a letter to the Society for Propagating the Gospel in Foreign Parts, informing them that they had given an invitation to Mr. Thomas Bradbury Chandler to reside among them till he should be of age for Holy Orders, expressing the wish that he might then be permitted to go to England for ordination, and in the mean time might officiate among them in the capacity of catechist and lay-reader. This latter request was immediately granted; but there seems to have been some delay in respect to the former; for the Society's Report for 1749–50 contains the first intimation we have of the consent of the Society that he should be appointed their Missionary, provided he should be found to possess the requisite qualifications. He went to England in 1751, received ordination from the Bishop of London, and returned the same year. On the 11th of November of that year, he wrote to the Society that, "after a passage of nine weeks, he was got safe home, joyfully received, and entered upon the duties of his Mission." Though his station was Elizabethtown, he performed a considerable amount of labour at Woodbridge, and he was very soon, by his own request, set down in the Reports of the Society as the Missionary of both places.

In 1761, he makes the following representation of the state of his church, in a letter to the Secretary of the Venerable Society:—

"The church seems to be in a state neither of increasing, nor of losing ground, in regard to its numbers. This appears to me to be in some measure owing to that general harmony and good understanding which subsists between the Church and the Dissenters. The points in controversy between us, some years ago, were disputed with warmth and some degree of animosity. Then the Church visibly gained ground. But these disputes have, for some time, subsided, and charity, candour, and moderation seem to have been studied, or at least affected, on both sides. The Dissenters have become so charitable as to think there is no material difference between the Church and themselves; and consequently that no material advantage is to be had by conforming to the Church; and, under the influence of this opinion, custom and a false notion of honour will be an effectual bar against conformity.

"On the other hand, I fear that such is the moderation of the Church as to return the compliment in their opinion of the Dissenters, and possibly in time we may come to think that the unity of Christ's body is a chimerical doctrine; that Schism is an ecclesiastical scarecrow; and that Episcopal is no better than the leathern mitten ordination; or, in other words, that the authority derived from Christ is no better than that which is given by the mob. I hope the Clergy do not countenance these notions; but if they are suffered to prevail amongst our own people, the Clergy must, in some measure, be accountable for it."

In the winter of 1763–64, Mr. Chandler was subjected to some annoyance by a visit of Whitefield to Elizabethtown, and by the wish of many of his own people that the celebrated itinerant should be admitted to his

he was happily constituted for the times in which he lived, and the sphere of his labours. He was sprightly and engaging as a companion; as a friend and neighbour, kind and liberal; and his public ministrations were marked by great solemnity and tenderness, especially the administration of the Holy Supper."

The Rev. John Brooke, referred to above, came to this country as a Missionary of the Venerable Society in 1705, and was placed by the Governor, Lord Cornbury, at Elizabethtown, for the service of that and some neighbouring settlements. He preached at seven different stations,—one of them fifty miles distant from his residence. Shortly after his arrival, he laid the foundation of St. John's Church at Elizabethtown, and reported that "churches had been commenced both at Amboy and Freehold; while at Piscataway they had repaired a Dissenters' meeting-house as a temporary arrangement." To each of these churches he contributed the sum of ten pounds from his own salary. He died suddenly in the year 1707. "From all that can be gathered," says the Rev. S. A. Clark, in his History of St. John's Church, "it is plain that Mr. Brooke was an earnest, zealous, self-sacrificing Missionary, and that he possessed, in an eminent degree, the faculty of arousing the people of God to a sense of their duty. Under God, to him does St. John's Church owe its early prosperous existence; and the foundations which he laid were so well executed and so strong that they have never been removed or shaken."

pulpit. In a letter to the Venerable Society, dated July 5, 1764, he makes the following representation of the case:—

"My tranquillity, which never before was interrupted, was somewhat disturbed in the winter past, by reason of my refusing my pulpit to Mr. Whitefield, who signified his desire of preaching in my church. This unluckily was at a time when no clergyman had yet refused him, since his last coming into the country, and after his having had the free use of the churches in Philadelphia, which last consideration was what led my people to expect and desire that I should receive him into mine. But, knowing the very exceptionable point of light in which he formerly stood with my superiors at home, through his undutiful and schismatical behaviour, and having no evidence of his reformation in those respects, much less of his having made any due submission to the Governor of the Church, and obtained the Bishop of London's license, I could not think the example of the Clergy in Philadelphia sufficient to justify a conduct in my opinion so absurd or so inconsistent with the rules of our ecclesiastical policy. These reasons I offered; but a great part of my people remained unsatisfied, and appeared to be much offended at my incompliance. I was not without some degree of anxiety about the event of it; but the tumult has gradually subsided, and matters have, for some time, returned to their former level, excepting that two or three persons of no consequence have left the Church.

"However, whether this has been altogether owing to the above refusal or to another reason, I cannot pointedly say; yet I suspect the latter—viz: that they have been seduced by the arts of the Dissenters, who are, at this time, in this part of the world, using all their dexterity and address to gain proselytes from the Church."

In a subsequent part of the letter he says,—

"The Dissenting teacher* of this place is a man of some parts, and of popular address, and has the appearance of great zeal and piety. He preaches frequently thrice on Sundays; gives an evening lecture every Thursday in the meeting-house, besides praying and exhorting from house to house. Many of my people of course fall in with his evening lectures, and it is natural to suppose that some of them are captivated with the appearance of so much zeal and piety. At the same time, the Dissenters, almost to a man, are watching every opportunity to promote the cause; and not so much as a negro can fall in their way but some of them will try to proselyte him; and they are now provided with a very strong argument for that purpose, taken from those sudden and instantaneous conversions, which, within six months, have frequently happened in this and the adjacent towns, among the Dissenters, whereas there have been none in the Church."

In 1766, he was honoured with the degree of Doctor of Divinity from the University of Oxford. He addressed a letter, shortly after, to the Bishop of London, respectfully and gratefully acknowledging the influence he had had in procuring for him the honour.

For some time previous to this, the want of Bishops in the Colonies had been regarded by the Episcopal Church in this country as a serious evil; and about this time, the matter became the subject of an extended discussion through the press. In 1767, Dr. Chandler published and dedicated to the Lord Archbishop of Canterbury "An Appeal to the Public in behalf of the Church of England in America; wherein the Origin and Nature of the Episcopal Office are briefly considered, Reasons for sending Bishops to America are assigned, the Plan on which it is proposed to send them is stated, and the Objections against sending them are obviated and confuted. With an Appendix, wherein is given some account of an anonymous pamphlet." This is said to have been written at the suggestion of Dr. Johnson, then of Stratford, Conn., seconded by the strongly expressed wish of a voluntary association of the Episcopal Clergy of New York and New Jersey. It immediately called forth spirited replies in the New York Gazette, and the Pennsylvania Journal published in Philadelphia; though the answer which seems to have attracted more attention was from the Rev.

* Rev. James Caldwell.

Dr. Chauncy of Boston, under the title,—"The Appeal to the Public answered, in behalf of the Non-Episcopal Churches in America, containing Remarks on what Dr. Thomas Bradbury Chandler has advanced, &c." Dr. Chandler replied to this pamphlet in 1769, in another, entitled "The Appeal defended, or the proposed American Episcopate vindicated; in answer to the Objections of Dr. Chauncy and others." This drew a rejoinder from Dr. Chauncy, in 1770, entitled "Reply to Dr. T. B. Chandler's Appeal defended;" after which, in 1771, Dr. Chandler published a third pamphlet, entitled "The Appeal farther defended, in answer to the farther Misrepresentations of Dr. Chauncy." The controversy was conducted, on both sides, with acknowledged ability. Dr. Chandler, in referring to Dr. Chauncy's first pamphlet, says,—It "is a long piece, amounting to more than two hundred pages, virulent against the Church, but more free from personal abuse than I expected, and in my opinion, it deserves the singular character of being very artful and blundering."

In a letter to the Venerable Society, dated July 5, 1770, Dr. Chandler writes thus:—

"Mr. Whitefield has again come into the country, and again has been received into the Philadelphia churches. He has lately been also in this town; but as there was no expectation that I would give him the use of my pulpit, it was not requested, and no kind of disturbance has been created by him. My congregation is as regular and respectable as ever it was, consisting of about a hundred families, of which there are between seventy and eighty communicants; and the Dissenters of late have become more friendly in appearance than ever. Some years ago, but very few of them were to be seen in church on any occasion; but now they sometimes crowd thither in such numbers as to be more numerous than our own people that are present. This is an indication that their prejudices against the Church abate in this place, as I believe they do throughout the country in general, notwithstanding all the arts that are used to keep them up and increase them."

When the storm of the Revolution was seen to be approaching,—Dr. Chandler's sympathies being strongly with the mother country,—he did what he could, both by his pen and by his tongue, to avert it. But when he found that the current of public feeling in that direction was too strong to be resisted, he took his departure from the country, and went to England; and an additional motive for his doing this was that his health was seriously impaired, and he was desirous of availing himself of the best medical aid.

Dr. Chandler remained in England ten years—from 1775 to 1785; and during this time he received, in addition to his salary from the Venerable Society, which was fifty pounds sterling, an annual allowance from Government of two hundred pounds. He was occupied chiefly in study and writing; and as he was in intimate relations with the Archbishop of Canterbury, and many other prominent Dignitaries of the Church, as well as many of the Nobility, it is presumed that his time could not have hung heavily upon him, at least during the early part of his residence there. After he had been there, however, some four or five years, a cancerous affection, which seemed to have originated in the small-pox, which he had about 1760, and which left a small scab upon his nose that had never disappeared,—began to develope itself, and very soon to threaten a fatal issue. He spent one summer in the Isle of Wight, living almost entirely upon goat's milk, in the hope that he might thereby be benefited; but neither

that nor any other expedient that medical skill could suggest, had any favourable effect.

As an evidence of the high estimation in which he was held in British society, it is stated that when the unfortunate Dr. Dodd was under sentence of death, he was requested to send in a petition to His Majesty for his pardon; and he actually did so; though, in common with all the other petitions, it proved unavailing.

Some time before leaving England, Dr. Chandler was appointed Bishop of Nova Scotia; but the precarious state of his health obliged him to decline the office. When he wrote to the Archbishop of Canterbury, stating the impossibility of his accepting the appointment, the Archbishop addressed him in a very kind and courteous manner, expressing his respect for his character and his sympathy in his affliction, and begging him to name some person suitable to be appointed in his place. Upon his recommendation, Dr. Inglis, who, previous to the Peace, had been Rector of Trinity Church, New York, was appointed.

After the return of Peace, in 1783, the Wardens and Vestry of St. John's Church, which, during a part of the Revolution, had been kept together chiefly by some one of their own number reading prayers and a sermon on Sunday,—addressed a letter to Dr. Chandler, requesting him to return and resume the duties of his Rectorship. To this communication he replied that he had not been able to make up his mind as to the course he should ultimately think it his duty to pursue; but that the state of his health was such as to give little promise of his being able to discharge the duties required by the parish. The Vestry, however, did not think proper to appoint another Rector, though they made arrangements with the Rev. Uzal Ogden for his services half the time.

Dr. Chandler returned to this country in 1785; and was greeted by many of his old friends at Elizabethtown with a cordial welcome. It was a most grateful circumstance to him that his family, during his protracted absence from them, had been treated with the most considerate kindness; and he had been able to furnish them from his income with a comfortable support. Though his health was so much impaired as to preclude the possibility of his performing the duties of the Rectorship, the Vestry requested him to retain the office as long as he lived. He never attempted any public service after his return, with the exception of officiating at one or two funerals; though he continued occasionally to walk out with his head covered with a handkerchief, until within a year or two of his death. He died on the 17th of June, 1790, aged sixty-four years.

He was married, in 1752, to Jane, daughter of Capt. John Emmott, of Elizabethtown. They had six children. *William* was graduated at King's (now Columbia) College in 1774; was a Captain of the British Volunteers, and died in England, October 22, 1784, aged twenty-eight years. Of his three daughters who were married, one was the wife of General E. B. Dayton; one the wife of William Dayton, Esq.; and the youngest the wife of Bishop Hobart. Mrs. William Dayton is still (1857) living. Mrs. Chandler died September 20, 1801, aged sixty-eight.

Mrs. Dayton, whose recollections of her father were until lately very distinct, has informed me that he was a large portly man, of fine personal

appearance, of a countenance expressive of high intelligence, though considerably marred by the small-pox, of an uncommonly blue eye, of a strong, commanding voice, and a great lover of music. He had fine powers of conversation, and was a most agreeable companion for persons of all ages. He was very fond of home, fond of retirement and of study, and was greatly beloved by his congregation. His controversial writings prove—what a uniform tradition ascribes to him—that he possessed an uncommonly vigorous and highly cultivated intellect. His devotion to the interests of his own Church never faltered or became doubtful under any pressure of circumstances. Nearly all his papers, from which an extended narrative of his public life might have been compiled, were destroyed, from prudential considerations; though the circumstance was afterwards much regretted by his friends.

RT. REV. EDWARD BASS, D. D.*

1752—1803.

Edward Bass was a descendant of Samuel Bass, who came to New England among the first settlers of the Massachusetts Colony, about the year 1630, or a little later, and settled in Roxbury. He was a son of Joseph and Elizabeth Bass, and was born at Dorchester, November 23, 1726. Of his earliest years nothing is known, except that he manifested a strong thirst for knowledge, and a desire for a liberal education. In accordance with these early predilections, he entered Harvard College at the age of thirteen, and, having maintained a high reputation as a scholar during his whole course, was graduated in 1744. From this period until he took his second degree in 1747, he was occupied chiefly in teaching a school, though, in connection with this employment, he was prosecuting his studies with reference to the ministry. From 1747 to 1751, he resided at College, still pursuing his theological studies, but having, in the mean time, received license to preach in the Congregational Church. He supplied various pulpits in that connection, and, it is said, declined an invitation to settle over the church at Boxford; but as early as 1752, he formally changed his ecclesiastical relations, and joined the Episcopal Communion. In the early part of that year, by request of the Episcopal Church at Newbury, Mass., he went to England for ordination, and, on the 24th of May, was admitted to Deacon's Orders, by Dr. Thomas Sherlock, then Bishop of London, in his Chapel at Fulham. He was subsequently admitted to Priest's Orders, and in the autumn of the same year returned to New England, and soon after took charge of St. Paul's Church in Newbury, then vacant by the death of the Rev. Matthias Plant.† He was invited to

* Morss' Historical Discourse.—Gospel Advocate, VII.—Evergreen, II.—Bartlet's Life of Jacob Bailey.

† Matthias Plant was born in Staffordshire, England; was educated in his native country; was appointed a Missionary of the Venerable Society in 1720; came to this country in 1721; commenced his labours at Newbury in April, 1722; and died April 2, 1753, in the sixty-second year of his age. On the 27th of December, 1722, he was married to Lydia, daughter of Sam-

become Mr. Plant's Assistant; but Mr. P.'s death occurring shortly after, Mr. Bass succeeded to the entire parochial charge.

From the time of his settlement to the commencement of the Revolution, a period of about twenty-two years, there were no marked incidents attending his ministry. But when the Colonies declared themselves independent, Mr. Bass, like many other clergymen of the same communion, found himself not a little embarrassed by the conflicting claims growing out of his civil and ecclesiastical relations. On the one hand, he was considered as by no means unfriendly to his country's cause; and on the other, his church formed part of the integral Church of England, and a considerable part of his support came from the British Society for Propagating the Gospel in Foreign Parts. As he continued the regular use of the Liturgy, including the prayers for the Royal Family,—he thereby gave offence to a portion of his parishioners, who seceded from his congregation. The consequence was that he was respectfully and earnestly requested, by the Wardens and Vestry of his Church, to omit the parts of the Service which had respect to the Royal Family, and the Government of Great Britain. And he consented to do so, though there are letters still extant, and one at least from Mr. Bass himself, which show that he yielded to the proposal, not without many misgivings.

This measure, while it saved his parish from disruption, if not from extinction, subjected him to great inconvenience by depriving him of a large part of his salary. The Society for Propagating the Gospel immediately withdrew from him its aid, leaving him without the necessary means of support. Happily, however, several highly respectable individuals belonging to his parish volunteered the necessary assistance, so that he was enabled to continue in the discharge of his official duties. At the restoration of Peace, when the animosity between the two countries was supposed to have subsided, he ventured to prefer his claim for arrearages on the Society for Propagating the Gospel, but they paid no attention to it. In 1786, he published a pamphlet, of which the following is the title: "A brief Account of the Treatment which Mr. Bass, late Missionary from the Society for the Propagation of the Gospel in Foreign Parts, at Newburyport, New England, hath received from said Society. Drawn up by himself, with Remarks upon particular parts of it, and addressed to the impartial Public. Admonish a friend; it may be he hath not done it. Admonish thy friend; it may be he hath not said it. Admonish a friend; for many times it is a slander, and believe not every tale. Ecclesiasticus, xix. 13, 14, 15. London: Printed in the year 1786."

uel Bartlett, who is said to have "left an excellent character, being a notable housewife, and able to adapt herself to all classes of society." The Rev. Dr. Morss, in his Historical Discourse, says,—"Mr. Plant appears to have been a man of strict integrity, and of a high sense of decorum, and of the distinctive rights of the Clergy and Laity. He was exact and methodical; punctual in the discharge of the duties of his station, and anxious that Clergy and Laity should each move in their distinct sphere, without interference. It had been intimated to the Society that he had sometimes appeared in public, not suitably habited, according to the Canons;—which he resents as a groundless charge, averring that he had not even attended the funeral of a child without his bands, though he had been obliged to ride some miles to attend it. * * * * * He was highly respected by his parishioners, and by other denominations, although he had to pass through scenes which required extraordinary prudence and firmness. He kept aloof from the strong excitements of the day, produced by the earlier visits of Mr. Whitefield. * * * * * While other parishes lost a large share of the members, he says that not one of his flock deserted the Church."

In July, 1789, the degree of Doctor of Divinity was conferred upon Mr. Bass by the University of Pennsylvania.

The Episcopal Church having been duly organized throughout the Union, the Diocese of Massachusetts began to direct its attention to the choice of a Bishop; for though Bishop Seabury of Connecticut had occasionally performed the functions of the Episcopate in Massachusetts, yet the duties of his own Diocese had now become so great as to require his whole attention. Accordingly, a Convention of Clerical and Lay Deputies was held in Boston, in 1796, and having determined to proceed to the choice of a Bishop, Dr. Bass was unanimously elected. He at first declined the office, from the high sense which he had of its responsibilities; but, upon further consideration, in connection with the persuasion of his friends, he was induced to accept it. In the spring following, (1797,) he proceeded to Philadelphia, and on the 7th of May, was consecrated, at Christ Church, by the Rt. Reverend William White, D. D., Bishops Provoost and Claggett being present and assisting. On his return to Massachusetts, shortly after, he was welcomed with great affection by the Massachusetts Convention, then in session at Boston. He was conducted in his robes from the vestry of Trinity Church to the altar, where he was addressed, in behalf of the members of the Convention, by the Rev. Dr. Walter of Boston, in a very appropriate and impressive manner; to which he responded in terms of great modesty, propriety, and affection. Sometime after, the Episcopal Churches in Rhode Island, and subsequently those in New Hampshire, placed themselves under his jurisdiction.

Bishop Bass retained the charge of his parish at Newburyport, as long as he lived. He had reached the age of seventy at the time of his Consecration; but his health in the main continued good, and the vigour of his mind was not at all abated. His duties, both as a Parish Minister and a Bishop, he continued regularly to perform till near the close of life. In the year 1800, a new church was built for him, and in October of that year was consecrated by him—the first and only consecration which he attended. He administered the rite of Confirmation in several churches, and ordained a number of ministers, two of whom afterwards became Bishops. But he left no record of his Episcopal acts.

Bishop Bass had, for several years previous to his death, been subject to occasional attacks of the gout, and it was one of these that terminated his life. On the Sunday previous to his death, he was somewhat indisposed, but still attended church, and preached twice during the day, prayers being read by his Assistant; and he expected the next week to make a journey to Portland, Me., to consecrate a church which had then just been finished. But death arrested him suddenly. He died on the 10th of September, 1803, in the seventy-fourth year of his age. The Sermon at his Funeral was preached by the Rev. Dr. (afterwards Bishop) Parker, of Boston.

Bishop Bass published an Address to the Masonic Lodges, on the Festival of St. John the Baptist, 1779; and a Sermon that he preached before the Merrimac Humane Society, in Newburyport, in September, 1803, was published after his decease.

In the year 1754, he married Sarah Beck, who died in May, 1789. Afterwards, he married Mercy Philips, who survived him many years. He had no children by either marriage.

FROM EDWARD SPRAGUE RAND, ESQ.

NEWBURYPORT, February 20, 1858.

Rev. and dear Sir: Nothing could induce me to attempt a compliance with your request for my recollections of Bishop Bass but the fact that his contemporaries have nearly all passed away, and I suppose that I am almost the only one remaining, who is able to give any account of him from personal knowledge. I knew him well in my youth, and sat under his ministry, and have very distinct recollections of his appearance and manner, both in and out of the pulpit; but you must bear in mind that my impressions concerning him are the impressions made upon a mind which had scarcely yet reached its maturity, and that they might not improbably have been modified by an acquaintance with him at a later period. I think, however, from having always lived in the community, and been a member of the congregation, in which he spent his whole ministerial life, and from having been intimately conversant with many whose opportunities for forming a judgment concerning him were much better than my own, I shall be in little danger of mistaking, in regard at least to his more prominent characteristics.

I am bound in candour to say that I do not consider Bishop Bass as having been greatly distinguished for intellectual force or brilliancy. He had what you would call a well balanced mind—there was that happy and harmonious adjustment of his intellectual powers, that saved him from all eccentricity, and quali fied him for a life of active usefulness, without securing to him any high degree of intellectual fame. If he was distinguished for any one mental characteristic more than another, perhaps it was a sound judgment; which enabled him to act discreetly in difficult cases, and rendered him a safe and wise counsellor to others. In his temperament, he was mild, calm and self-possessed: he was not the man needlessly to brave the prejudices or shock the feelings of those from whom he might differ. He was remarkable for a benevolent spirit, and seemed to delight in doing good and rendering others happy, wherever he had an opportunity. Neither his intellectual nor moral constitution qualified him to be the leader of a great and difficult enterprise; but both qualified him to co-operate, quietly indeed, but efficiently and acceptably, with more intrepid spirits, and to make his influence felt, like the dew of Heaven, wherever it had an opportunity to exert itself.

Bishop Bass' religious character partook of the same qualities with his natural constitution—it was serious, practical and stable. If I were to mention any grace as predominant, perhaps it would be humility. No one ever suspected him of thinking more highly of himself than he ought to think. Nothing of pharisaic self-complacency, or noisy demonstration, or official reserve or hauteur, ever appeared in him; but his meekness and unobtrusiveness were proverbial. His religion consisted pre-eminently in doing the will of his Heavenly Father, while yet it was based upon evangelical principle, and involved a firm belief in all the great truths of the Gospel.

I do not suppose that any body claimed for the Bishop any extraordinary power or attraction in the pulpit. His manner was simple and plain, carrying with it an air of deep sincerity that made up for what might have seemed to some a lack of animation. And his discourses were quite in harmony with his manner; and of these I can speak with the more confidence from the fact that I have had the opportunity of reading many of them in manuscript. They partook almost of the simplicity of childhood; while yet they were by no means destitute of the more substantial qualities of good preaching. No matter what

his subject might be, he was sure to find something in it practical—something suited to make men better and happier. He rarely, if ever, preached controversial sermons, and seemed to delight especially in those themes which brought him more immediately in contact with men in their daily obligations and duties.

As the Bishop of the Diocese, he sustained himself with great dignity, usefulness, and acceptableness. While he was true to his own convictions, and endeavoured to discharge every duty faithfully that devolved upon him, he never interfered with the religious rights of others, and lived in pleasant relations with Ministers and Christians of different communions. And the inoffensive and yet efficient manner in which he discharged his high trust, as well as the amiable and gentle spirit which he evinced in all his more private relations, secured to him the respect, esteem, and veneration of the community at large.

Dr. Bass was courteous and gentlemanly in his manners, and dignified in his person. His amiable disposition exhibited in his pleasant, cheerful countenance, indicative of great equanimity of temper and sociability, made him every where a welcome guest, and leaves with me a pleasant recollection of his many social visits to my father.

In stature he was about five feet, eight inches in height, stout, with a broad full chest, the lower part of his body slightly prominent.

I am, Rev. and dear Sir,
With great respect and regard,
Very truly and sincerely yours,
EDWARD SPRAGUE RAND.

RICHARD CLARKE.*

1753—1759.

Richard Clarke was born and educated in England. Having entered the ministry of the Established Church, he was sent by the Society for Propagating the Gospel in Foreign Parts to South Carolina, and arrived at Charlestown in the autumn of 1753. He had been ordained Deacon by Dr. Headley, Bishop of Winchester, May 5, 1746; and Priest, by Dr. Pearce, Bishop of Bangor, September 23, 1750. Immediately on his arrival, he, in connection with the Rev. John Andrews,† succeeded the Rev. Alexander Garden in the Rectorship of St. Philip's Church. He seems to have entered upon his duties under a deep sense of his responsibility, and with a determination to walk as closely as he could in the footsteps of his distinguished predecessor. He became at once deeply interested in the Negro School, and its wants as well as its success formed one of the subjects of his correspondence with the Society. In 1757, he informed them that the School was full of children; that the great success which

* Ramsay's Hist. S. C., I.—Dulcho's Ch. S. C.

† John Andrews came from England with the Rev. Richard Clarke in 1753, having been educated at St. Mary-Hall, Oxford, and received Deacon's Orders from Dr. Benson, Bishop of Gloucester, December 3, 1750, and Priest's from Dr. Secker, Bishop of Oxford, December 24, 1752. He resigned his office as Assistant Minister of St. Philip's Church, November 9, 1756, after which he returned to England, and was appointed minister of Stinchcombe, in Gloucestershire, and afterwards Vicar of Marden, in Kent. He published, in 1763, "The Scripture Doctrine of Grace. In answer to a Treatise on the Doctrines of Grace, by William, Lord Bishop of Gloucester." A Selection from his Discourses was published after his death, under the title of "Sermons on the most important subjects." He was honoured with the degree of LL. B.

attended it, led him to lament the want of civil establishments in the Province for the Christian instruction of fifty thousand negroes; that the Parochial Clergy, from the multitude of their engagements, which were more immediately professional, were prevented from performing as much of this service as they could wish; and that they could do little else than pray that some more enlarged means might be devised for the instruction of these people.

Mr. Clarke resigned his Rectorship of St. Philip's, February 9, 1759, and was succeeded by the Rev. Robert Smith. The following testimonial was given him by the Vestry:—

"These are to certify that the Rev. Richard Clarke, who has performed the duties of Rector of St. Philip's Church, in Charlestown, South Carolina, for upwards of five years, has behaved himself with gravity, diligence, and fidelity becoming his office and character."

Shortly after Mr. Clarke resigned his charge, in 1759, he returned to England, and soon after his arrival was appointed Lecturer of Stoke Newington, and afterwards of St. James', near Aldgate, London. In 1768, he was Curate of Cheshunt, in Hertfordshire. In his last years, he was much reduced in his worldly circumstances. The precise date of his death I am not able to ascertain; but it was not earlier than the year 1780.

The following is a list of his principal publications:—

A Warning to the World, or the Prophetical Numbers of Daniel and John calculated, 1759. A Second Warning to the World, 1762. The Voice of Glad Tidings to the Jew and Gentile, 1768. The Gospel of the Daily Service of the Law preached to the Jew and Gentile, 1768. An Essay on the number Seven, wherein the Duration of the Church of Rome and of the Mahometan Imposture, the time of the Conversion of the Jews, and the year of the world for the Millenium, and for the First Resurrection, are attempted to be settled, 1769. The Explanation of the Feast of Trumpets. A Comment on the Sixty-eighth Psalm. A Series of Letters Essays, Dissertations, and Discourses, on various subjects. In two volumes. Some of his Essays are dated as late as January 20, 1780.

Dr. Ramsay, in his History of South Carolina, writes concerning Mr. Clarke as follows:—

"Rev. Richard Clarke, Minister of St. Philip's Church in Charlestown, was more known as a theologian beyond the limits of America, than any other inhabitant of Carolina. He was admired as a preacher, both in Charlestown and London. His eloquence captivated persons of taste; his serious preaching and personal piety procured for him the love and esteem of all good men. When he preached, the church was crowded, and the effects of it were visible in the reformed lives of many of his hearers, and the increased number of serious communicants. His sermons were often composed under the impressions of music, of which he was passionately fond. From its soothing effects, and from the overflowing benevolence of his heart, God's love to man, peace and good-will among men, were the subjects on which he dwelt with peculiar delight. He gave, on the week day, a regular course of lectures on the Epistle to the Hebrews, which were much admired. So great, at that time, was the harmony between ministers of different denominations in Charlestown, that Mr. Clarke agreed with Mr. Hutson,* Minister of the Congregational or Independent Church, who was

* William Hutson was a follower of Whitefield, and came with him from England about the year 1740. He commenced preaching in 1743, and officiated first at the Orphan House, in Georgia, and afterwards in Prince William's Parish, in South Carolina, in the Dissenting church of Stony Creek. In 1757, he was called to officiate in Charlestown. He died of an apoplectic fit, on the 11th of April, 1761, in the forty-first year of his age. "He was an eloquent preacher, an exemplary Christian, and an accomplished gentleman." One of his daughters was married to the unfortunate Col. Isaac Hayne, and became the mother of the late Hon. Robert Y. Hayne, one of the most able and eloquent of our American statesmen.

also in the habit of delivering a week-day lecture, that the lecture of the one should be on Wednesday,—of the other on Friday, in order that each might hear the other, and that an opportunity of attending both might also be afforded to such of their respective congregations as desired it. About this period, both these worthy men were members of a Religious and Literary Society, composed, in addition to themselves, of the Rev. Mr. Zubly,—minister of the Independent Church in Christ Church, the minister of the Scotch Presbyterian Church, Mr. Christopher Gadsden, Mr. Gabriel Manigault, Mr Henry and Mr. James Laurens, Mr. Ben. Smith, members of the Episcopal Church, Mr. Daniel Crawford, Mr. John Rattray,—an eminent lawyer and learned man—the two last named were members of the Presbyterian Church, and of several others whose names are not now distinctly remembered. This Society met once a month, in the evening, at the houses of the respective members. One of the clergymen opened the meeting with a short prayer, and they then discussed some literary or religious topic which had been previously agreed on, without, however, being so strictly confined to it but that other matters not inconsistent with the intention of the meeting might be introduced.

"After several years' residence in Charlestown, Mr. Clarke, in the year 1759, left Carolina, and was soon after appointed Lecturer of Stoke Newington at St. James', Aldgate, in London. Though that city abounded with first-rate preachers, his eloquence and piety attracted a large share of public attention. He was so much esteemed and beloved in Charlestown, that several of its inhabitants sent their children after him, and put them under his care and instruction, at an Academy which he opened near London. Soon after his return to England, he commenced author, and at successive periods published six volumes, and several pamphlets on theological subjects. In these, much biblical, classical and historical knowledge was displayed. His Letter to Dr. Adam Smith on his account of the death of David Hume, was extensively read, and much admired. Of his writings in explanation of Scripture Prophecies, the present generation will have an opportunity of judging; for, according to his commentaries, the general conversion of the Jews will take place between the present day and the year 1835. That these works were written in Carolina is probable; for the substance of a considerable part of them was preached in Charlestown. In the title page he calls himself 'late Minister of St. Philip's, Charlestown, South Carolina.' He lived to an extreme old age, and was through life esteemed for his fervent piety, great learning, and commanding eloquence."

Dalcho, in his Historical Account of the Protestant Episcopal Church of South Carolina, after giving an extract from his tract on the Prophecies, published previous to his leaving Charlestown, says,—

"This is a specimen of Mr. Clarke's writings on the Prophecies: full of visionary speculations and indefinite conclusions. He was a Universalist, and appears to have been tinctured with the doctrines of Jacob Bœhmen."* "He lost his popularity in England."

* Jacob Bœhmen was born in 1575, in a small village, near Gorlitz, in Upper Lusatia, and was by trade a shoemaker. Insanely believing, or artfully affecting to believe, that he was favoured with revelations and inspirations from the Deity, he published numerous works, and gained many followers. Mosheim characterizes his productions as "a strange mixture of chemical terms, mystical jargon, and absurd visions." They verge at least on Spinosism and Manicheism. His works were translated into English, and published in two volumes, 4to, by Mr. William Law. Chalmers, in his Biographical Dictionary, gives the following account of his death:—"He did not long survive it;" (the publication of his last work;) "for, betimes, in the morning, November 18th of that year," (1624,) "he called one of his sons, and asked him if he also heard that excellent music; to which, being answered in the negative, he ordered the door to be set open, that the music might be the better heard. He asked afterwards what o'clock it was; and being told it had struck two, he said, 'It is not yet my time; my time is three hours hence.' In the interim, he was heard to speak these words: 'O thou strong God of hosts, deliver me according to thy will: O thou crucified Lord Jesus, have mercy upon me, and receive me into thy Kingdom!' When it was near six o'clock, he took leave of his wife and sons, and blessed them, and said,—'Now I go hence to Paradise;' then bidding his son turn him, he immediately expired in a deep sigh."

RT. REV. SAMUEL SEABURY, D. D.

1753—1796.

FROM THE REV. ROBERT A. HALLAM, D. D.,
RECTOR OF ST. JAMES' CHURCH, NEW LONDON.

NEW LONDON, CONN., July 9, 1849.

Rev. and dear Sir: I cheerfully comply with your request to tell you what I know of the first Bishop of Connecticut. As his successor in his parochial charge, dwelling beneath the roof that once sheltered him, and walking daily over the paths that once he trod, I may be supposed to enjoy peculiar opportunities for obtaining full and accurate information about him. But the traces of men's lives quickly vanish from "the places that knew them," and a few years suffice to prove that "our remembrances are ashes." His life was never written; the aged persons who, a few years ago, retained vivid recollections of him, have rapidly disappeared; and little now remains but prominent facts and general outlines. These, however, I presume, are sufficient for your purpose, and these I proceed to give you.

SAMUEL SEABURY was born in that part of Groton, Conn., which is now the town of Ledyard, on the East side of the Thames, a few miles below the city of Norwich, November 30, 1729. His father, Rev. Samuel Seabury, was a native of the same place, where, at the time of the Bishop's birth, he was officiating as a licensed preacher of the Congregational denomination. He was never Congregationally ordained, as has been often erroneously stated. Mr. Seabury was a member of Yale College, when Dr. Cutler, the Rector, declared himself an Episcopalian. In the confusion that followed that event, he left the College, and transferred himself to Harvard University, where he graduated in 1724. After preparing for the Congregational Ministry, he was licensed to preach; but, after a few years, he became a convert to Episcopacy, and went to England for Orders. Returning to this country in 1733, as a Missionary for the Society for Propagating the Gospel in Foreign Parts, he was stationed at New London, as the first Minister of St. James' Church. Here he built a house, which is now standing, and in good repair, and continued ten years; at the end of which time he removed to Hempstead, L. I., where he spent the remainder of his days. John Seabury, the Bishop's grandfather, came to Groton from Plymouth, Mass., and when the Congregational Church in that place was organized, in 1707, was chosen one of its first Deacons. His wife, Elizabeth Alden, was a descendant of John Alden, who is famed to have been the first man that landed on Plymouth Rock. The Bishop's mother was Abigail Mumford, of Groton, of a family that came originally from Narragansett, R. I. She was connected by marriage with the Rev. Dr. McSparran, for many years the Missionary of the Propagation Society in Narragansett, the sphere of whose labours extended over all the Southwestern part of Rhode Island, and across the borders of Connecticut. From this source, and from the circumstances of his College life, Mr. Seabury

acquired that bias in favour of Episcopacy, which made him in the end a minister of the Church of England. Mr. Seabury was thus the descendant of "a godly seed," the heir of an hereditary piety, though the earnest maintainer and advocate of views so widely differing from those of his Puritan ancestry.

The Bishop's early days were spent in New London. He was thirteen years old when his father removed to Hempstead. The year following, he entered Yale College, where he graduated in 1748, with credit to himself, and honour to the institution, at not quite the age of nineteen. In 1751, he went to Scotland to pursue the study of Medicine; but, after completing his medical course, he abandoned the profession for Theology; and, after due preparation, was admitted to Orders by the Bishop of London, Dr. Sherlock, in 1753. On his return to his native land, he first became Rector of Christ Church, New Brunswick, N. J., commencing his labours there on the 25th of May, 1754. In 1757, he took charge of Grace Church, Jamaica, L. I. Here he continued till 1766, when he removed to West Chester, as Rector of St. Peter's Church in that place. A few months after the Declaration of Independence, in 1776, he left his parish, and went to New York, in which city and its vicinity he continued during the War, acting for a part of the time as a Chaplain in the British army. Like most of the Episcopal Clergy of that day, in the Northern States, he was a zealous and steadfast Royalist. Nurtured in sentiments of loyality to the Crown, ministers of a Church which acknowledged the Sovereign as its earthly head, and deriving their support, to a great extent, from the mother country, it is not strange that they set themselves in opposition to a movement, which must have seemed to them to involve the violation of the most solemn obligations, and to be fraught with ruin to those interests which were dearest to their hearts. Experience has indeed taught us that their scruples and fears were groundless, but who can marvel that, in their circumstances, they felt, judged, acted, as they did.

The close of the Revolution found the Episcopal Church in this country in a state of the deepest depression. Her altars prostrate or deserted, her ministers gone or disheartened, herself the object of political odium and suspicion, without the inherent power of perpetuating her own polity, her cause, in the view of men, seemed well-nigh desperate. So mourned her friends; so vaunted her enemies.

Among those to whose timely and well-directed endeavours she owes her recovery and deliverance, the subject of this sketch holds a prominent place; whose enlightened and indefatigable exertions in her behalf, in her day of difficulty and weakness, well entitle him to the lasting gratitude and veneration of her members. He was the first Bishop, and brought to her service the resources of a vigorous and well-stored mind, a warm and generous heart, and a resolute and unbending will.

In Connecticut, his native State, measures were first adopted by those who had been, before the War, ministers of the Church of England, to complete their defective organization, and obtain the Episcopate from the mother country. By the Episcopal Clergy of that State, he was unanimously chosen their first Bishop, April 21, 1783, and soon after he set sail for England to seek the accomplishment of his difficult errand. The obstacles

in his way were enough to dampen the zeal of any but a stout, earnest and believing heart. He realized the importance of his object, and was nerved with a steadfast resolution to be defeated in its pursuit by no difficulties which were not absolutely insurmountable. Political considerations presented formidable impediments to his success. The Church of England, in her alliance to the State, was greatly trammeled and restrained in the exercise of her spiritual functions. Her Bishops were not free to consecrate a Bishop for a foreign nation, which the United States had now become, nor to dispense with oaths which an American citizen could not take, without violating the allegiance which he owed his country. The Government feared to incense America by what might seem to wear an appearance of political interference. Wearied at length with the opposition and delay which he encountered in England, and well-nigh despairing of success in that quarter, in the object of his pursuit, he at last bethought himself of the Episcopal Church of Scotland, with which he had formed an acquaintance, and taken sweet counsel, while pursuing his medical studies in its capital. To this Church, as free from the State, and unencumbered by political restraints, he determined to resort. Here his application met with a cordial response, and the favour he asked was readily granted. Accordingly, he was consecrated at Aberdeen, November, 14, 1784, by Robert Kilgom, Bishop of Aberdeen, then Primus of the Scottish Episcopal Church, assisted by the Bishop of Ross and Murray, and the Co-adjutor Bishop of Aberdeen.

The Church to which Bishop Seabury was then indebted for the success of his mission was but a feeble and oppressed remnant, having lain for nearly a hundred years under the ban of the Government, the object of political hatred and suspicion, on account of its steadfast and romantic adhesion to the exiled Stuarts. The Quixotic invasion of Charles Edward, about forty years before, had served to increase its unpopularity, and strengthen its bondage. Its worship was forbidden, and the assembling of more than four of its members for the celebration of its services subjected them to severe penalties. Its worship was conducted by stealth, in the upper rooms of private houses belonging to its wealthier members, in which all external signs of the purpose to which they were devoted were carefully avoided. In such an upper room, the Consecration of Bishop Seabury took place, and the old house in Aberdeen which was thus the cradle of the American Episcopal Church, was, for many years, pointed out as an object of interest to American Episcopalians.

Immediately after his Consecration, he returned to America, and arrived early in the summer of 1785. He met his Clergy at Middletown, the 3d of August in that year, and then and there held his first Ordination,—the first Episcopal Ordination in America. He had been chosen at this time Rector of St. James' Church, New London, the parish of which his father was the first minister, and in which he had passed the happy days of childhood. New London was henceforth his residence to the end of his days.

But he found the church in which his father had ministered in ashes, it having been consumed in the conflagration of the town when it was taken and destroyed by the British forces under Benedict Arnold, on the 6th of September, 1781. He officiated in the Court House till a new church was

built, but administered the Holy Communion, which it was his custom to celebrate every Sunday, in the large parlour of the parsonage, which, for forty years before, had been, then was, and still is, the home of the Rector of St. James'. Soon after this, he set forth a "Communion Office" for use in his Diocese, which is substantially the Scottish Communion Office, as it was established in the days of Charles the First. It differs, in several particulars, from the English "Order for the Administration of the Lord's Supper," and some of the most important of these are retained in the Prayer Book of the American Episcopal Church.

But though Connecticut was now supplied with a Bishop, as yet, no decisive measures had been taken to effect a general organization of the Episcopal Church in the United States; and her Scotch Episcopacy was looked upon in many quarters with suspicion and disfavour. The desired organization was effected in 1787, when an Episcopal succession in the English line had been obtained by the Consecration of Bishop White and Bishop Provoost, and the adoption of a plan of union between the churches of the several States secured. But Connecticut was not included in this arrangement, and much remained to be done in order to frame the services and institutions of the newly established Communion into harmony with its circumstances and adaptation to its wants. The work was an arduous one. In it the Bishop of Connecticut played an important part. He has left the impress of his wise and vigorous mind strongly stamped upon the result, and has carved for himself the honourable name of "a repairer of the breach, a restorer of paths to dwell in." Opposite tendencies, widely differing views of polity and doctrine, were to be reconciled and made to dwell in unity. This difficult result was obtained by the kindly co-operation of two men, of very opposite constitutions of mind and habits of thought. On Bishops Seabury and White the chief burden of the work devolved. And by the mutual forbearance and concessions of these men, the happy mean between too much stiffness in refusing, and too much facility in yielding, was kept, and a result reached which, in the main, has continued to be satisfactory to all the classes of views which the American Episcopal Church harbours in its bosom. Connecticut was finally brought into union with the other Dioceses in 1789, when a general Constitution of the Church was adopted, and the Prayer Book revised and established. "To this day," says Bishop White in his "Memoirs," "there are recollected with satisfaction the hours which were spent with Bishop Seabury on the important subjects which came before us; and especially the Christian temper which he manifested all along." Bishop Seabury was the conservative element in the Episcopal Church at that time; the firm opposer of needless innovations, of a latitudinarian theology, and a lax estimation and treatment of her peculiar principles. Perhaps that Church owes him less for what he did, than for what he prevented from being done.

Bishop Seabury passed the remainder of his days in the quiet and faithful performance of his Parochial and Episcopal duties. The Episcopal Churches in Rhode Island, some years after his Consecration, put themselves under his oversight and care. At length, on the 25th of February, 1796, he suddenly rested from his labours. He had been, up to that time, apparently in the enjoyment of good health. He passed the afternoon of

that day in calling on several of his parishioners. As he left the tea-table, at the house of Roswell Saltonstall, Esq., who was a Warden of the parish, and whose daughter Anne his son Charles had married, he was seized with apoplexy, and being laid upon a bed, in a short time expired. His son, the Rev. Charles Seabury, died with even greater suddenness, at an advanced age, a few years since. It is said that the Bishop always desired and prayed that his death might be sudden, and in using the petition against sudden death in the Litany, excluded all reference to himself, and employed it only to express that which the condition of most men renders desirable for them.

He was buried in the public burying ground at New-London, where a table of gray marble still marks the spot, on which an elaborate epitaph details his excellencies. A mural tablet in the church was wont to tell that, "though translated from earth to Heaven," he "still lives in the hearts of a grateful Diocese." On the erection of a new Episcopal Church in New-London, in 1849, his remains were disinterred and deposited beneath the chancel; and a monument, erected at the joint expense of his Diocese and his Parish, informs us that there at last his dust reposes—"ut in loco quietis ultimo usque ad magni diei judicium."

He received the degree of A. M. from Columbia College, New York, in 1761, and that of D. D. from the University of Oxford.

Bishop Seabury married early in life a lady of New York, whose family name was Hicks. She died before his elevation to the Episcopate, and he did not marry again. He had three sons and two daughters—*Samuel*, a physician, who married, but left no children; *Charles*, a clergyman, the father of the Rev. Samuel Seabury, D. D., of New York, and other children; *Edward*, who married, but died childless; *Violetta*, Mrs. Taylor, who left descendants; and *Maria* who died unmarried.

Bishop Seabury was, in person, large, robust and vigorous. His appearance was dignified and commanding, and, in the performance of his official functions, inspired universal reverence. His frame, when his grave was opened in 1849, displayed extraordinary indications of physical power. And it is the common testimony of all who remember him, that his aspec and deportment were such as to command the involuntary homage of men.

His mind was forcible and clear. His reading was extensive, and his memory a store-house of knowledge. His style was compact, lucid and easy. He was an admirable writer of sermons; his preaching is said to have always commanded the attention of an audience; and his printe l writings have not grown obsolete, or fallen into neglect.

In his intercourse with men he was courteous, affable and familiar. He united dignity with condescension, and ease with gravity. He was an admirable companion, a hearty friend, a generous opponent. The poor and "men of low estate" among his parishioners loved his memory. And men of all creeds, where he dwelt, held him in esteem and reverence.

The following is a list of his publications:—A Charge to the Clergy of the Diocese of Connecticut, on recommending Candidates for Orders, and on Confirmation, together with a List of the Succession of Scotch Bishops from the Revolution in 1688 to that time, 1785. A Charge to the Clergy of the Diocese of Connecticut, on the Proper Deportment of the Clergy,

the Religious Errors of the times, and on the Holy Eucharist, 1786. The Communion Office, or Order for the Administration of the Holy Eucharist, or Supper of our Lord, with Private Devotions, recommended to the Episcopal congregations in Connecticut. A Sermon delivered before the Boston Episcopal Charitable Society, in Trinity Church, at their Anniversary meeting, on Easter Tuesday, 1788. The Duty of Considering our Ways: A Discourse preached at New London, at the Ordination of R. Fowle* to the Holy Order of Deacons, 1789. An Address to the Ministers and Congregations of the Presbyterian and Independent persuasions of the United States of America. By a member of the Episcopal Church, 1790. Discourses on several subjects, dedicated to the Episcopal Clergy of Connecticut and Rhode Island, in two volumes, 1791. [These have passed through two or three editions.] A Discourse delivered in St. John's Church, Portsmouth, N. H., at the Ordination of Rev. Robert Fowle, A. M., to the Priesthood, 1791. A Discourse delivered in St. James' Church, New London, before the Assembly of Free and Accepted Masons, 1794. An Earnest Persuasive to the Frequent Receiving of the Holy Communion: Republished in 1816, by Rev. B. G. Noble† of Middletown, and subsequently by Rev. H. Croswell, D. D., of New Haven. A Posthumous Volume of Sermons, 1798.

I remain yours very truly,

ROBERT A. HALLAM.

FROM THE REV. DANIEL BURHANS, D. D.

Poughkeepsie, N. Y., January 9, 1850.

Reverend and dear Sir: You ask for my reminiscences of the late Bishop Seabury. The veneration with which I cherish his memory, and the interest which I feel in the object of your work, render the task which you have assigned me a pleasant one. But you must bear in mind that I have seen nearly eighty-seven years, and that I write with much difficulty on account of a vertigo with which I am afflicted, so that you will not expect from me a very long communication. Indeed I shall attempt nothing more than to note a few prominent traits in his character, and relate a few anecdotes that may help to illustrate them.

In June, 1794, this venerable man ordained me to the office of Priest. It was on Sunday forenoon, in Trinity Church, New Haven. I dined on that day with the Bishop and Clergy, and as we were entering the church in the afternoon, the Rev. Dr. Hubbard says to the Bishop,—"Who reads prayers?" The Bishop replied,—"Our young brother!" pointing to me. Being taken thus by surprise, I trembled like an aspen leaf, and naming some of the brethren present, who

* Robert Fowle was a native of Newburyport; was graduated at Harvard College in 1786; was ordained Deacon, December 17, 1789, by Bishop Seabury, and Priest, June 29, 1791, by the same Prelate. He was one of the earliest settlers of Holderness, N. H.; was a lay reader in the church there before his ordination, and was called to the Rectorship of the parish, immediately on his receiving Orders. He laboured there with great fidelity until within a short time of his death, which took place on the 16th of October, 1847, in the eighty-second year of his age.

† Birdseye Glover Noble was a native of Newtown, Conn.; was graduated at Yale College in 1810; was ordained Deacon in 1812, and Priest in 1817; was Rector of Christ Church, Middletown, Conn., from 1812 to 1829; then went to New Jersey, but returned after two or three years, and opened a school at Bridgeport, where he resided for several years. Ill health and domestic affliction prevented him from resuming parochial duty. He died at Bridgeport on the 16th of November, 1848, in the fifty-seventh year of his age. He was delegate to the General Convention once; Secretary of the Diocesan Convention twice; preacher before the Convention once; and was for a time assistant editor of the Churchman's Magazine.

could more properly do it, I begged to be excused. The Bishop pleasantly replied—"It is my uniform custom to have the newly ordained minister read for me." I endeavoured to banish my fears, and entered the vestry, and prepared for the solemnities before me. With much agitation, I offered up the Evening Prayers, and the Bishop preached.

As we were returning after church, the Bishop, in a very affectionate manner, tapped me on the shoulder, and said in a whisper,—"I wish to say a few words to you." We slackened our pace, and the company passed on.

And he says,—"I suppose you go North to-morrow, and return to your family and parish." I answered in the affirmative. He then said, in a very solemn manner,—"I also (God willing) go to the East, to New London. I am an old man, and my sun is far in the West; and we may never meet again in this world Your sun is still in the East, and long may it brighten your path, and the blessing of God accompany you and yours. May his gracious and fatherly care be over you, rendering you a rich blessing to his Church. And when you are called to give an account of your stewardship, may you do it with joy, and find many stars in your heavenly crown." After a short pause, he added,—"Now Sir, will you permit me to give you some hints by way of advice, and take no offence, if accompanied, in your apprehension, by a gentle reproof." I replied,—"Any thing from my Bishop will be gratefully received."

With the kindness of a natural parent, he proceeded:—"Have you not read Sheridan on Elocution, and particularly on the Liturgy of the Church of England?" I answered that I had. "Further—have you not heard some man that has been distinguished for his reading?" "I have." "My counsel is that you neither heed the one, nor imitate the other; much less that you suffer yourself to be intimidated at the appearance of a few powdered heads and professional characters in the congregation. Now, my young brother, permit me to add,—God in his mercy has given you a good voice, and the power to bring it into subjection to your will, to adapt its inflections and tones to the various subjects on which you may be speaking—always bear in mind then the distinction between a solemn and a familiar style; and a short rule that I will give you, will enable you to make the most of your voice, without the aid of Sheridan or the imitation of orators. Always read the Liturgy of the Church, and her sacred lessons like Daniel Burhans; and you will have few rivals, and none to condemn. Now for the rule.

"Did you ever notice a hungry child returning from school, while yet upon the threshold, crying out,—'Mother, I want something to eat.' When you enter the house of God, feel as anxious for the Bread of Heaven to nourish and sustain your soul unto eternal life, as that child is for food, to sustain the life that now is. Your silent prayers will then ascend as a sweet memorial before the throne of God; and, after marking the order of service, you will survey your congregation, not as critics, and many great and noble, but as fellow sinners, perishing for the want of that bread that came from Heaven; yet capable of becoming heirs of immortal glory, through the merits of the Redeemer, whose ambassador you are, to offer up the prayers of the Church with them, and for them and yourself. Do this, and your prayers will be acceptable in the sight of God and man. You will save yourself, and them that hear you."

Here he gave me his hand, his eyes moistened with tears, saying, in his usual impressive manner,—God Almighty bless you, my dear son, in the Gospel of Christ." I never saw him again.

The following anecdote will show that the Bishop was at least not behind his age, on the subject of Temperance:—

In 1795, while the Bishop and his Clergy were met in Convocation, and were engaged upon the subject of Cheshire Academy, on a certain cold and frosty evening, about six o'clock, a clergyman, who had been necessarily detained by

a funeral at some distance till that late hour, entered the room. After the usual ceremony of shaking hands, &c., this clergyman took his seat opposite the Bishop, at whose right hand, a short distance behind him, was a table on which were placed refreshments,—(a universal custom at that age of being *temperate in all things*.) Before the subject under discussion was resumed, the clergyman arose, and approaching the table, addressed the Bishop with a smile, saying,—"Please your Grace, after riding this cool evening, permit me to avail myself of the advice of St. Paul to Timothy, and take a little wine for the stomach's sake and often infirmities." The Bishop, with a very benignant look, replied,—"Brother, you don't read that passage as I do." The clergyman, holding the decanter in one hand, and the glass in the other, said,—"How is that, Sir?" "Why," answered the Bishop, "you read, take a little *wine*—I read it a *little* wine,—as little as you please."

The following anecdote furnishes a good instance of the Bishop's facetiousness:—

Among some of his first Episcopal Visitations was that at Middletown, where, among the old steady habits of New England, long continued the primitive practice of psalmody;—singing such tunes, as *Old Hundred, Mear,* &c.; and this prevailed till a few months previous to the Bishop's Visitation. A young fellow came into Middletown, offering his services as a teacher of music, and he was forthwith employed by the Congregationalists. He cast aside all the old tunes, and introduced a new set of repeating tunes, which, until that time, had there been unknown. The singing was entirely silenced among the elderly and more sober members of the congregation, and confined to a large class of boys and girls in the galleries; and all this to the no small grief of the good old Puritan fathers and mothers. Many of the young people of the Episcopal Church, from occasionally attending the singing meetings, caught somewhat of the mania of their Congregational friends; and, as the Bishop's Visitation was known to be approaching, the singing-master, with a few coadjutors, proposed to the Vestry that if they would permit their young people to attend the singing school, they should not only be taught gratuitously, but the whole school, with the master at the head, would attend church on the Visitation of the Bishop, and conduct the music. This generous proposal, though opposed by many old-fashioned Churchmen, was finally accepted.

In due time, the Bishop arrived. Great preparation was made, and especially for the new choir of amalgamated singers. The galleries were crowded with four solid columns—Tenor, Counter, Treble and Bass. The whole affair might be compared to a Fourth of July celebration, or to a splendid procession on the triumph of some great political party. Suffice it to say that the last Psalm that was given out was the 133rd, the second verse of which is as follows:

"True love is like the precious oil
"Which poured on Aaron's head,
"*Ran down his beard* and o'er his robes,
"Its costly moisture shed."

The singing master had repeatedly boasted that Bishop Seabury would say he had never, through his whole life, heard such music as he should entertain him with on this occasion. This the Bishop frankly acknowledged in the following manner:—The singing master gave out *Montgomery*. When they came to the third line of the second verse, as above, the counter *solo* sung out,—"Ran down his beard;" then the Treble repeated the same words, "Ran down," &c.; then the Tenor, "Ran down," &c.; and now to close the chorus, the Bass, with sonorous voice, cried out, "Ran down his *beard*;" and to cap the climax, they repeated the stanza, thus, eight times, "Ran down his beard."

The singing master, with many distinguished gentlemen of the place, by invitation, dined with the Bishop, and, after the cloth was removed, vari-

ous interesting subjects were introduced, and pleasantly disposed of. The Bishop, with his usual urbanity of manner, rendered himself not only agreeable, but instructive to all the company, except the poor singing-master. He was restless and unhappy, because the Bishop had said nothing about the singing, when he expected to have received great applause. But when a number were about retiring, and some had entered the hall, with the teacher, he could hold back no longer, but exclaimed with no little agitation,—"Gentlemen, I am disappointed, I am astonished." One of them enquired,—"What is the matter?" "Why the Bishop has said not a word about our singing to-day. Why, he never heard such music before, not even in London, and yet he appears to understand all other subjects. I was in hopes some one would have asked his opinion." A gentleman, standing by, said,—"I will ask him, if you wish it." "Do, Sir." He stepped into the room, leaving the door partly open. At a suitable time, he says, "Bishop, among the many deeply interesting subjects of this day, what do you think of our singing?" "Why, Sir, I do not feel myself prepared to express an opinion, for my sympathy was so much excited for Aaron, that I did not pay that attention to the singing that would render me competent to judge of it." "Pray, Sir, why such sympathy for Aaron?" "Why, Sir, I was fearful that, by their running down his beard eight times, they would not leave a single hair on his face." This produced a hearty laugh among the gentlemen, and an exclamation from the singing-master,—"An old fool—he is no judge of music at all!"

A Mr. Rogers from New London, a Baptist, who lived a neighbour to me for several years, at Newtown, (Conn.,) could never tire in speaking of the excellent qualities of Bishop Seabury. He used to say that he was one of the most mild and exemplary men he ever knew,—remarkable for visiting the sick and relieving the poor, the widow, and orphan children. "The most interesting funeral," said he, "I ever attended, was Bishop Seabury's. It was not only the largest, but the most solemn and affecting." "Why, Sir," he would say with much feeling, "the side-walks from the church to the grave, for some considerable distance, were lined with the decrepit, the aged, the halt and blind, lamenting their loss; and, while their withered cheeks were bathed in tears, their heads uncovered, and their gray locks waving in the wind, their wailing and lamentations were articulate—'Oh, the good Bishop is dead—what will become of us? He visited us in sickness; he instructed us; he read to us from the Bible; he told us about Jesus Christ, who had no place where to lay his head,—that He died for us,' &c. 'Ah,' would say another, 'he gave us food both for our souls and bodies.' 'Yes,' would cry out a widow, with her weeping children, 'he gave us clothing and fuel—God bless him.'"

Bishop Seabury was not above the medium stature, and of full plethoric habit in proportion to his height; had a high forehead, full face, and dark gray eyes. He was truly courteous in his mien, and duly attentive to all the proprieties of life. He had a large share of common sense, and was well read in the book of human nature. He knew how to become all things to all men, without guile or flattery. Mild in his deportment, his approval of men or principles was oftener known by his countenance than by his words; and his reproofs were administered with so much kindness and discretion that they usually accomplished their legitimate end without giving offence. His manners, I should think, resembled those of an English gentleman, in the reign of Queen Anne. In his intercourse with society, he was cheerful without levity, and rendered himself agreeable and instructive to all. He possessed a singular faculty of giving a moral and religious turn to his every day conversation. His anecdotes, of which he had a large fund, were never of doubtful tendency; and if they happened to excite any considerable mirth, he would sometimes repeat the saying of Bishop Newton,—

"A simpleton may make the world laugh, but a wise man can make but few reason."

As a sermonizer, his style was at once simple, concise and perspicuous. He never left even the humblest of his hearers in doubt as to his meaning. His appearance in the pulpit was uncommonly dignified, his voice full, his enunciation clear, his intonations remarkably correct, and his delivery altogether solemn and impressive. He had but little action, but the little which he had was graceful and appropriate. Indeed I think he answered as well to Cowper's admirable description of a preacher as almost any one whom it has been my privilege to hear.

The above, you must remember, are the recollections and the testimony of an old man, but such as they are, it gives me real pleasure to put them at your disposal.

Respectfully yours,

DANIEL BURHANS.

WILLIAM SMITH, D. D.*

1753—1803.

William Smith was born in Aberdeen, Scotland, about the year 1727, and was graduated at the College in his native city, in 1747. The three following years he spent in teaching a parochial school; and in 1750 was sent up to London, in furtherance of some plan for the better endowment of such schools. He soon relinquished this employment, and embarked for America; and shortly after his arrival here, engaged as a private tutor in the family of Governor Martin, on Long Island. After having been thus employed for upwards of two years, he was invited to take charge of the infant seminary in Philadelphia, which has since become the University of Pennsylvania. He accepted the invitation; but, before entering upon the duties of the office, went to England to obtain Holy Orders. Having been ordained in December, 1753, he returned to this country, and in May of the next year, took charge of the institution to which he had been called.

In 1759, Mr. Smith revisited England, and was honoured with the degree of Doctor of Divinity from the University of Oxford, on the recommendation of the Archbishop of Canterbury, and of the Bishops of Durham, Salisbury, Oxford, and St. Asaph. About the same time, the same degree was conferred upon him by Aberdeen College; and a few years afterwards, by Trinity College, Dublin.

In 1766, the Mission in Oxford having become vacant by the death of the Rev. Mr. Neill,† Dr. Smith undertook to supply it twice in three

* Life of President Reed.—Philadelphia Monthly Magazine, 1828.—Preface to Dr. Smith's Sermons, by Bishop White.—Hawkins' Miss. Ch. Eng.—Doc. Hist. N. Y., IV.—MSS. from Rev. Ethan Allen, D. D., John McAllister, Esq., and W. R. Smith, Esq.

† The Rev. Hugh Neill, had been, for many years, minister of a Presbyterian Church in New Jersey, but, having become convinced of the duty of conforming to the Church of England, he crossed the ocean in 1749, and received Episcopal Ordination from the Bishop of London, and was nominated by the Venerable Society to the Mission of Dover. He seems, during his residence here, to have directed his attention especially to the coloured people, and was in the habit of catechising a class of one hundred every Sunday evening. In 1758, he was removed to Oxford, where he continued till his death, which occurred in October, 1766.

weeks, to prevent its decay and extinction. He was, accordingly, nominated by the Vestry, and, by his own request, placed on the list of the Society's Missionaries the next year. Ten years prior to this, he had corresponded with the Society in reference to a plan for the support and Christian education of a number of Indian children, who were under his care. He appears to have acted, on many occasions, during a period of twenty years, as the adviser of the Society on questions affecting the interest of the Episcopal Church in Pennsylvania. In a letter dated May 31, 1771, he reports that "all the Swedish families in the neighbourhood, who were formerly a separate congregation under the Swedish Missionaries, have joined Oxford Church, and many are communicants." In 1772, he states "there now is the highest happiness in the Oxford Mission;" and reports that he had "built a church, and gathered a numerous and respectable congregation, where the Methodists were attempting to build."

Dr. Smith held a somewhat indecisive attitude in reference to the great contest which issued in our Independence. In June, 1774, on the arrival of the news of the passage of the two Acts of Parliament, regulating the government and administration of Justice in the Province of Massachusetts, a town-meeting was held in the State House yard in Philadelphia, at which Dr. Smith was one of the speakers; and the result of the meeting was the recommendation of a Congress of Deputies from all the Colonies. On the 23d of June, 1775, he preached a Sermon, by request of the officers of Col. Cadwallader's battalion, which produced a great sensation, both here and in England. It passed through several American editions, and the Chamberlain of London ordered ten thousand copies to be printed at his expense, in so cheap a form as to be sold at two pence each. The Sermon was decidedly favourable to the American cause; and when, two years after, the Society resolved to relieve Dr. Smith from the charge of the Mission at Oxford, he had no doubt that that Discourse occasioned the resolution. Subsequently, however, he became obnoxious to the popular party, and was considered as giving, at best, a doubtful support to the patriotic measures. In a letter written in 1775, not far from the time that the Sermon above referred to was preached, he thus defines his position:—

"If our Clergy were generally to quit their people, at this time, I say, we should not have the appearance of a Church or people left. A conduct, therefore, of the most prudent nature is required of us. We need not widen the breach, and yet we may wish well to (nay, in all decency and firmness contend for) the just rights of America; and so far indulge our people as to convince them that the Clergy of our Church are as true friends to liberty, and as much devoted to the constitutional and just rights of their country, as any other man in America. And upon this plan we have all judged it our duty to prepare for keeping the Fast, recommended by the Congress to be kept July 20th; and also not to decline our turns of the occasional service required of us by our people at other times, hoping our prudence and consciences may lead us safely through the difficulties with which we are beset. Indeed, exclusive of the recommendation, never were fasting and humiliation more our duties."

He was a warm advocate for a resident American Episcopate. In one of his letters to the Venerable Society, he says,—"The Rev. Dr. Allison, Vice Provost of the College of Philadelphia, and who is at the head of the Presbyterians in the Province, assured me the other day, in a conversation upon this subject, that they had no objection to what he called Primitive Episcopacy, that is, Episcopacy without any civil power annexed to it, as he explained himself; and that he would be well contented if there was a Bishop of this sort in every Province in America."

In a subsequent letter, dated August 25, 1775, he writes thus :—

"The Americans continue firm in the measures they have adopted for opposing Parliamentary taxation; and the Colony of Georgia has now joined the other twelve Colonies. Administration can expect nothing by hopes of disunion here. Would to God that a suspension of hostilities and a negotiation could take place, before either side have proceeded too far in measures so ruinous to both. For this I pray, and for this I labour daily; and in such a way perhaps as may subject me to the blame of the violent of both sides. But I look far beyond the present heated times. Since I wrote to you, all our Clergy within my knowledge, two only excepted, have preached on the Fast of July 20th. Some of their Sermons are printed, and more in the press."

The Charter of the College of Philadelphia having been taken away by the Legislature of Pennsylvania, in November, 1779, Dr. Smith removed the next year to Chestertown, Kent County, Md., and became the Rector of Chester Parish: at the same time, he established a Classical Seminary, which, in two years, numbered a hundred and forty pupils. In June, 1782, it was chartered as a College by the General Assembly of Maryland, and named Washington College, after General Washington, who was one of its Trustees; and Dr. Smith became its President. Its first Commencement was on the 13th of May, 1783. On this occasion was held a Convention of the Clergy of Maryland for the organization of the Church of England, as it had before been called, and here it first received the name of "Protestant Episcopal Church." Dr. Smith was the President of this Convention, and of every succeeding one during his residence in Maryland, and one of the Examiners of candidates for Holy Orders. In June following, at a Convention of the Clergy and Lay Delegates of the parishes, he was elected Bishop of Maryland, but had not the means to repair to England for Consecration. But he found so many who were strongly opposed to having an Episcopate in Maryland, and so many elsewhere who were unfavourable to his Consecration, that he gave up the matter altogether. In 1783, he took charge also of St. Paul's Parish, Kent County, which he held for two years,—until another Rector could be obtained. He was uniformly one of the Delegates from the Church in Maryland to the General Convention of the Episcopal Church, and always the President of that Body. He was on the Committee with Bishop White and Dr. Wharton, appointed in 1785, to revise the Prayer Book, and adapt it to the change of circumstances occasioned by the Revolution. Their revised edition appeared in 1786; and Dr. Smith is said to have had the principal agency in the arrangement of the Book.

In 1789, the College of Philadelphia having had its Charter restored, Dr. Smith was invited to return and resume his office as Provost, which he did in the course of that year.

During the latter years of his life, he resided at his country seat, at the Falls of Schuylkill, about four miles from Philadelphia. He was much engaged in secular and pecuniary matters, and speculated extensively, especially in back lands. In 1791, a company was incorporated to make a canal from the Delaware near Philadelphia, to the Schuylkill, about seventeen miles from the city. In this project Dr. Smith took a deep interest. He was, from the first, one of the Board of Directors, and for a time its President. The matter became a subject of controversy, and a Committee of the Canal Company sent an Address or Memorial to the Legislature, of

which the Doctor, though not Chairman of the Committee, is understood to have been the author.

Dr. Smith died at Philadelphia, on the 14th of May, 1803, in his seventy-sixth year.

Dr. Smith was a writer of no small note in his day. A short time before his death, he collected his various Sermons, Addresses, &c., which had appeared in pamphlet form, with a view to their being republished, in connection with some other of his Discourses which had not before been printed. Two volumes were issued from the press, with a Preface by Bishop White, shortly after his decease, in 1803. The following is a list of the contents of these volumes, chronologically arranged:—A General Idea of the College of Mirania; with an Account of the College and Academy of Philadelphia, 1753. A Philosophical Meditation and Religious Address to the Supreme Being, 1754. A Sermon on the Death of a Beloved Pupil, with copies of Verses to his memory, by sundry of his fellow students, 1754. A Masonic Sermon, on Brotherly Love, &c., preached on the Anniversary of St. John the Baptist, 1755. A Letter on the Office and Duty of Protestant Ministers, and the Right of exercising Pulpit Liberty in the handling of Civil as well as Religious subjects; especially in times of Public Danger and Calamity, 1755. A Sermon preached on the Public Fast appointed by the Government of Pennsylvania, 1756. A Sermon preached at the request of Brigadier General Stanwix to the Soldiers under his command previous to their march, after Braddock's Defeat, to suppress the Ravages of the French and Indians, on our frontier settlements, 1757. The Hermit, in eight Numbers; first published at Philadelphia in the American Magazine, 1757, 1758. An Earnest Address to the Colonies, at the Opening of the Campaign of 1758; drawn up and published at the request of Brigadier General Forbes, 1758. A Sermon at the Funeral of the Rev. Robert Jenny, LL. D., Rector of Christ Church and St. Peter's, Philadelphia, 1758. A Sermon concerning the Conversion of the Heathen Americans, and Final Propagation of Christianity and the Sciences to the ends of the earth; preached before a Voluntary Convention of the Episcopal Clergy of Pennsylvania, and places adjacent, and published at their joint request, 1760. A Sermon on the same subject, preached before the Trustees, Masters, and Scholars of the College and Academy of Philadelphia, at the Anniversary Commencement, 1761. A Sermon on the Dedication and First Opening of St. Peter's Church for Public Worship, preached in the said Church, Philadelphia, 1761. A Sermon preached in the Great Hall of the College of Philadelphia, as Chaplain pro tempore, appointed by Colonel Wilkins, to the eighteenth or Royal Regiment of Ireland, on the Christian Soldier's Military Duty, 1768. A Sermon preached on the same occasion and in the same place, 1768. A Sermon preached in the same place to said Regiment; to which was added the celebrated Speech of a Creek Indian, against the Immoderate Use of Spirituous Liquors, 1768. A Sermon on the Christian Soldier's Spiritual Duty, 1768. A Sermon on the same subject, being the Last or Farewell to the said Regiment,—then under marching orders, 1768. A Sermon preached in Christ Church, Philadelphia, at the first meeting of the Corporation for the Relief of the Widows and Children of Clergymen in the Communion

of the Church of England, in America; particularly in the Provinces of New York, New Jersey, and Pennsylvania; to which is prefixed a Short Account of the Origin of the pious design, with a copy of their Charters; and annexed thereto is an Appendix, containing the Fundamental Laws, Calculations concerning Annuities, and an Abstract of Proceedings, &c., 1769. A Sermon on the Death of Dr. Thomas Græme, 1772. A Sermon on the Death of Colonel Joseph Nicholson, (without date.) A Sermon preached on the Alarming Situation of American affairs, at the request of Colonel Cadwallader, and the Officers of the Third Battalion of Volunteer Militia of the City of Philadelphia. Present also the members of Congress. To which is prefixed a large and interesting Preface, 1775. A Sermon preached on the First American Fast, recommended by Congress, 1775. An Oration in memory of General Montgomery, and of the Officers and Soldiers who fell with him before Quebec; delivered in the Great Calvinist Church, Philadelphia, by the appointment, and at the desire, of the Honourable Continental Congress, 1775. A Sermon on the Anniversary of St. John the Evangelist; with an Appendix on the character of Lucius Quinctius Cincinnatus, 1778. A Sermon preached on the recommendation of Congress, 1781. A Sermon preached on a day set apart by Congress for a General Thanksgiving, 1781. A Sermon preached at Annapolis, Md., at the First General Convention of the Episcopal Clergy in that State, assisted by Lay Representatives, 1784. A Sermon preached at the request of and before the General Convention of the Bishops, Clergy, and Laity of the Protestant Episcopal Church; on occasion of the First Introduction of the Liturgy and Public Service of the said Church, as altered and recommended for future use in the United States of America, 1785. A Sermon at the Funeral of David Griffith, D. D., Bishop Elect of the Protestant Episcopal Church of Virginia, delivered in Christ Church, Philadelphia, 1789. A Sermon on Temporal and Spiritual Salvation, preached on the Fourth of July, before and at the request of the Pennsylvania Society of the Cincinnati, 1790. An Eulogium on Benjamin Franklin, LL. D., delivered in the Great Lutheran Church, Philadelphia, before and by appointment of the American Philosophical Society, the President and Congress of the United States, and sundry other Public Bodies, also attending by invitation; with an Appendix containing some of Dr. Franklin's writings, not before published, 1791. A Sermon first preached September 17, 1792, in Trinity Church, New York, before the General Convention of the Bishops, Clergy, and Laity of the Protestant Episcopal Church; at the Consecration of Thomas John Claggett, D. D., as Bishop Elect for the said Church in the State of Maryland. Preached in substance also at the two following Consecrations—viz: of Robert Smith, D. D., for South Carolina, September 13, 1795, and Edward Bass, D. D., for Massachusetts and New Hampshire, May, 1787. Both in Christ Church, Philadelphia. A Sermon preached as an Introduction to a Plan for the Establishment and Encouragement of Itinerant Preachers, or Missionaries, on the frontier settlements of the United States; with a Supplement or Second Part, stating and warning against the Abominable Tenets of the ILLUMINATI, and the Doctrines of the New Philosophy, 1795. A Sermon preached before the Grand Lodge of Communication, 1795.

Two of the above mentioned Discourses—one preached on the Death of a Beloved Pupil in 1754, and the other at the Funeral of the Rev. Dr. Jenny in 1758—were republished in England, and were thus favourably noticed in the London Critical Review for August, 1759 :—

"The author of these Discourses seems to have been aware of the deficiency of our English preachers in point of eloquence, and to have used his utmost efforts to avoid incurring the same imputation. In his first Discourse, which is a Funeral Sermon preached upon the death of a Beloved Pupil, there are some strokes equal to any in the *Oraisons Funebres* of Bossuet."

Dr. Smith was married to Rebecca, daughter of William Moore, of Moore Hall, Pa.,—a descendant of Sir John Moore of England. Mrs. Smith, who was a lady of remarkable accomplishments, died on the 23d of October, 1793. He left five children at his death, one of whom, *Wilhelmina Elizabeth*, was married to the Hon. Charles Goldsborough, of Dorchester County, one of the former Governors of Maryland. She still (1857) survives, and is the mother of fourteen children.

The author of the Life of President Reed says that Dr. Smith "was a Churchman of extreme opinions, at least according to the standard of the eighteenth century."

The Rev. Dr. Ethan Allen, of Baltimore, has communicated to me the following extract from an autograph letter in his possession, from the Rev. Dr. Muhlenburg, to Dr. Smith, written in the year 1785 :—

"In the month of October last, I received a letter from the Rev. Dr. Wrangel, of Sweden, in which he demands of me as follows :—'If the Rev. Dr. Smith liveth, present my best compliments to him. I have wrote to him several times. I translated his Sermon into Swedish on the beginning of the War, and presented it unto his Majesty, the King, who read it with much pleasure, and called it a master-piece nicely handled.' So you see, Dear Sir, on the one hand, you are beloved and praised, and on the other side hated and envied, in order to keep and preserve your head and heart straight and upright. *Veritas odium parit.*"

W. R. Smith, Esq., a grandson of Dr. Smith, who has personal recollections of his ancestor, writes thus concerning him :—

"Dr. Smith was a learned scholar, an eloquent and greatly popular preacher, a distinguished teacher in the liberal sciences, and an astronomer whose well known labours, co-operating with those of Rittenhouse, have been made public in the 'Memoirs' of the latter, and in the 'Transactions of the American Philosophical Society.'

"In person he was tall and dignified—not fleshy or corpulent, but six feet in height—in youth said to have been of much intellectual beauty of countenance, and truly so, if his full-length portrait, by Benjamin West, yet in possession of his family, be a correct likeness."

AARON CLEVELAND.

1755—1757.

FROM PROFESSOR CHARLES D. CLEVELAND.

PHILADELPHIA, November 26, 1857.

My dear Sir:—The clergyman to whom your inquiries relate was my great-grandfather. As an entire century has passed since his earthly career was closed, the materials for his history are far from being abundant; and even after exploring all the sources of information within my knowledge, it is a mere outline of his life that I am able to furnish you. So far as it goes, I believe you may rely on its perfect authenticity.

AARON CLEVELAND, the sixth child of Aaron and Abigail (Waters) Cleveland, was born in Cambridge, Mass., on the 19th of October, 1715. He entered Harvard College when he was sixteen years of age, and was graduated in 1735. Nothing is said of his literary attainments when in College, perhaps from the fact of his physical powers having been very remarkable. He was a tall, well proportioned, and very powerful man, and was said to be the best swimmer, skater, and wrestler, in College in his day; and many anecdotes of his extraordinary feats are related.

Where or under whose direction he studied Theology is not known; but early in 1739, he was married to Susannah, daughter of the Rev. Aaron Porter*, of Medford, and in July of the same year was ordained Pastor of the Congregational Church in Haddam, Conn. In regard to his ministry here, the Rev. David D. Field, D. D., who was one of his successors, writes thus:—"Soon after his settlement, some difficulties arose between him and his people, partly on account of support, and partly from the zeal and fervency with which he preached, from impressions received under the ministrations of Whitefield; and he was dismissed in 1746. My supposition is that these difficulties of support arose from the depreciation of currency. He possessed popular talents, was engaging in conversation, and persuasive in his public addresses. A large portion of his people very much lamented his dismission, and an attempt was made to resettle him."

In 1747, he accepted a call from the South Precinct Congregational Church in Malden, Mass. Thither he removed his family in May of this year, and his installation is supposed to have taken place the following month.

Mr. Cleveland had been settled about three and a half years in Malden, when he was invited to take charge of a small Congregational Church in Halifax, Nova Scotia, and, having accepted this call, he was dismissed about October, 1750. While here, his views of Church government underwent a change, in consequence of which he felt it his duty to resign his charge. Accordingly, early in the year 1754, he sailed with his family to Boston, and then went with them to Norwich, Conn., where he was requested to take charge of the Episcopal church at Norwich and at Gro-

* AARON PORTER was a native of Hadley, Mass.; was graduated at Harvard College in 1708; was settled as Pastor of the First Church in Medford, Mass., February 11, 1713; and died January 23, 1722.

ton, preaching alternately at each place. He consented to do so after he should receive Episcopal Ordination; and, accordingly, without unnecessary delay, he sailed for England, with a view to be ordained by the Bishop of London, and to become connected with the Society for the Propagation of the Gospel in Foreign Parts, as one of its Missionaries. On his arrival in London, he met the Board of the Venerable Society, and presented to them his papers, which were satisfactory; but as they were of opinion that it was not expedient at that time to appoint a Missionary to Norwich, they recommended to the Society to appoint Mr. Cleveland to succeed Mr. Locke,* lately deceased, as Missionary to the Church of Sussex County, De.

Having been ordained by the Bishop of London, in the summer of 1755, he embarked for America, but the vessel in which he sailed, being overtaken by a violent storm, was cast upon Nantucket Shoals, and was in imminent danger of being wrecked. As she was poorly manned, he was obliged to assist the sailors; and while thus engaged, the waves struck the side of the ship with so much violence that he was precipitated headlong, and was so much bruised and stunned that it was supposed at first that life was nearly extinct. Though he gradually recovered, yet the injury was so serious that, after his arrival at Norwich, it was some time before he was able to proceed to his missionary field.

After he had so far recovered as to be able to travel with safety, he set out for Lewes, De., to examine what he supposed was to be the field of his future labours. After several months of trial, he found the state of things so exceedingly unpromising that he requested the Society to transfer him to the Parish at Newcastle, recently made vacant by the death of Mr. Brooke.† The Society agreed to this on the 18th of March, 1757, on the condition that the Church at Newcastle should "provide him with a good house and glebe, and not less than twenty pounds sterling *per annum*, according to the general rule of the Society."

Mr. Cleveland was much pleased with his prospects of usefulness at Newcastle, and began at once to make arrangements for the removal of his family. With this view he started for Norwich, Conn., where he had left them until he should be able to provide for them a home. On reaching Philadelphia, he found himself somewhat indisposed, and called at the house of his old friend, Dr. Franklin, where he was urged to remain until he should be better able to travel. His illness soon took on an alarming form, resisted the best medical skill, and finally terminated in his death, on the 11th of August, 1757. The following obituary appeared in the next number of Dr. Franklin's paper, as editorial:—

"On Thursday last, after a lingering illness, died here the Rev. Mr. Cleveland, lately appointed to the Mission at Newcastle, by the Society for Propagating the Gospel. As he was a gentleman of a humane and pious

* The Rev. Richard Locke, who had already been a Missionary in Pennsylvania, was appointed, in 1744, by recommendation of the Lord Bishop of London, as itinerant Missionary in New Jersey and Pennsylvania. In 1754, having been then, for some time, on a visit to England, he was appointed to the Mission of Lewes, Sussex county, De. He died shortly after.

† Rev. Samuel Brooke had been, for some time, a Missionary in St. George's County, Md., but was appointed to the Mission of New Castle in 1754, where he remained till his death, in 1756.

disposition, indefatigable in his ministry, easy and affable in his conversation, open and sincere to his friends, and above every species of meanness and dissimulation, his death is greatly lamented by all who knew him, as a loss to the Public, as a loss to the Church of Christ in general, and in particular to that Congregation who had proposed to themselves so much satisfaction from his late appointment among them, agreeably to their own earnest request."

Mr. Cleveland was buried in Christ Church burial ground, as the record in their book shows. Tradition says that Dr. Franklin wrote a beautiful consolatory letter to his wife, but, to the deep regret of the family, it has been lost.

The last record concerning Mr. Cleveland on the books of the Venerable Society, is the following, under date March 16, 1759:—

"A letter from Mrs. Susannah Cleveland, widow of the late Rev. Mr. Cleveland, the Society's Missionary in Newcastle, Pennsylvania, dated August 12, 1758, humbly requesting the charity of the Society to her, and her ten poor children, and that Mr. Cleveland's salary may be paid up to the quarter after he died, and that the usual bounty upon such melancholy occasions may be granted to her.

"Agreed to recommend to the Society that Mr. C.'s salary be paid up to the quarter day in which he died, and to give to his widow fifty pounds in consideration of her necessitous circumstances, and very numerous family.

"Resolved to agree with the Committee."

Mr. Cleveland's son (*Aaron*) ultimately became a minister in the Congregational Church. He was born in Haddam, Conn., on the 3d of February, 1744. It was early perceived that he was a boy of more than ordinary mental endowments, and his father intended him for College. But dying when his son was but thirteen years old, and leaving a widow, with ten children, in very narrow circumstances, Aaron was apprenticed to a hatter. While learning his trade, he devoted all his leisure to reading, and before he was twenty-one, he wrote the Poem entitled "The Philosopher and Boy," which was first published in the "Poets of Connecticut," in 1843. As the production of an apprentice, whose days were devoted to hard mechanical work, it is a remarkable poem,—happy alike in its conception and execution.

When he became of age, he went to Norwich, Conn., and established himself in his business there, and continued in it twenty-five years or more. At this time. he coincided in his religious views with the Universalists, though he attended the Orthodox Congregational Church. On a certain occasion, his pastor uttered some words apologetical of Slavery; whereupon Mr. Cleveland wrote a poem, in reply to the sentiments advanced from the pulpit. It is in blank verse, consisting of six hundred and eighty lines, and was published in Norwich, in 1775. Though it is not, in every respect, equal to the "Philosopher and Boy," yet it is, on the whole, a production of which his descendants may justly be proud.

In 1779, he was elected as a member from Norwich to the House of Representatives; but he found the duties of the position to conflict too much with his business, and he declined a re-election. About the year

1792 or 1793, his views upon religious subjects underwent an entire change, and he embraced, with that zeal and whole-heartedness so characteristic of him, the commonly received orthodox system. Such confidence had the church in the reality of this change, and in his sincere and ardent piety, that the next year they chose him Deacon; and, in 1799, he was licensed to preach. In 1800, he was settled in Braintree, Vt., and in 1803, removed to Hartford, Conn., where he remained chiefly during the rest of his life. In March, 1815, he delivered at Colchester two Sermons on Peace, entitled, "The Life of man inviolable by the Laws of Christ." By request, these Sermons were published, and soon after they were republished in England. In the fall of the same year, (1815,) while on a visit to a son-in-law in New Haven, he took sick and died on the 21st of September, and his remains were interred in the beautiful burying-ground of that place.

The chief characteristics of Mr. Cleveland were ardent piety; great earnestness in whatever he undertook; a sincere love of truth, following it wherever it would lead, regardless of consequences; great exuberance of animal spirits; and a most ready and never-failing wit. The latter made him a very interesting companion on all occasions, and he was a great favourite in every circle. In politics, he was of the school of Washington and Hamilton, and he espoused the Federal cause with great zeal. In this connection, a characteristic anecdote may be recorded of him. Riding along on horseback, one pleasant Sunday morning, to exchange with a brother clergyman, in deep meditation on the subject he was to preach upon, his horse, without his perceiving it, went down to the side of the road, to drink at a brook that ran across. On looking up, he saw a man on horseback, opposite to him, whose horse also had come to drink. "Good morning, Mr. Priest," said the man, in rather a rough tone. "Good morning, Mr. Democrat," replied Mr. Cleveland, courteously. "And how did you know I was a Democrat?" "And pray, Sir, how did you know I was a Priest?" "I knew you were a Priest by your dress." "And I knew you were a Democrat by your *ad*-dress."

The venerable Dr. Field, already referred to, who knew Mr. Cleveland intimately, thus writes in 1839:—"He possessed superior natural powers, great shrewdness, great wit, and keen satire. The late Chief Justice Reeve, of Connecticut, said of him that 'he had a steel-trap of a mind.' I know not that he indulged his characteristic wit to excess, though I believe that, from the exuberance of the fountain, it appeared pretty often. Notwithstanding this, he was, I believe, a truly pious man."

Mr. Cleveland married, in 1764, Abial Hyde, of Norwich, by whom he had eight children; and, for his second wife, the widow Elizabeth Breed, daughter of Jeremiah Clement, of Norwich, by whom he had five children.

With sincere regard, I am your friend,

CHARLES D. CLEVELAND.

THOMAS BARTON.*

1755—1780.

Thomas Barton was born in Ireland, in the year 1730. He received his education at Trinity College, Dublin. Shortly after he graduated, he came to this country, and engaged as an Assistant Tutor in the Academy of Philadelphia, where he remained for two years. In January, 1755, he went to England with letters testimonial from the Professors of the College, and the Clergy of the Province of Pennsylvania, and with an earnest petition from the inhabitants of Huntingdon, Pa., that he might be appointed their Missionary. After the necessary preliminaries had been attended to, he was ordained, and came back to this country as itinerant Missionary for the Counties of York and Cumberland.

Having reached Philadelphia about the 10th of April, 1755, he immediately wrote to the people of Huntingdon, apprizing them of his arrival; whereupon they sent a number of wagons to remove his effects. He reached the field of his labours about the close of May; and his first business was to make himself acquainted with the condition and the numbers of the three congregations of York, Huntingdon, and Carlisle; and, after he had settled Wardens and Vestrymen in each, they all met, and, according to their numbers, agreed mutually that he should officiate three Sundays in six at Huntingdon, two at Carlisle, and one at York. And, having ascertained that there were within the limits of his Mission large numbers of the communion of the Church of England in Shippensburg, and some four or five other settlements in that region, he determined to visit each of those places four times a year, to prepare them for the Sacrament of the Lord's Supper, and to baptize their children.

Scarcely had Mr. Barton commenced his labours, before his attention was drawn to the wretched condition of the poor Indians, some of whom resided at no great distance from him; and, having heard that a number of them had come down from the Ohio to Carlisle to dispose of their fur and deer-skins, he took occasion to go among them, and to endeavour to secure their good will, in the hope of making himself useful to them. He invited them to church, and such of them as had any knowledge of English, came, and seemed very attentive. These subsequently brought their brethren to shake hands with him; and the result of the interview was that he had great hope of being able to bring them under the influence of Christianity. But, just at that time, the tidings came that the forces under the command of General Braddock had been defeated, as they were marching to take Du Quesne, a French fort upon the Ohio; and this was soon succeeded by an alienation of the Indians, which put an end to all hope of prosecuting successfully any missionary efforts among them.

Mr. Barton, now finding himself exposed to the incursions of the French and the Indians, was compelled to organize his own people for defence against

*Memoir of Rittenhouse.—Thacher's Medical Biography.—Doc. Hist. N. Y., IV.—Hawkins' Miss. Ch. Eng.

their enemies; and such were his zeal and activity that he even put himself at the head of his congregations, and marched, either by night or by day, whenever there was an alarm. In 1758, the young men within his Mission offered to join the army, if Mr. Barton would accompany them; whereupon he proposed himself to General Forbes as Chaplain of the troops, and his services were thankfully accepted. He was, however, absent from his ordinary duties but a short time, though it was long enough to give him the opportunity of making the acquaintance of Washington, Mercer, and other distinguished officers in the army.

For nearly twenty years, Mr. Barton resided at Lancaster, and was Rector of the church there; but he divided his Sunday labours between that church and two other churches—one at Carnarvon, about twenty miles from Lancaster, the other at Pequea, nearly the same distance in a different direction. In addition to these stated duties, he officiated occasionally at the churches of New London and White Clay Creek—the one distant thirty-five, the other sixty, miles from his residence. So great was the amount of labour that he performed, and such the fatigue and exposure to which he was subjected in his missionary excursions, that he became sensible that his constitution was greatly impaired; but he still kept on labouring to the extent of his ability; and the letters which, from time to time, he wrote to the Venerable Society, show that he was resolved to persevere in his labours until his health should entirely fail, or Providence should, in some other way, hedge up his path.

Mr. Barton had never lost, in any degree, his interest in the Indians; and was actually planning an excursion of a few months among them, in or about the year 1764, when his hopes were again blasted by the breaking out of the Indian War, which rendered any approach to them utterly hopeless.

In 1770, Mr. Barton received the Honorary degree of Master of Arts, from King's College, New York.

As the War of the Revolution came on, Mr. Barton found himself not a little impeded in the discharge of his ministerial duties, and was ultimately obliged to retire from his field of labour altogether. In a letter dated November 25, 1776, he thus describes his situation:—

"I have been obliged to shut up my churches, to avoid the fury of the populace, who would not suffer the Liturgy to be used, unless the Collects and Prayers for the King and Royal Family were omitted, which neither my conscience nor the declaration I made and subscribed, when ordained, would allow me to comply with; and, although I used every prudent step to give no offence even to those who usurped authority and rule, and exercised the severest tyranny over us, yet my life and property have been threatened, upon mere suspicion of being unfriendly to what is called the 'American cause.' Indeed, every clergyman of the Church of England, who dared to act upon proper principles, was marked out for infamy and insult, in consequence of which, the Missionaries in particular have suffered greatly. Some of them have been dragged from their horses, assaulted with stones and dirt, ducked in water, obliged to flee for their lives, driven from their habitations and families, laid under arrests and imprisoned. I believe they were all (or at least most of them) reduced to the same necessity with me of shutting up their churches. It is, however, a great pleasure to me to assure the Venerable Society that, though I have been deprived of the satisfaction of discharging my public duties to my congregations, I have endeavoured (I trust not unsuccessfully) to be beneficial to them in another way.

"I have visited them from house to house regularly, instructed their families, baptized and catechised their children, and performed such other duties in private as atoned for my suspension from public preaching."

Mr. Barton, refusing to take the oath of allegiance to the Commonwealth, was permitted to sell his property, leave the Colony, and pass within the British lines. He arrived at New York in November, 1778. Having, before leaving Lancaster, first been placed on the limits of his County, and afterwards, for a long time, confined to his house, his health, which had been reduced by his severe labours, now became much more impaired by his confinement. A dropsy ensued, under which he languished till the 25th of May, 1780, when he died at the age of fifty years.

Mr. Barton was married, in 1753, to a sister of the celebrated David Rittenhouse, at Philadelphia. He left a widow and eight children, one of whom, *Benjamin Smith*, was a distinguished Professor in the University of Pennsylvania, and died in 1815. The eldest son, *William*, was the author of the Life of Rittenhouse. Mrs. Barton, the widow, passed her last years in the house of her nephew and neice, Dr. Samuel Bard and his wife. Within a few days of their decease, she also died, at the age of ninety.

Mr. Barton published a Sermon on Braddock's Defeat, in 1755.

John Penn, the Proprietary of Pennsylvania, speaking in a letter of the important services that Mr. Barton rendered in resisting the attacks of the French and Indians, says,—

"Mr. Barton deserves the commendation of all lovers of their country. . . . . Had others imitated his example, Cumberland would not have wanted men enough to defend it; nor has he done anything in the military way but what hath increased his character for piety, and that of a sincerely religious man and zealous minister. In short, he is a most worthy, active and serviceable Pastor and Missionary, and as such, please to mention him to the Society."

RT. REV. ROBERT SMITH, D. D.*

1757—1801.

Robert Smith was born of respectable parents, in the County of Norfolk, England, on the 25th of August, 1732. At the age of fourteen, he commenced his preparation for College, and in due time entered a Commoner at Caius and Gonville College, Cambridge, where he took his Bachelor's degree at the age of twenty-one. He subsequently took also the Master's degree, but the exact time is not known. Having been elected to a Fellowship, at the age of twenty-three, he continued to reside at Cambridge, and was ordained Deacon by the Bishop of Ely, March 7, and Priest, December 21, 1756. Through the friendly influence of William Mason, Esq., a member of Parliament, he was engaged as Assistant to the Rector of St. Philip's Church, Charlestown, S. C., to supply a vacancy occasioned by the resignation of the Rev. Mr. Andrews. He arrived in Charlestown on the 3d of November, 1757; and, as a token of their good will, the Vestry at once presented him with two hundred pounds.

* Dalcho's Ch. S. C.—Blake's Biog. Dict.

So favourable was the impression that Mr. Smith made upon his parishioners, that, on the resignation of the Rev. Mr. Clarke, in 1759, he was chosen Rector of the church. Previous to this, he had married a highly respectable young lady, Elizabeth Paget, of St. Thomas' Parish; and this connection was the means at once of increasing his pecuniary ability, and extending his official and general influence.

Mr. Smith, as his predecessors had done, took a deep interest in the Negro School, established under the auspices of the Society for Propagating the Gospel in Foreign Parts; and he made it part of his duty to visit the school, and ascertain the proficiency of the children, twice a week. This school had been commenced in September, 1742, during the ministry of the Rev. Alexander Garden; and it was continued until 1764. It was finally given up, because one of the teachers died, and the other turned out a profligate; and no coloured persons could be found who were competent to take their places.

In 1768, Mr. Smith's health had become so much impaired, partly from having overtasked his energies, and partly from the effect of the climate, that he was advised by his physicians to make a voyage to England. He did so; the Rev. Mr. Cooper* and the Rev. Mr. Hart,† of St. Michael's, having engaged to supply the church during his absence. While in England, he engaged the Rev. Robert Purcell,‡ as an Assistant for St. Philip's. After an absence of about two years, Mr. Smith returned to Charlestown, in 1770, and resumed the duties of his charge.

At the commencement of the difficulties between Great Britain and the Colonies, Mr. Smith was every way disposed, both as a citizen and a clergyman, to show himself a loyal subject of the Crown. But, at an early period, his views and feelings underwent a change, and he felt it to be his duty to exert whatever influence he had in favour of the American cause. On the 17th of February, 1775, he preached a Sermon before the Commons House of Assembly, for which he received the thanks of that Body. In communicating to him their vote, the Speaker, Rawlins Lowndes, Esq., thus discharged the duty assigned him:—"The readiness, Sir, with which you complied with this request of the people, and the suitable manner in which you acquitted yourself, carry the strongest evidence that no illiberal,

* Robert Cooper, a native of Wales, came to the Province of South Carolina, in 1758, and was the same year elected Rector of Prince William's Parish. The next year he removed to Charlestown, and became Assistant Minister of St. Philip's Church. When St. Michael's Church was opened in February, 1761, he became its Rector, and continued in that relation until June, 1776, when, in consequence of his refusing to take the oath of allegiance, his parishioners declared the Rectorship vacant. He subsequently went to England, and received a pension of a hundred pounds *per annum* as a Loyalist. He was soon after appointed Joint Curate and Joint Lecturer, at St. Andrew's, Holborn, and Evening Lecturer at St. Michael's, Cornhill, of which he afterwards became Rector. He died about 1812 or 1813, upwards of eighty years of age.

† Samuel Hart was elected Assistant Minister of St. Michael's Church, June 10, 1765. In 1770, he was transferred to the Rectorship of St. John's Parish, Berkeley, as successor to the Rev. Richard Farmer, who had come from England the preceding year to take charge of that Parish, and had died a few months after his arrival. Mr. Hart died in this Parish in 1779.

‡ Robert Purcell, after having been Rector of Shipton-Mallet for eight years, came to this country, "highly recommended for his talents and piety." He arrived in Charlestown, June 18, 1769, and, on the 12th of July, was elected Assistant to the Rector of St. Philip's Parish. The Vestry, on his arrival, complimented him with a present of two hundred pounds. He resigned his office in 1775, and went to England to make some arrangements for the Church at Shipton-Mallet, where he had left a substitute. He had intended to return to Carolina, but the War breaking out, he remained in England, and received a pension of a hundred pounds *per annum*, as a Loyalist.

narrow principles influence your conduct, but, on the contrary, that you are actuated by a truly benevolent heart, and a real love for mankind; the good and welfare of whom is the ultimate end of all institutions, religious as well as civil." Mr. Smith was appointed, with the approbation of General Lincoln, Chaplain to the Continental Hospital in South Carolina; and, after the Peace, when the Society of Cincinnati was established, he became one of its members. At the seige of Charlestown by the British troops, under Sir Henry Clinton, he not only preached as he felt that the crisis demanded, but actually went in person to the lines, armed as a common soldier. On the surrender of Charlestown, in 1780, he, with several other distinguished inhabitants, was banished to Philadelphia. He remained in the Middle States until the Peace, and took the temporary charge of St. Paul's Parish, Queen Anne's County, on the Eastern Shore of Maryland, where his services were highly acceptable. In May, 1783, he returned to Charlestown, where he was met with by a hearty and joyful welcome, not only by his old parishioners, but by the community at large.

In consequence of the deranged state of the finances of his church, as well as the great diminution of his own property, he felt himself obliged now to add to his other duties those of a teacher. Many of the most respectable families, especially those connected with the Episcopal Church, gave him their patronage. He established an Academy, of which he took the superintendence, bringing to his aid the best qualified classical teachers; and this Academy afterwards became incorporated as a College, of which he was appointed the Principal. This office he resigned in 1798; having, during his incumbency, assisted in the education of not a few who afterwards became distinguished, and who always remembered his labours in their behalf with gratitude and affection.

Mr. Smith, in the midst of his academical engagements, never lost sight of the interests of his own particular church, or of the Episcopal Church at large. It was chiefly through his exertions that there was a State Convention called, from which delegates were sent to the earliest General Conventions held at Philadelphia, for the organization of the Protestant Episcopal Church in the United States. He was not able, on account of his numerous engagements, to attend the first of these Conventions, held in 1785, though he was an active and influential member of the Convention of 1786, and no less so of that of 1789. It has been confidently asserted that, but for his influence, the Episcopal Churches in South Carolina would not so early, (if they would for many years,) have joined the General Association of the Protestant Episcopal Churches of the United States.

In 1789, the degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania.

In 1795, he was elected Bishop of the Protestant Episcopal Church in South Carolina, and was consecrated at Christ Church, Philadelphia, on the 13th of September in that year, by Bishop White, assisted by Bishops Provoost, Madison, and Claggett.

In this office Dr. Smith continued till the close of his life. He died on the 28th of October, 1801, of a fever of only a few days continuance, in the seventieth year of his age. His remains were deposited, with those of many members of his family, in the Cemetery of St. Philip's Church.

Dalcho, in his History of the Church of South Carolina, has left the following testimony in respect to Bishop Smith:—

"Advanced as was the age at which it pleased God to call him to his rest, he seemed by no means to have attained the termination of the career of usefulness of which he was capable. The unfeigned regrets of many hung upon his departure. His clerical brethren had found in him a friend, and they mourned in him a father. The charities of the community had found in him an active and exemplary promoter of their objects, and they lost in him an able and energetic assertor of their claims. The Church of which he was a distinguished minister, and to whose doctrine, discipline, and worship he had been inviolably faithful, had profited much by his counsels and his care, and much as it had honoured him while he lived, it most deeply felt, when he was no more, the importance of his services and character

"Dr. Smith is reasonably presumed to have been the principal founder of the Society for the Relief of the Widows and Orphans of the Clergy of the Protestant Episcopal Church in South Carolina."

FROM CHARLES FRASER, ESQ.

CHARLESTON, S. C., September 8, 1855.

Dear Sir: Dr. Smith was Principal of the College of Charleston in 1792, when I first remember him. It was then a Grammar school, having but the name and charter of a College. It was well supplied with teachers, so that he never took an active part in instruction, but merely exercised a superintending control.

I never heard of his being remarkable for scholarship. Dalcho's account of him is obtained, as far as it goes, from correct information, and may, I think, be relied on. His zeal (and this was a prominent feature of his character) being always well directed, obtained for him much of that usefulness, both in public and private life, for which he was distinguished.

As he had considerable wealth, and was charitable in proportion to his means, young clergymen and those designed for the Church were the favourite objects of his care. When the late Bishop Bowen's father died, he received him, then a boy, into his family, and educated him. Bowen was in the College at the time I was, and for a short while engaged as a Tutor. When the troubles of St. Domingo threw many of its unfortunate inhabitants upon our shores, Dr. Smith received one family under his roof, and hospitably maintained them.

During our Revolutionary war he was a steady Whig; and, upon the fall of Charleston, was marked by the enemy for persecutions; for falling ill shortly after its surrender, and even when his recovery was doubtful, he was placed under double sentinels.

He was a member of the Cincinnati, and often officiated for them in their celebrations at church.

His manners were social and unreserved, which, together with his long continued Rectorship in the church, endeared him very much to his congregation. His person was well proportioned and graceful, and his features regular and impressive. When he first came to Charleston, I have always heard that he was called the "handsome Englishman;" and this accidental advantage contributed much to lay the foundation of his early fortunes; for, soon after his arrival here, he married a young lady who brought him a large estate.

There are none of his descendants now alive who remember him. I was personally well acquainted with his two sons, who survived him—one educated at Yale, and the other at Cambridge—two excellent gentlemen, in every respect worthy of him, and whom I was always happy to number amongst my friends.

If the above remarks, hastily thrown together, can be of any use to you, they are quite at your service.

Yours truly,

CHARLES FRASER.

EAST APTHORP, D. D.*

1759—1765.

East Apthorp was a son of Charles Apthorp, a merchant of Boston, who died November 11, 1758, aged sixty-one. He (the son) was born in Boston, in 1733, and, after having obtained the rudiments of his education at the Boston Latin School, was sent to England to complete it. He was entered as a student of Jesus College, Cambridge; took the degree of Bachelor of Arts in 1755; and proceeded Master of Arts in 1758. He obtained the Chancellor's Prize Medal for eminence in classical learning, in 1755; and the Members' Latin Dissertation Prizes, as Middle Bachelor, in 1756; and as Senior Bachelor, in 1757. And his Academical honours were completed by his being elected a Fellow of his College. Having received Episcopal ordination, he returned to this country in 1759, as a Missionary of the Society for the Propagation of the Gospel in Foreign Parts. About this time, five or six gentlemen, of large income, were desirous to have an Episcopal Church at Cambridge, Mass., and a Missionary established there; and, accordingly, in 1761, a new edifice called Christ Church was erected, which was, and has ever since been, regarded as one of the finest models of church architecture in New England. Mr. Apthorp was settled over this church in October, 1761, and immediately entered on his public duties.

Nearly all that is known of the history of Mr. Apthorp's ministry at Cambridge is included in the following abstracts from the Reports of the Venerable Society, during the successive years of his residence there.

From the Report for 1761.

"The Rev. Mr. Apthorp, the Society's Missionary at Cambridge, writes from thence in his letter of August 30, 1760, that the Books sent him from the Society were safely arrived, and the building of the Church was in such forwardness, that he hoped it would be fit for Divine service in November, and particular care has been taken to make the structure durable and useful, as well as decently elegant; and in case of future accessions to the congregation, it may be easily enlarged; and he has the satisfaction to add that it already promises to be one of the best supported and most flourishing churches in America."

From the Report for 1762.

"The Rev. Mr. Apthorp, the Society's Missionary at Cambridge, in his letter dated February 14, 1761, acquaints the Society that they have been under some difficulties in completing the building of their church, and as it had not yet been in his power to be resident at Cambridge, and therefore he had hitherto been of little service to the Society, he thinks he cannot, with a safe conscience, accept of their salary for the years 1759 and 1760, but begs the favour of the Society to grant the salary for those two years towards the building of the Church, which has been expensive, and the chief burthen of it borne by a very few. As the good people of Cambridge are likely to incur a considerable debt, which may prevent many of the poorer sort from associating with them, he thinks it will greatly advance the interest of that Mission to lighten the burthen of the first expense. This request the Society very readily complied with, and think themselves greatly obliged to Mr. Apthorp for his generous behaviour on this occasion."

*Gentleman's Magazine, 1816.—Critical Review, 1778.—Sabine's American Loyalists.—Curwen's Journal and Letters.—Hoppin's Historical Discourse.—Holmes' American Annals, II.—Mass. Hist. Coll., VII.

From the Report for 1763.

"The Rev. Mr. Apthorp, the Society's Missionary at Cambridge, in his letter dated September 29, 1762, writes that, in his infant settlement, where he has officiated since the opening of the Church in October, 1761, the numbers are but few. Those he has are serious; and he entertains good hope that God will bless this Mission, and render it really serviceable to religion. In the past year he had baptized twelve, and at the last monthly Communion, had near forty communicants. He adds that Common Prayers, and other Books of devotion to be distributed among the people of his Mission will be of great use; which were sent according to his request."

From the Report for 1764.

"The Rev. Mr. Apthorp, the Society's Missionary at Cambridge, in the Province of Massachusetts Bay, in his letters dated February 12, and June 25, 1763, writes that, in the winter season, he has a very small congregation of the neighbouring families, but in the summer the Church is well frequented. He generously expresses his hopes that it will one day be in his power to free the Society from the burden of this Mission, but at present neither his own private affairs, nor the circumstances of the church, will admit their resigning the Society's patronage, without essentially hurting that new and unsettled Mission. The families of the Church of England in this Mission are twenty-six, and the communicants thirty-three. Mr. Apthorp also gives an account of a controversy he has had with a Dissenting minister of Boston, against whose personal aspersions he is ready to vindicate himself in any particular that may be thought to require it. But as this gentleman's reflections upon the Society and their Missionaries have been fully answered, both at home and abroad, and nothing worth notice alleged against Mr. Apthorp, it is thought unnecessary to give him that trouble, or to say any thing on the subject in this place."

From the Report of 1765.

"The Rev. Mr. Apthorp, late the Society's Missionary at Cambridge, in the Province of Massachusetts Bay, which Mission he has since resigned, in his letter dated March 12, 1764, begs leave to lay before the Society the case of the President and Fellows of Harvard College, who have sustained the total loss of their Library by fire. Mr. Apthorp thinks this a fit occasion for the Society to exert their public and Christian spirit by contributing their assistance towards repairing this great loss to Religion and Learning, in a Colony wholly unprovided with public libraries. He adds that the Library and other advantages of the College are distinguished benefits to this Mission, and that he is under personal obligations to the town and College for their favours to him in many instances. This Society, taking Mr. Apthorp's request in behalf of Harvard College into consideration, have agreed to make the College a present of Books to the amount of a hundred pounds."

In 1763, Mr. Apthorp published a pamphlet entitled "Considerations on the Institution and Conduct of the Society for the Propagation of the Gospel in Foreign Parts;" the design of which was to show that the Society originally contemplated the maintaining of Episcopal Churches in the towns and villages of North America; and that the evangelizing of the Heathen was only an incidental and secondary consideration. This was the commencement of a controversy of some length, which was conducted on both sides with great ability, and in which Dr. Mayhew bore a prominent part. Mr. Apthorp concludes his first pamphlet with the following remarks:—

"The writer would only suggest a short apology for his undertaking to vindicate a Society, which is above censure, as it is incapable of wrong motives in the application of its liberality. This business, in truth, was forced upon him, by the frequent recurring of this topic, both in print and conversation, and by the honour done him of sharing in the insult offered to the late Dr. Miller, of Braintree. He promises, in amends, to employ his studies, for the future, to better purposes; and, in conclusion, adds his private opinion that this truly *Christian* Society, the honour of our age and nation, cannot better apply their munificence, than in providing, throughout our Colonies, for the decent celebration of public religion. A Protestant country, in such a climate as ours, cannot well be overstocked with churches and resident ministers. The different persuasions need not interfere with each other: they may even act in concert, as to the main end in view, that of promoting the Christian faith and virtue. And how rapturous is the prospect to the true patriot, who unites his views of policy with those of religion, to behold this extensive country, just won to the British empire,

gradually acceeding, among its numerous inhabitants, to the empire of Jesus Christ, and, of consequence, flourishing in arts, in science, and in liberty, both civil and religious."

Mr. Apthorp's situation at Cambridge is said to have been rendered uncomfortable, partly perhaps by the controversy already referred to, and, accordingly, sometime in the year 1765, he returned to England, and spent there the remainder of his days. Before the close of that year, he was appointed by Archbishop Secker to the Vicarage of Croydon, where he engaged for his Curate the Rev. John Smith, who held a Rectory in the neighbourhood, but resided in Croydon for the benefit of his health. The preferment of Croydon was particularly acceptable to Mr. Apthorp, as it placed him in the midst of a very agreeable and highly cultivated society, to which he was himself reckoned as an important addition. His sister, the first wife of Mr. Alderman Trecothick, lived in the neighbouring village of Addington; and her husband having, in June, 1770, been elected Lord Mayor of London, Mr. Apthorp accepted the office of Cure Chaplain. The same year he projected a large and comprehensive scheme of publication, preparatory to which he issued "Conspectus nova editiones Historicorum veterum Latinorum qui extant omnium, ita disponenda, ut, pro ordine temporum, et rerum serie, integrum corpus componat Historiæ Sacræ et Orientalis, Fabulosæ et Heroicæ, Græcæ et Romanæ, ab orbe condito, ad excidium imperii Occidentalis et initia Regni Italici. Cum singulorum Scriptorum Historia literaria, et Annotationibus Philologicis Anglicè conscriptis; adjectis Nummis, Tabulisque Chronologicis et Geographicis," 4to. This plan, however, not meeting with the desired encouragement, was soon abandoned. From that time he continued to perform his duties as a Parish Priest with great diligence, and with high acceptance also,—as was indicated by the fact that, after he had lost his sight, they testified their gratitude and respect towards him by making him a present of nearly two thousand pounds.

About the year 1780, Archbishop Cornwallis conferred on him the degree of Doctor of Divinity, and collated him to the Rectory of St. Mary-le-Bow, in the city of London, with the Rectories of St. Pancras, Soper-lane, and All-hallows, Honey-lane, annexed; and also appointed him to preach the Boyle Lecture.

In 1790, Dr. Apthorp was collated to a Prebend in St. Paul's Cathedral. He was also encouraged to expect still higher preferment, and the Bishopric of Kildare was actually offered to him; but he had now lost his sight, and was advised to decline it. In 1793, on the death of Bishop Wilson, he obtained from Bishop Porteus, on the recommendation of Archbishop Moore, the valuable Prebend of Finsbury; for which he relinquished all his other preferments. It is said that he would gladly have retained Croydon, but the Archbishop would not consent to it. After this he retired wholly to Cambridge, where he continued to reside among the scenes, and a few of the friends, of his early life: he had an adequate income, enjoyed, for some time, tolerable health, and, having undergone the operation of couching by Mr. Ware, an eminent oculist, had, in a small degree, recovered his sight. Thus he spent his last years in dignified retirement, honoured and loved, not only in his immediate circle, but by

many of the great and good beyond it. He bore an illness of six years with entire resignation to the will of Providence, and died on the 16th of April, 1816, in the eighty-fourth year of his age. In his will he directed the following inscription to be placed upon the stone that covers his remains:—

EAST APTHORP, S. T. D.
hujus Collegii nuper Alumnus et Socius,
Ædis Cathedralis S'ti Pauli Prebendarius,
decessit in fide, die xvi Aprilis,
MDCCCXVI., ætatis LXXXIV.
expectans misericordiam
Domini nostri Jesu Christi
in vitam æternam.

The following are Mr. Apthorp's publications before leaving this country:—The Constitution of a Christian Church illustrated in a Sermon at the Opening of Christ Church, Cambridge, 1761. The Felicity of the Times: A Sermon preached at Christ Church, Cambridge, on a day of Thanksgiving for the General Peace, 1763. Considerations on the Institution and Conduct of the Society for the Propagation of the Gospel in Foreign Parts, 1763. The Character and Example of a Christian Woman: A Discourse preached in Christ Church, Cambridge, on the Death of Mrs. Ann Wheelwright, 1764. Of Sacred Poetry and Music: A Discourse at Christ Church, Cambridge, at the Opening of the Organ, 1764. An Answer to Dr. Mayhew's Observations on the Character and Conduct of the Society for Propagating the Gospel in Foreign Parts, 1764.

After returning to England, he published the following:—A Review of Dr. Mayhew's Remarks on the Answer to the Observations on the Character and Conduct of the Society for Propagating the Gospel in Foreign Parts, 1765. A Sermon preached at Guildhall Chapel, London, on the Election of a Lord Mayor, 1770. A Fast Sermon on the Unhappy Differences between this Country and her American Colonies, 1777. Letters on the Prevalence of Christianity before its Civil Establishment; with Observations on a late History of the Decline of the Roman Empire, 8vo., 1778. The Excellency of the Liturgy of the Church of England: A Sermon at the Church of St. Mary-le-Bow, on St. Mark's day, pursuant to the will of Mr. John Hutchins, citizen of London. To which is annexed an Account of a Catechetical Lecture revived in that Church, 1778. A Sermon before the Lord Mayor and the Governors of the several Hospitals in Easter week, 1780. A Sermon on the Annual Commemoration of the Fire of London, 1780. A Sermon preached in Lambeth Chapel, at the Consecration of Dr. Samuel Halifax, Bishop of Gloucester, 1781. Select Devotions, 1. for Families; 2. for Particular Persons; 3. for the Celebration of the Holy Eucharist, 1785. Discourses on Prophecy, read in the Chapel of Lincoln's Inn, at the Lecture founded by the Rt. Rev. William Warburton, late Lord Bishop of Gloucester, 2 vols. 8vo., 1786.

He was married, in Boston, shortly after his return to this country, to Elizabeth, a daughter of Judge Eliakim Hutchinson, a brother of the Governor: she died on the 28th of January, 1782,—the mother of eight children, one of whom died in infancy. The survivors were the Rev. Frederick Apthorp, M. A., afterwards Prebendary of Lincoln, Rector of Gumley in Leicestershire; and six daughters. On the 6th of March,

1787, he was married, a second time, to Anne, daughter of John Crich, Esq., of Thurlow, in Suffolk, by whom he had one child,—a daughter. Three of his daughters were married,—one to the Rev. Dr. Cory, Master of Emanuel College, Cambridge; another to the Rev. Dr. Butler, Master of Shrewsbury School; and the youngest to the Rev. Mr. Paley, son of Dr. Paley.

Dr. Andrew Barnaby, afterwards the Archdeacon of Leicester, in his "Travels through the Middle Settlements of North America," speaks of Mr. Apthorp as "a very amiable young man, of shining parts, great learning, pure and engaging manners."

The following honourable testimony to the character of Mr. Apthorp as a writer is rendered by Gibbon in his Vindication of some passages in his History:

"If I am not mistaken, Mr. Apthorpe was the first who announced to the public his intention of examining the interesting subject which I had treated in the two last chapters of my History. The multitude of collateral and accessory ideas which presented themselves to the author, insensibly swelled the bulk of his papers to the size of a large volume in octavo; the publication was delayed many months beyond the time of the first advertisement; and when Mr. Apthorpe's Letters appeared, I was surprised to find that I had *scarcely* any interest or concern in their contents. They are filled with general observations on the study of History, with a large and useful catalogue of Historians, and with a variety of reflections, moral and religious, all preparatory to the direct and formal consideration of my two last chapters, which Mr. Apthorpe seems to reserve for the subject of a second volume. I sincerely respect the learning, the piety, and the candour of this gentleman, and must consider it as a mark of his esteem, that he has thought proper to begin his approaches at so great a distance from the fortifications which he designed to attack."

Of Mr. Apthorp's Discourses on Prophecy, the British Critic, as quoted by Horne in his Introduction, expresses itself as follows:—

"Dr. Apthorp began by giving the History of Prophecy. He then carefully laid down the Canons of interpretation, after which he proceeded to the Prophecies relating to the birth, time, and theological characters of the Messiah. The prophecies of the death of Christ are next distinctly handled, and those which relate to his earthly Kingdom. Finally, he traces the characters of Antichrist, gives a view of the mystic Tyre, and concludes by the prophecies which he considers as announcing the Reformation. Though some of this author's applications will to most readers appear harsh, and some questionable, yet his books display altogether much knowledge of the subject, much learning, and no small share of ingenuity."

FROM THE REV. NICHOLAS HOPPIN,

RECTOR OF CHRIST CHURCH, CAMBRIDGE.

CHRIST CHURCH RECTORY,
CAMBRIDGE, March 27, 1858.

Rev. and dear Sir: Incessant occupation with parochial duties, and the preparation of my Historical notice of Christ Church, Cambridge, have prevented my finding a moment's leisure till now to comply with your request.

The Rev. Dr. Apthorp was Missionary at Cambridge only five or six years, i. e. from 1759 to 1765; and the Revolution so soon afterwards broke up and dispersed his congregation that it is not strange that there should be but very little traditionary remembrance of him here. The gentlemen who founded his church were, with scarcely an exception, Loyalists, and but one that I have any knowledge of lived in Cambridge after the War. Their estates were confiscated, and the descendants of only two or three of the families remained.

When Mr. Apthorp came back to this country in 1759, he had just finished his course at the University of Cambridge, England, and was newly admitted to Holy Orders. He was then a most promising clergyman, a ripe scholar,

though young in years, of an ardent temperament, and full of enthusiasm for his Church and country, for religion and learning.

The establishment of the Mission at Cambridge within sight of the College seems to have awakened anew a feeling of distrust, which had existed before on the part of the established Congregational Churches of New England, with regard to the ulterior designs of the Society for the Propagation of the Gospel, and the probability of having Bishops established in the Colonies. The controversy between Dr. Mayhew and Dr. Apthorp upon this subject probably rendered the situation of the latter the less comfortable here, and it was not long before he embraced the opportunity of preferment which opened to him in England. Upon removing to Cambridge, he built a costly mansion, and lived in a style which, though not unsuitable to his private fortune, and the manner in which he had been brought up,—for his father was reputed to be the richest man in Boston,—neither unsuitable to the mode in which most of his parishioners lived, for they were almost all men of great wealth, was yet not likely to make him popular in a community of generally plain and simple habits. But whatever was the occasion of his removal from Cambridge, it was a great loss to his church, and to the interests of learning and piety in this country.

The published writings of Dr. Apthorp show him to have been a man of vigorous intellect, of large and generous views, of sound scholarship, and refined taste. His great learning enabled him to cope successfully with Gibbon, whose misrepresentations of the early history of Christianity he undertook to expose as soon as they appeared. The elegant historian himself was obliged to own a sincere respect for the learning of Dr. Apthorp, of which he was certainly a competent judge, if not of his piety and candour, which he also commended. Great thoroughness and accuracy characterize Dr. A.'s writings, and indeed seem to belong to every thing which he did. The earlier Records of our church, with copious extracts from the correspondence relating to its foundation, are in his handwriting, which is beautifully clear and legible, without a single erasure, and are arranged and kept with exact method. His attainments in the various departments of elegant literature were certainly very great.

As a Christian Divine, commissioned to teach the revelations of the Gospel, he deserves a high rank for the clearness, soundness, and consistency of his views, and the ability with which they were enforced. He seems to have studied thoroughly, and to have dwelt with deep and ardent feeling, upon the wonderful redemption of mankind by the loving sacrifice of the death and passion of the Son of God, as the sole foundation of the hopes of eternal life, and the immortal spring of a Christian's obedience to the Divine law. His piety was of a happy and gladsome cast. "God loves not," he said, "a dull and melancholy spirit." He was ever candid and charitable towards those who differed from him, and though warmly attached to his own communion, was not insensible to the characteristic excellencies of the Puritan dissenters from the Church of England, and expressed the wish that both "might henceforth quit every emulation but that of excelling in virtue, piety and benevolence."

Such was the Rev. Dr. Apthorp, of whom both America and England may justly be proud. The contemplation of a life like his, prolonged beyond the usual age of man, is indeed pleasant and satisfying. Born to more than an ordinary share of earthly advantages; reared in affluence, and provided with the best means of instruction; devoted in early life to the service of Christ, and employed till extreme old age in the improving engagements of the sacred ministry; befriended and prospered in his undertakings; surrounded with social blessings, and notwithstanding the blindness of his latter years and some other afflictions incident to humanity, more than usually blessed; continuing faithful to his great Master unto death, and at length falling gently asleep, "expecting the

mercy of our Lord Jesus Christ unto eternal life,"—the accomplishment of such a probation is indeed beautiful to look upon.

What a contrast with this were the fortunes of his successor, the Rev. Winwood Serjeant, the second Missionary at Cambridge! The few bright years of a happy ministry suddenly disturbed and clouded with the awful tempest of the Revolution; driven from his church and home; obliged with his family to flee for their lives; his house ransacked and pillaged; wandering from place to place; living upon the charity of his friends; and at length broken-hearted with sickness, poverty and trials, dying in middle age,—his story is certainly an instructive example of the vicissitudes of life, and the uncertainty of all earthly joys.

With great respect,
I am most truly yours,
NICHOLAS HOPPIN.

JACOB DUCHE, D. D.*

1759—1798.

Jacob Duché, the son of a gentleman of the same name, was born in Philadelphia, in the year 1737. He belonged to a highly respectable family, and his father was an influential member of the Vestry of Christ Church. He graduated at the institution which is now the University of Pennsylvania, in 1757; and his name stands first on its list of graduates. Immediately after his graduation, he went to England, and spent some time at the University of Cambridge.

In November, 1758, Mr. Duché's father requested that an application might be made by the Rector, Wardens, and Vestrymen of St. Peter's Church, to the Bishop of London, in behalf of his son, then at the University of Cambridge, that, as he had always been designed for the ministry, he might, previous to his return to America, be licensed to officiate in the Churches in Philadelphia. The proposal met with the approbation of Dr. Jenny, the Rector, but was objected to by others on the ground that, as he was then not quite twenty-one years of age, he had better remain longer at the University. In February of the next year, however, the Vestry agreed to waive this objection, and addressed a letter to Dr. Sherlock, then Bishop of London, requesting that "Mr. Jacob Duché Jr., then of Clare Hall, Cambridge, might be admitted to Holy Orders, and licensed to officiate as an Assistant Minister in the Churches of Philadelphia." He returned to this country in September following, with Letters of Deacon's Orders, and a License to preach, and he was accordingly received as one of the Assistant Ministers, in his native city.

In 1759, shortly after his return from England, Mr. Duché was appointed Professor of Oratory in the institution at which he had graduated. He accepted the place, and held it until 1782, when he resigned.

* Memoirs of Bishop White.—Sparks' Washington, V.—Dorr's Hist. Chr. Ch.

Dr. Jenny, the Rector of the United Churches, died at the beginning of the year 1762, and Mr. Duché, in connection with his friend and associate, Mr. Sturgeon,* was requested to officiate in the two churches, during the pleasure of the Vestry. Early in the summer of the same year, Mr. D., with the approbation of the Vestry, went to England to receive Priest's Orders; and, having accomplished his object, returned about the close of the year; whereupon it was unanimously resolved by the Vestry that "he be received as one of the Ministers of the United churches."

On the 25th of September, 1775, the Rev. Richard Peters having resigned his Rectorship, Mr. Duché was unanimously chosen to succeed him; and a letter was drawn up and signed by the Wardens and Vestrymen, recommending him to the Bishop of London, from which the following is an extract:—

"We beg leave to observe to your Lordship that the Rev. Mr. Duché is a native of this city, and known to most of us from his childhood; that he has officiated under a license from your Lordship's predecessor, as an Assistant Minister in our said churches, during the space of upwards of sixteen years; in which he has deservedly met with universal approbation. From the unblemished character he has hitherto supported through life, from his exemplary conduct, zeal, piety, and learning, we presume to recommend him in the warmest manner to your Lordship, and flatter ourselves that our choice will meet with your Lordship's approbation, being firmly persuaded that his best endeavours will ever be exerted for the maintenance of unanimity and concord in the churches, and the advancement of true religion and virtue."

At the commencement of the Revolution, Mr. Duché took a decided part in favour of the Independence of the country, and, by request of the first Congress, offered a prayer at the opening of its deliberations. He also preached a Sermon on the death of Peyton Randolph, its first President, and afterwards a Sermon before Congress, on the occasion of a Public Fast, both of which were strongly imbued with a patriotic spirit, and called forth many warm expressions of approbation. In consequence of these highly acceptable performances, he was appointed Chaplain to Congress, and actually served in that capacity for several months; but the pressure of his other duties, in connection with a delicate state of health, soon obliged him to resign the place. His salary as Chaplain he appropriated to the relief of the families of Pennsylvanians who had fallen in battle.

Within a short time after Washington was placed at the head of the American army, Mr. Duché preached a Sermon to Colonel Dickinson's first battalion of city troops, which was printed, and inscribed to the Commander-in-Chief. In a letter to General Washington, accompanying a copy of the Discourse, he wrote,—"If the manner in which I have treated the subject should have the least good influence upon the hearts and actions of the military freemen of America, or should add one more virtuous motive to those, by which I trust they are already actuated, it will be the best return I can receive from my fellow citizens for this labour of love. I have long been an admirer of your amiable character, and was glad of this opportunity of paying you my little tribute of respect." There was nothing in Mr. Duché's conduct to justify a doubt of the sincerity of these professions.

*William Sturgeon was graduated at Yale College in 1745; went to England and obtained Episcopal Ordination, and came out, under the patronage of the Society for Propagating the Gospel in Foreign Parts, as "Assistant to the Rev. Dr. Jenny, and Catechist to the negroes." In July, 1766, he resigned his office as Assistant Minister in the United Churches; having officiated in that capacity nineteen years.

The first indication of any change in his views and feelings in regard to the state of the country,—that indeed which constituted his grand offence, and brought the shade over his character, was an extraordinary letter which he addressed to General Washington, a few days after the British took possession of Philadelphia. In this letter he not only abjured all his former opinions, but reflected with great severity on Congress, and especially those who had taken the lead in the cause of freedom. Washington, he said, was the only person who had it in his power to stop the current which was fast hurrying the country to inevitable ruin; and he earnestly entreated him to "represent to Congress the indispensable necessity of rescinding the hasty and ill-advised Declaration of Independency." Washington immediately enclosed the letter in his despatches to Congress, and it soon found its way into the newspapers.

Francis Hopkinson, one of the Signers of the Declaration of Independence, whose sister Mr. Duché had married, on receiving a copy of the offensive letter, immediately wrote to his brother-in-law, in a style of scathing rebuke, as well as earnest expostulation. The following paragraphs, with which the letter closes, are a specimen of both its sentiments and spirit:—

"On the whole, I find it impossible to reconcile the matter and style of this letter with your general conduct, or with the virtues of your heart. I would fain hope, notwithstanding your assertion to the contrary, that you wrote it with a bayonet held to your breast, by order of the unprincipled usurpers of your native society. But my chief motive for writing you at this time is to assure you that I firmly believe that our just defensive war will be crowned with success, and that we shall ere long return to our habitations in Philadelphia. I would, therefore, most earnestly warn you to evade the dismal consequences of your ill-judged address to our beloved General. Do all you can to wipe off, if possible, its unhappy effects. I tremble for you; for my good sister, and her little family. I tremble for your personal safety. Be assured, I write this from true brotherly love. Our intimacy has been of long duration, even from our early youth; long and uninterrupted without even a rub in the way; and so long have the sweetness of your manners and the integrity of your heart fixed my affections.

"I am perfectly disposed to attribute this unfortunate step to the timidity of your temper, the weakness of your nerves, and the undue influence of those about you. But will the world hold you so excused? Will the individuals you have so freely censured and characterized with contempt, have this tenderness for you? I fear not. They will only judge of your conduct by its rashness, and proportion their resentment to their sensibility of the wounds you have given. I pray God to inspire you with some means of extricating yourself from this embarrassing difficulty."

The letter from which the above is an extract, was sent first to General Washington, who, in acknowledging it, says,—

"I confess to you that I was not more surprised than concerned, at receiving so extraordinary a letter from Mr. Duché, of whom I had entertained the most favourable opinion, and I am willing to suppose that it was rather dictated by his fears than by his real sentiments; but I very much doubt whether the great numbers of respectable characters in the State and Army, on whom he has bestowed the most unprovoked and unmerited abuse, will ever attribute it to the same cause, or forgive the man who has artfully endeavoured to engage me to sacrifice them, to purchase my own safety."

The consequence of this untoward circumstance was, that Mr. Duché found himself under the necessity of leaving the country, and, accordingly, on the 9th of December, 1777, he signified to the Vestry his intention of going to England, with a view to remove the prejudices which he had reason to believe the Bishop of London had imbibed against him;* though he stated explicitly that it was his purpose to return to the care of his

* Supposed to have been in consequence of a patriotic Sermon he preached on the 7th of July, 1775.

churches as soon as he had settled his affairs, and could come back with safety. They responded in a kindly and respectful tone, assuring him of their affectionate wishes and fervent prayers for his safe arrival in England, and his speedy return to his native city. He now embarked with his family for England, and, soon after he arrived there, was appointed a preacher in the Lambeth Asylum, where he attracted much attention by his uncommon eloquence. He was greatly respected also by the best classes of society, and appears to have received an adequate support for his professional services. He was constantly reminded, however, that he was in a foreign land, and he greatly preferred a residence in his native country. Accordingly, at the close of the War, he addressed a letter to General Washington, acknowledging his error, though claiming that it was merely an error of judgment, and begging that he would exert his influence in favour of his being permitted to return to America. Washington replied to him that so far as his return depended on his private voice, it would be given in favour of it with cheerfulness; but, removed as he was from the people and policy of the State in which he (Mr. Duché) had formerly resided, he felt constrained to leave the decision of the matter to its constitutional judges.

Two days after the date of General Washington's answer, (August 12, 1783,) Mr. Duché addressed a long letter to Dr. John Morgan of Philadelphia, which reveals the peculiar state of his mind, as well as furnishes some clue to his general character. As the letter has not been published, the following extract from it is here inserted:—

"I thank you most sincerely for the affection and candour with which you have written on the subject of my return. In consequence of yours, and the letters of all my friends, which exactly agree, I have given up all thoughts of leaving this country, and at least determined never to solicit again for permission to return to America. If ever the time should come when my fellow-citizens shall be as anxious to receive me as I was to go to them, and give me an affectionate invitation to resume my labours among them, if the period should not be too distant, and my health should admit of it, I might be induced, from motives of duty, to accept their call. But as this is highly improbable, I have written to my dear aged father, acquainting him with my resolution, and earnestly entreating him to dispose of all his property, and come to me, as I cannot go to him. I hope I have obviated every objection that could arise in his heart against taking a voyage at his time of life, and I hope all my friends will see the propriety and necessity of this measure.

"I am now past the meridian of life, and cannot, ought not, to look forward to any change of worldly establishment for myself and family, especially at the distance of two or three years. I am very comfortable where I am; and you may depend upon it I will make no unworthy submissions to States or Generals to obtain a settlement in a country where, after all, as Dr. Franklin very candidly expresses it, in his answer to my letter, I shall never enjoy the calmness and tranquillity I now possess. Such is the conclusion of his most friendly letter, though he makes no doubt that, by the interest of my friends, I might procure a repeal of the attainder, and some compensation for the losses I have sustained. I think he sees and judges in this matter with his usual penetration.

"Conscious of being actuated by the purest and most disinterested motives, I have nothing to upbraid myself with in my conduct toward my country. Error in judgment, and mistakes from misinformation, can never amount to crimes, and therefore I am in no wise anxious about the event of my letter to General Washington, which you seem to think should have been more submissively expressed, and introduced to his hands with greater parade. As a Christian, I feel myself less than the least of God's creatures, full of infirmities, and hourly standing in need of pardoning love. As a citizen of the world, I feel myself superior to every art of adulation, and only find myself called to 'render unto Cæsar the things that are Cæsar's.' I have my own opinion about the characters on both sides, that have been engaged in the late great contest. And you know, in the most despotic countries, they do not hang people for *thinking*, provided their thoughts are not made known. My only astonishment is to find so many of my friends (who thought as I did, though they did not venture to take so decided a part) still permitted to breathe the air of America. They have acted, perhaps, a more prudent part in the eye of the world; their own consciences alone can tell whether they have done it from conviction. I am glad they are all safe, and that they have not experienced the sufferings I have gone through. Time will unravel all difficulties, and reveal the secret arts and stratagems of worldly men, and perhaps the characters of the upright will then appear in their true colours. If not, (and it is of little consequence in this world,) the Judge of all the Earth is as well acquainted with motives as with actions."

Mr. Duché continued, for a number of years, to officiate at the Lambeth Asylum, but, in 1789, he had gone to a retired place in the neighbourhood of London, for which he assigns as a reason, in a letter to Bishop White of Philadelphia, that his "present state of health, as well as his mental state, rendered it necessary." The laws of Pennsylvania, excluding Refugees from the State, continued in force till after the adoption of the Constitution of the United States. Mr. Duché returned to Philadelphia in 1790, with his health greatly reduced, having suffered a paralytic affection. He died on the 3d of January, 1798, aged nearly sixty years.

The following is a list of Mr. Duché's publications:—A Sermon on the Death of E. Morgan, 1763. A Sermon on the Death of Richard Penn, 1771. Observations, Moral, &c., by Caspapina, 1773. A Fast Sermon before Congress, entitled "The American Vine," 1775. A Sermon to the Militia, entitled "The Duty of Standing Fast in our Spiritual and Temporal Liberties, 1775. Two volumes of Sermons, octavo, 1780. A Sermon before the Humane Society, 1781.

He received the degree of Doctor of Divinity, from one of the English Universities it is believed, some time after 1780.

Mr. Duché, as has already been intimated, was married to Elizabeth Hopkinson of Philadelphia, sister of Francis Hopkinson, of Revolutionary fame. She died in her fifty-ninth year, March 2, 1797, a little less than a year before the death of her husband. They had five children,—one son and four daughters. The son (*Thomas Spence*) died in England, in 1790, in his twenty-seventh year, and was interred in Lambeth Church-yard.

The following tribute to Dr. Duché appeared in the United States Gazette, Philadelphia, January 8, 1798:—

"He was a good man, and a good Christian; exemplary in his morals, mild and affectionate in his dispositions, and of universal benevolence; while disease and

extreme infirmity clouded the latter years of a life, in its commencement unusually bril'iant, they did not disturb that cheerfulness, resignation, and equanimity founded on the basis of unaffected religion, which he possessed in an uncommon degree."

The following respectful notices of Mr. Duché are taken from Bishop White's "Ordination Offices."

On the subject of delivering sermons from memory, the Bishop remarks,—

"The only clergyman here known to have derived advantage from it, adequate to the pains taken, was the late Rev. Jacob Duché, of the city of Philadelphia. When he began his ministry in Christ Church, of that city, his voice, his pronunciation, and his action were immediately subjects of great commendation; but he had the disadvantage of nearness of sight. In a short time, however, he was observed to lay by, almost entirely, the help of his manuscript; his notice of which, when it happened, became visible to the congregation, as he had to bring his face very near to the cushion on which his sermon lay. This amiable gentleman had a very extraordinary talent for that particular exercise of the memory to which he was thus incited. There are many still living who know with what care he prepared himself in this department. And he has been often heard to acknowledge that it would have been generally impossible for him, a few days after the delivery of a sermon, to have recited a single paragraph of its contents. Certain it is that he manifested no signs in the pulpit of his being there puzzled in the work of recollection. And this circumstance, added to what has been said of his voice, and the praise due to the correctness of his action, made his delivery exceedingly pleasing."

On the subject of reading the Service, after mentioning Whitefield as the best reader he had ever heard, Bishop White says,—

"The next best reader of the Prayers, within the sphere of the acquaintance of the present writer, was a gentleman already mentioned under the head of preaching, the Rev. Mr. Duché. He was perhaps not inferior to Mr. Whitefield in the correctness of his pronunciation. His voice was remarkably sweet; although short of the voice of the other gentleman in the compass of its powers, and especially in modulation. Mr. Duché was frequently oratorical in his sermons, but never so in the reading of the prayers; although always read by him with signs of unaffected seriousness and devotion."

In Bishop White's "Memoirs," speaking of his Consecration in 1787, nine years after Mr. Duché's return to England, he says,—

"The Consecration was performed in the Chapel of the Palace of the Archbishop, in the presence of his family, and his household, and very few others; among whom was my old friend, the Rev. Mr. Duché. I had asked the Archbishop's leave to introduce him; and it was a great satisfaction to me that he was there; the recollection of the benefit which I had received from his instructions in early life, and a tender sense of the attentions which he had shown me almost from my infancy, together with the impression left by the harmony which had subsisted between us in the discharge of our joint pastoral duty in Philadelphia, being no improper accompaniments to the feelings suited to the present very interesting transaction of my life."

CHARLES INGLIS, D. D.*

1759—1816.

Charles Inglis was the third son of the Rev. Archibald Inglis of Glen and Kilcarr, in Ireland, where he was born in or about the year 1733. Not only his father, but his grandfather, and it is believed his great-grandfather also, were ministers of the Established Church. As his father had a numerous family, and quite a limited income, he (the son) left Ireland for America at an early period of his life, and, on his arrival here, engaged in teaching a school. He had charge of the Free School at Lancaster, Pa., previous to the year 1759. Having honourably acquitted himself in this employment, and become favourably known to the Episcopal Clergy in the neighbourhood, he was encouraged to devote himself to the ministry; and, accordingly, he repaired to England, and was admitted to Holy Orders by the Bishop of London. The Society for the Propagation of the Gospel in Foreign Parts immediately appointed him as their Missionary at Dover, in the Province of Delaware, on a salary of fifty pounds.

After a long and stormy passage, he reached the place of his destination, and commenced his labours, in July, 1759. His missionary field embraced the whole county of Kent, thirty-three miles in length and ten in breadth, with a population of seven thousand, about one-third of which belonged to the Church of England. There were three churches of which he had the charge, beside the one at Dover; and they were severally fourteen, seventeen, and eighteen miles from his residence. The church at Dover was in an exceedingly depressed condition; but it was soon to a great extent renovated, by means of his energetic ministry. In 1763, he informed the Society under whose auspices he laboured, that he had been greatly prospered in his efforts to advance the cause of religion, as connected with the Church of England, but intimated, at the same time, that his health had begun seriously to suffer, in consequence of the extreme dampness of the situation, and the excessive fatigue incident to the duties of his Mission.

Not long after he commenced his labours in Delaware, he was married to a Miss Vining, who died in 1764, leaving no children. Previous to her death, he had received an invitation to remove to Norfolk, Va., and had consented to do so; but as that event occurred before his arrangements for a removal were completed, he was prevented from carrying his purpose into effect. Meanwhile he had also received an invitation from Trinity Church, New York, to become an Assistant to the Rector, Dr. Auchmuty, and Catechist to the negroes. This appointment bears date, August 28, 1764. So earnest were the people of Dover that he should remain with them, that, at first, he declined this latter appointment also; but, in the course of the following year, he was induced to accept it, and entered upon its duties, December 6, 1765. During the six years of his

* Berrian's Hist. Trin. Ch. N. Y.—Doc. Hist. N. Y., II., III., IV.—MS. from the Hon. Chief Justice Halliburton.

ministry in Delaware, he baptized seven hundred and fifty-six children, and twenty-three adults, and the number of communicants in the churches which he served had more than doubled.

In 1767, the honorary degree of Bachelor of Arts was conferred upon him by King's College, in the City of New York, and a few years later, that of Master of Arts, by the University of Oxford. In the year 1778, the same University conferred upon him the degree of Doctor of Divinity.

Mr. Inglis, at the commencement and in the progress of the Revolution, took a part decidedly adverse to the Independence of the Colonies. In the year 1775, Thomas Paine, of infidel memory, had written a piece entitled "Common Sense," in which he appeared as the earnest advocate of revolt from the mother country. This pamphlet Mr. Inglis, in the early part of 1776, answered in another, which was so offensive to the party in favour of Independence, that the "Sons of Liberty," as they were called, actually seized the edition, and committed it to the flames. He procured, however, the printing of a second edition, and a third also at Philadelphia.

On the 14th of April of this year, the American army arrived at New York, under the command of Washington. As it was understood that the General was to attend Trinity Church on a certain Sabbath, upon which Mr. Inglis was to officiate,—the Rector being out of the city, it was intimated to Mr. I. that, in consideration of General Washington's being present, it might be desirable to dispense with that part of the Service in which the King and the Royal Family were specially mentioned; but he did not think proper to heed the suggestion. He was frequently insulted in the street, and even threatened with violence, if he persisted in praying for the King; but neither insults nor threats intimidated him. On one occasion, a company of about a hundred men marched into the church, with fife and drum, and fixed bayonets, and the congregation expected nothing but that, when the King came to be mentioned, there would be a desperate assault made upon the clergyman; but he went through the Service as usual, without there being exhibited any signs of violence or molestation.

After the Declaration of Independence, when the offering of public prayers for the King and his Family would have been considered an act of hostility to the Government, Mr. Inglis caused the churches to be closed, and public worship to be suspended altogether—a course which was very generally adopted by the Episcopal clergymen of the Northern and Middle States. Within a few weeks after this, he was obliged to fly for his safety, and took refuge at Flushing, which was then in possession of the Royalists. His family he had previously removed some seventy miles up the North River; and they now found it difficult to return, as the passes were occupied by the Americans.

On the 16th of September, 1776, the British army, under Lord Howe, having meanwhile gained possession of the city, Mr. Inglis returned, and found that his dwelling had been plundered to the amount of one hundred pounds sterling. Two days after his return, he opened one of the churches for public service. Three days after that, a great fire broke out at midday, that destroyed nearly one-third of the city, including Trinity Church.

St. Paul's Chapel and King's College were preserved only in consequence of the vigorous efforts of Mr. Inglis, who had a sufficient number of men stationed with buckets of water, to protect them.

The following extract of a letter written by Mr. Inglis to the Rev. Dr. Hind, Secretary of the Venerable Society, shows the prevailing state of feeling among the Episcopal Clergy, in reference to the struggle for Independence:—

"I have the pleasure to assure you that all the Society's Missionaries, without excepting one, in New Jersey, New York, Connecticut, and so far as I can learn in the other New England Colonies, have proved themselves faithful, loyal subjects in these trying times; and have, to the utmost of their power, opposed the spirit of disaffection and rebellion, which has involved this Continent in the greatest calamities. I must add that all the other Clergy of our Church in the above Colonies, though not in the Society's service, have observed the same line of conduct; and, although their joint endeavours could not wholly prevent the rebellion, yet they checked it considerably for some time, and prevented many thousands from plunging into it, who otherwise would certainly have done so."

Soon after the British army gained possession of the city, a petition was drawn up by Mr. Inglis, and signed by about a thousand of the inhabitants, praying His Majesty to pardon their temporary submission to the rebel forces, and to receive the city and community again under his gracious protection. This petition was presented to Lord Howe, and General Howe, on the 16th of October, and was immediately forwarded to the King.

Dr. Auchmuty, the Rector of Trinity Church, having died in March, 1777, Mr. Inglis was unanimously chosen by the Wardens and Vestry as his successor. In communicating this intelligence to the Secretary of the Venerable Society, and to the Bishop of London, the Vestry speak of him "as a clergyman universally esteemed, as well for his exemplary life, as other abilities requisite to fill that public and important station." In reply, the Bishop says,—"I know Mr. Inglis to be a person of the most eminent abilities, of great judgment, integrity and piety, of unshaken loyalty, and firm perseverance in his duty, as he has fully shown by his late exemplary behaviour in the severest trials, by which he has merited the highest honour which the country has to bestow upon him."

The parish church being in ruins at the time of his induction to office, it was impossible that the ceremony should be performed, according to custom, in the building; in consequence of which, he was conducted by one of the Wardens and the Vestry to the ruins, and he took possession of his charge by laying his hand upon one of the walls. This occurred on the 20th of March.

Mr. Inglis had considerable property in the town of Kingston, on the North River, which, previous to the Revolution, was the third town in importance in the Colony. A party of British troops, under the command of General Vaughan, landed there on the 10th of October, 1777, and burnt the whole village, with the exception of a single house. Mr. Inglis lost, by this outrage, not less than eleven hundred pounds.

Dr. Inglis had shown himself, throughout the whole Revolutionary struggle, so consistent and zealous a Royalist, that, on the return of Peace, it became necessary to his comfort, if not to his safety, that he should leave the country. As not less than thirty thousand Refugee Royalists had already settled in Nova Scotia, among whom were many of his personal

friends, he determined to remove thither; and, accordingly, obtained leave of the Society to do so. On the 1st of November, 1783, he tendered his resignation to the Wardens and Vestry, and shortly after sailed for his new home.

Dr. Inglis was appointed Bishop of Nova Scotia, August, 12, 1787, and was the first Colonial Bishop of the Church of England. He was consecrated at Lambeth, on Sunday, the 12th of August, 1787, by the Archbishop of Canterbury, assisted by the Bishops of Rochester and Chester. In 1809, he was made a member of the Provincial Council. With the exception of occasional visits to Canada and New Brunswick, which at first were both included in his Diocese, he resided constantly in Nova Scotia, till the close of his life. He continued to preach until within a few years of his death, when the infirmities of age disabled him. For some months before he died, his memory failed and his mind wandered, but still he was generally cheerful. He expired, almost without a struggle, while his servant was assisting to dress him, after he had risen from his bed. He died at Halifax, in February, 1816, aged about eighty-two years.

Dr. Inglis, some time after the death of his first wife, was married to a Miss Creek, daughter of John Creek, of New York. By the first marriage he had no children: by the second, he had four,—two sons and two daughters. His eldest son died at about nine years of age. His second son, *John*, succeeded his father as Bishop of Nova Scotia; was made member of the Council in 1824, and died in London, in October, 1850. His eldest daughter was married to the Hon. Brenton Halliburton, Chief Justice of Nova Scotia; his youngest to the Rev. George Pidgeon, who was many years Rector of Fredericton, and afterwards of St. Johns, in New Brunswick.

Dr. Inglis published a Sermon, in 1774, on the death of the Rev. Dr. Ogilvie; and one in 1777, on the death of the Rev. Dr. Auchmuty.

In Hawkins' Historical Notices of the Missions of the Church of England, there is a letter from Dr. Inglis, dated October 31, 1776, consisting of thirteen octavo pages, which, while it shows the intense loyalty of the writer, anticipates with confidence the putting down of the rebellion, and the consequent growth and prosperity of the Church.

In St. Paul's Church in Halifax, in which the two Bishops, father and son, exercised their ministry, a monument has been erected to the memory of each, with the following inscriptions, which have been kindly furnished me by the Honourable the Chief Justice of Nova Scotia:—

Sacred to the memory of
The Right Reverend and Honourable CHARLES INGLIS, D. D.,
third son of the Rev. Archibald Inglis, of Glen and Kilcarr, in Ireland,
Bishop of Nova Scotia and its dependencies,
Whose Sound Learning and Fervent Piety, directed by
Zeal according to Knowledge,
and supported by Fortitude unshaken amidst peculiar trials,
Eminently qualified him for the arduous labours of the
First Bishop
appointed to a British Colony.
This stone is raised by filial Duty and Affection,
In grateful remembrance of every
Private Virtue
That could endear a Father and a Friend.
Of the Ability, Fidelity, and Success with which

He was enabled, by the Divine blessing, to discharge all his
Public Duties,
The general Prosperity of the Church in his Diocese,
The Increase of his Clergy, and the Provision for their Support,
The Establishment of a Chartered College,
and the Erection of more than twenty new Churches,
are the the best monument.
Obiit anno Salutis 1816, ætatis 82.

The Right Reverend JOHN INGLIS, D. D.
by whom the above monument was erected,
has followed his Pious Parent to the Grave,
The Inheritor of his Virtues and of his Zeal in the
Cause of his Divine Master,
After a faithful service of many years,
as Rector of this Parish.
He was Consecrated in the year of our Lord 1825,
Bishop of the Diocese.
Endued with Talents of a high order, he zealously
Devoted his whole Life
To the diligent discharge of his Sacred Duties,
As a Minister of the Gospel of Christ.
He died on the 27th of October, A. D. 1850,
In the seventy-third year of his age,
And in the twenty-sixth of his Episcopate.
In erecting this monument
to their lamented Pastor and Bishop,
The members of the Church have the melancholy satisfaction
of uniting it with that
On which he himself has so feelingly recorded
The Virtues of his Father.

FROM THE HON. BRENTON HALLIBURTON,

CHIEF JUSTICE OF NOVA SCOTIA.

HALIFAX, September 29, 1851.

Dear Sir: I received your letter of the 5th inst. on the 19th, on which day, fifty-two years ago, I was married to the daughter of the venerable Bishop, of whom you request me to give you some account. My acquaintance with him commenced in the year 1789, when I returned to America from England, where I had been sent for my education. Our families were intimate. His house was the first that I entered after my father's; and his daughter, to whom I was married in 1799, was the first person I saw, out of my own family, after I landed. I state this in compliance with your request that I will mention what opportunities I had of knowing him.

In respect to his personal appearance, his countenance was intelligent; his figure light and active; his manners were those of a gentleman of the old school, dignified but not formal. In society he was cheerful and communicative, and, on proper occasions, displayed his conversational powers with energy. But, though deeply read, he had no tinge of pedantry. Although he mixed freely and pleasantly in society, his library (and he had an excellent one) was his home, in which he spent most of his hours. He was a widower when I first knew him, and his children were then young. When they grew up to a more companionable age, it was his delight to associate with and instruct them; and I still dwell with pleasure upon the recollection of the winter evenings when he gathered us all in his study, and read to us, sometimes from Prideaux, and at others, from secular, but always instructive, authors.

He was a powerful preacher, and particularly severe upon lukewarmness and indifference. He enforced the peculiar doctrines of Christianity with more energy than was usual in that day, when Philosophy and mere Morality had usurped most of our pulpits. But he never severed the fruit of good works from

the root of faith; and perhaps many of his sermons would be deemed to dwell too much upon works and too little upon faith, by some pious Christians of the present age. It was, however, really imperative upon the preacher, at that day, to rebuke with severity the prevailing laxity of morals, and to dwell much upon the vices of profane swearing, drunkenness, &c., which then pervaded all ranks of society to a degree which can scarcely be credited by those who did not witness them. The youth of that period were led to believe that it was manly to swear and practise other kindred vices, and most of their seniors would laugh at any scruples they might express upon such misdeeds. Under such circumstances, serious and pious preachers often felt that it was more necessary to assail practical wickedness than to enforce doctrinal truth, on the ground that the forsaking of open sin was the first step towards the acceptance of an offered Saviour; and thus did men, whose views were not otherwise than evangelical, pave the way for the more strongly marked evangelical preachers of the present day.

As Dr. Inglis was the first Bishop appointed to a British Colony, he had many difficulties to contend with which required both energy and prudence to meet. He, however, showed himself always adequate to any exigency, and has left an enduring impress of his own character upon the Diocese over which he presided.

I think I have now done all that you asked of me. I wish that you had put in requisition some more skilful hand, for I feel that I have done the subject but very imperfect justice; but if what I have written shall in any degree meet your views, I shall be truly gratified to have rendered even an humble tribute to my venerable friend.

I remain, Reverend and dear Sir,
Your humble servant,
BRENTON HALLIBURTON.

SAMUEL PETERS, LL. D.*

1759—1826.

FROM THE HON. JOHN S. PETERS, M. D., LL. D.,
GOVERNOR OF CONNECTICUT.

HEBRON, Conn., May 28, 1853.

My dear Sir: I cheerfully comply with your request, in furnishing you with some notices of the life and character of the somewhat celebrated SAMUEL PETERS, LL. D., once an Episcopal clergyman in this town. The materials for his history within my reach are not very abundant: but I believe you may rely on the statements I am about to make as entirely authentic. I first saw him in 1806, when he visited this place, and preached here once: and I corresponded with him occasionally, from that time, though my personal interviews with him were not frequent. My recollections of him, however, are perfectly distinct, so that I believe it is hardly possible that I should get far astray in describing him to you.

He was born in this town, November 20, 1735. His father, John Peters, a descendant of William Peters, who was a brother of Hugh Peters, the

* In the Yale College Catalogue, Dr. Peters' name is given as Samuel Andrew Peters. He had two brothers in the ministry of the Church of England, one of whom, John Peters, who was two years [illegible] for what reason is not known. [illegible] in both forms.

Regicide, was born in Mendon, Mass., was married to Mary Marks, removed to Hebron in 1718, and died in 1760, aged about sixty-five. The son was graduated at Yale College in 1757. He directed his attention to the ministry, and, after prosecuting for a while his theological studies, went to England, and was ordained Deacon and Priest in London, in 1759.

For nearly twenty years, the Episcopal congregation in this town had exerted themselves to obtain a minister, but had been signally defeated in three successive instances. They first sent over to England, in 1745, Mr. Barzillai Dean, a graduate at Yale College in 1737, who was admitted to Holy Orders, and appointed their Missionary; but, on returning, he is supposed to have perished, as the ship was never heard of. The next candidate was Mr. Eli Colton, a college classmate of Mr. Dean, who, in 1752, died on his passage from London. The third was Mr. James Usher, a graduate of Yale in 1753, who, on his passage, in 1757, was taken by the French, and died a prisoner in the castle of Bayonne. And the fourth was Mr. Peters, who, very soon after his arrival in England, was taken with the small-pox, and narrowly escaped with his life. He returned in 1760, and shortly after took charge of the church in Hebron; though he occasionally exercised his ministerial function at Hartford, and several other towns in the region.

He continued for several years in the undisturbed discharge of his clerical duties; but, in 1774, when the Revolution was approaching, he found that his love of Royalty was likely to come so much in conflict with the glowing patriotism of the day, that he could not any longer remain in comfort even with his old friends and neighbours; but he had to encounter two pretty formidable mobs, and was threatened with a third, before he could get away from them. The first mob procured letters and papers of various kinds, illustrative of the general tone of his feelings, and published them with such reflections and comments as the spirit of the times dictated. This brought on the second mob, which was far more furious than the first. A committee had obtained admission to his house, and found that he had put on his official robes for protection; and something having occurred to excite those who were without, they broke the doors and windows, and, rushing into the house, seized him violently, tore his gown into strings, and carried him, with their patriotic staves, into the centre of the town, where they had prepared for him a coat of tar and feathers. The more moderate of them, however, proposed a substitute,—which was that he should read a confession which they would prepare for him; and to this he actually submitted, reading it from the horse-block in the rear of the meeting-house. With this offering to their patriotism, they dismissed him; but he very soon heard that a third mob was gathering in Windham, with an avowed purpose to take his life; and as he became satisfied that it would be perilous to remain longer at home, he now formed the purpose of making his escape with as little delay as possible. Accordingly, in the month of August, he left his home for Boston, then in possession of the British army. A few weeks after this, he sailed for England, where he petitioned for and obtained a pension, and a grant for property confiscated by the Americans. In 1785, he published in London "A Letter to the Rev. John Tyler, A. M., concerning the Possibility of Eternal Punishments, and the Improbability of Universal Salvation." In 1794, he was elected Bishop of Ver-

mont; but for certain reasons was never consecrated. In connection with Dr. Lettsom of London, he obtained of Capt. Jonathan Carver, the celebrated Indian traveller, a tract of land, one hundred miles square, situated on the East side of the Mississippi River, at the Falls of St. Anthony. Peters and Lettsom, the grantees, took care of Carver in his last illness, and he gave them, in consideration, a deed of said land, with a proviso that Carver's heirs, residents of Vermont, should receive part of the avails. Peters had a quarrel with William Pitt, the British Minister, who struck him from the pension roll in the year 1803 or 1804. This left him without means of support; and in 1805, his friend Lettsom furnishing him money, he returned to his native country. From New York, where he landed, he went to Vermont, and there found Carver's heirs, and contracted with them for thirty thousand dollars, to be paid when the land should be sold, and took a quitclaim deed. Thence he went to Washington, where he spent several years petitioning Congress for a confirmation of the grant. The committee to which it was referred, reported that, if the Indians at that time would acknowledge that the land was Carver's, they would recommend that the usual amount given to extinguish the Indian title, by the Government, should be paid to the petitioners. After selling townships to his friends to procure for himself the means of support, until he was eighty-six years old, he set out, in 1817, to visit the land which had so long been with him an object of negotiation. He travelled as far as the Prairie du Chien, where the commandant of the garrison detained and supported him through the winter. Our laws prohibit an individual from making treaties or land contracts with the Indians. In the course of the winter, many of these red men were at the garrison; and they stated that they had heard something about Brother Carver from their fathers; and if they had given the land to him, they should, of course, relinquish their interest in it. This is the last I ever heard on the subject, and this was from the old gentleman himself; who remarked that the Indians revered his gray hairs, and that they were indulged the privilege of kissing his hand.

On his return from his Western journey in 1818, he settled down in New York, and lived in poverty and obscurity on his fictitious land sales, and on charity, promising himself and his friends an abundance, when he should receive pay for his land. In 1825, I went to New York to visit him, with a view to induce him, if possible, to remove to my house; and I actually urged it until his patience failed, and he turned from me in a rage,—"I won't go—I'll perish first," said he. I ventured one step farther—"My dear uncle," said I, "will you consent that, at your decease, your body should be removed to Hebron, and laid by the side of your wives?" He instantly burst into tears, and walked off towards his lonely home. He died at New York, April 19, 1826, in his ninety-first year. His body was removed to Hebron for burial, and a handsome monument has since been erected by his grandson, Samuel Jarvis Peters, of New Orleans, bearing the following inscription, written by the late Rev. Dr. Samuel Farmar Jarvis:—

"Here rests until the Resurrection the body of the Rev. Samuel Peters, LL. D.; who was born in Hebron, November 20, 1735, O. S., and died in New York, April 29, 1826, aged 91. He was ordained in England, Deacon and Priest, in the year 1759; and while residing in that country, after the Revolution, was elected, though on account of those troublous times, not consecrated, Bishop of Vermont. His life was

full of adventures, adversities and trials, which he bore with fortitude, patience and serenity. This monument is erected to his memory by his grandson, Samuel Jarvis Peters, of New Orleans, 1841."

Mr. Peters received the degree of Doctor of Laws, while he resided in England, from one of the Scotch Universities.

Mr. Peters married and buried three wives, before he left Hebron in 1774. His first wife, to whom he was married in 1760, was Hannah Owen, daughter of Silas Owen of Hebron; by whom he had one daughter, who followed him to England, and afterwards married a Refugee by the name of Jarvis, who was appointed Secretary of State in Upper Canada, and whose descendants reside in Little York. His second wife, to whom he was married in 1769, was Abigail Gilbert, daughter of Samuel Gilbert, Esq., of Hebron—she died in twenty days after their marriage, aged seventeen years. Her monument bears this singular inscription :—

"A wedding turned to lamentation,
"The greatest grief in all creation."

His third wife, to whom he was married in 1772, was Mary Birdseye, daughter of William Birdseye of Stratford, by whom he had a son, named *William Birdseye*, who followed his father to England in 1784, and, after being educated there as a lawyer, came to Canada, where he remained till the war of 1812; then removed to Connecticut, and thence to Alabama, where he died. The third Mrs. Peters died in 1774, within three weeks after the birth of this son.

Dr. Peters had an unusually commanding personal appearance. He was full six feet high, remarkably erect, of a large and muscular body, but not fat: his eyes were blue, and his face strongly marked by the small-pox—a disease of which he became the subject soon after he went to England. In his private intercourse he was animated, even loquacious; and the great amount of anecdote which he had at command, rendered him a most entertaining companion. He had an uncommonly active mind, and had acquired a large store of varied information. He had an iron will as well as an iron frame; and whatever he undertook he pursued with a spirit of indomitable perseverance. His ruling passion perhaps was ambition; but though he made some noise in the world, he probably never reached any high point of distinction to which he aspired. As a preacher, he held a highly respectable rank—his sermons were written with care, and delivered in a manly and impressive manner. He loved Kings, admired the British Government, and revered the Hierarchy. He aped the style of an English nobleman—built his house in a forest, kept his coach, and looked with some degree of scorn upon republicans: hence the fierce opposition he had to encounter from the Whigs of '74. In his domestic and private relations, he was every thing that could be desired.

Perhaps no fact occurred in Dr. Peters' History by which he was more permanently and strangely signalized, than the publishing of a work in London, in 1781, under the title,—"A General History of Connecticut, by a Gentleman of the Province." It contains many statements which are alike apocryphal and ludicrous; and I am not aware that it is ever quoted as historical authority. It was republished in this country, chiefly I suppose as a curiosity, in 1829. He published also, in 1807, "The History of

the Rev. Hugh Peters, A. M., Arch-Intendant of the Prerogative Court of Doctors' Commons." And at a still later period, after he went to reside in New York, he published a brief "History of Hebron."

With great respect,

Your obedient servant,

J. S. PETERS.

I have taken some pains to ascertain the probable reasons why Dr. Peters failed in obtaining Consecration to the Episcopate, and the result is contained in the following communications, which are also otherwise illustrative of his character.

FROM THE REV. A. B. CHAPIN, D. D.

EDITOR OF "THE CALENDAR."

HARTFORD, December 8, 1857.

My dear Sir: Dr. Peters is worthy of a place in your work, rather as an historical character, than as a clergyman of the Episcopal Church; though it must be acknowledged that the most remarkable events in his history were identified with his character as a clergyman.

The result of the somewhat extended inquiry that I have made concerning him, has been a conviction that, during his ministry at Hebron, he was diligent and laborious, and, considering the temper of the times and the disposition of the man, as successful as could be expected. After the organization of the Protestant Episcopal Church in the United States, and the Consecration of Bishop Seabury in Scotland, and three Bishops in England for this country, the Episcopalians in Vermont united with a body of those not previously of that communion, and elected Dr. Peters Bishop of that State. He was never consecrated, however, inasmuch as he could not obtain the requisite testimonials. During his residence in England of nearly twenty years, he had not exercised the office of the ministry, and consequently no one there could give such testimonials as were required. For the same reason, and for the farther reason of his residence abroad, no one in this country could give them. Besides, the English Bishops could not consecrate another Bishop for the United States, without a special Act of Parliament, allowing them to dispense with the civil oaths required by the British Statutes.

So far as I can learn, Mr. Peters, during the period of his ministry in Connecticut, was regarded by his brethren as a well disposed but ambitious man; apt to be rash, inclined to be dogmatic, and remarkably given to embellishment in all his statements—witness a memorable example of his "Apostolical Epistle to his dear children in the Lord," immediately upon his election to the Episcopate of Vermont.

Among other ridiculously false charges made against Peters is this—that he forged or invented the so-called Blue Laws of Connecticut—a charge which is sufficiently disproved by the fact that that celebrated code was in existence and common use before he was born.

Peters probably owes something of his notoriety to the satirical lines of Trumbull, in his McFingal, by which not a few have been immortalized, whose names would otherwise have rested beneath the pall of oblivion.

I have the honour to be,

Rev. and dear Sir, truly

Your obedient servant,

A. B. CHAPIN.

FROM THE RT. REV. GEORGE UPFOLD, D. D., LL.D

BISHOP OF THE DIOCESE OF INDIANA.

LAFAYETTE, Ind., September 15, 1854.

Rev. and dear Sir: In the course of my reading, I have lately come across two or three Letters, which I think may help to illustrate some points in the history and character of the somewhat celebrated Dr. Samuel Peters, of Connecticut. One was addressed to a clergyman in Vermont, who had communicated to him the fact of his having been chosen Bishop of the Protestant Episcopal Church in that State; another to the churches over which he expected soon to preside; and the third is a letter from Dr. Moore, Archbishop of Canterbury, to Colonel Graham, Agent of the Church in Vermont, assigning the reasons why he could not favour Dr. Peters' Consecration.

Dr. Peters did not apply for Consecration to the Bishops in the United States, for reasons of which we know nothing, except what he says concerning the remoteness of their residence, in the latter part of his letter to the Rev. Mr. Barber,*—a difficulty far from being insuperable, had the disposition existed. The probability is that some intimation had been given him of the unwillingness of these Bishops to consecrate him. And the grounds of their objection, it is likely, were these—the known eccentricities of Dr. Peters, and the fact that he had been a Tory during the Revolutionary War, and for several years a Refugee in England. The Bishops in the United States were Whigs, during that memorable political struggle, and one of them, Bishop White, Chaplain to the Continental Congress. They might have supposed the Consecration to the Episcopate of a clergyman so politically obnoxious would serve to strengthen the existing prejudice against the Church on political grounds, as a branch of the Church in England, and so have been a serious hindrance to the usefulness of Dr. Peters in his Episcopal capacity. Whatever were the reasons, the fact that he did not apply to Bishops White, Provoost, and Madison, is beyond dispute, but sought to obtain Consecration independent of them, from the Archbishop of Canterbury, and without success.

Very truly and respectfully yours,

GEORGE UPFOLD.

The following are the letters referred to by Bishop Upfold.

The first is Dr. Peters' letter addressed to the Rev. Daniel Barber, in reply to one informing him of his election to the Episcopate:

No. 22, YORK STREET, WESTMINSTER, July 17th, 1794.

REVEREND AND DEAR BROTHER:

The 5th day of July current, I had the honour of receiving your polite, communicative, and friendly letter, dated at Manchester in the State of Vermont, the 27th day of last February.

At present I can only thank you for the communications respecting the prospects you have in the State of Vermont of seeing an increase of the Protestant

* DANIEL BARBER was born in Simsbury, Conn., October 2, 1756, and was ordained Deacon by Bishop Seabury, October 29, 1786. He officiated in Vermont until 1794, mostly in Manchester and its vicinity, when he went to Claremont, N. H., and became Rector of Union Church in that place. In 1801, he received the honorary degree of Master of Arts from Dartmouth College. On the 15th of November, 1818, he resigned his parish, avowed himself a Roman Catholic, and spent the remainder of his days at Georgetown, D. C. He had a son, VIRGIL HORACE BARBER, who was ordained by Bishop Jarvis in 1805, and was called to St. John's Church, Waterbury, where he remained till 1814, when he was elected Principal of the Academy, and Rector of the Church, at Fairfield, N. Y. About 1817, he declared himself a Romanist. It was doubtless through his influence that his father, about a year after, made a similar avowal.

Episcopal Church; and that, to promote it, the Convention had *pretty unanimously* chosen me to be their Bishop.

This event (though unexpected to me) I view as the work of God, and could have no objection to go over and spend my few remaining days amongst my friends in my native country, to build up the Church of Christ, for which I have laboured and suffered all my life, but the fear of the want of *unanimity* in the Church, which naturally leads to schism; and from my imperfections and insufficiency to fill the Episcopal Chair in a State famed for wisdom and learned men.

However, depending on God, the wisdom of the wise, the charity and prayers of all, I have determined to accept your election, as the call of Jesus Christ the Lord. To this purpose I have written my letter, addressed to all the Churches in Vermont, of even date with this, which you, as Secretary of the Convention, will have the goodness to communicate to that Venerable Body first, and they to the churches spread over the State of Vermont, in such manner as you and they shall judge to be most proper.

I must now inform you that I cannot go over to you, nor have Consecration here, until the letter of the Convention to the Archbishop of Canterbury (*en polsent*, very handsome and full) comes here with the seal of your State, or of the Notary Public, certifying the existence of the Protestant Episcopal Convention of Vermont, and that they have elected the Rev. Samuel Peters, LL. D., to be the Bishop of Vermont, as appears by the signatures of the Committee of the Convention, together with its President and its Secretary: in testimony of which I have hereunto affixed the seal of, &c., &c.

Had you thought of this *canonical rule* last February, and sent the seal fixed to either of your letters, No. 1 or 2, addressed to the Archbishop of Canterbury, I could have seen you before next Christmas. But now I must be deprived of that pleasure until the winter shall be past; at which time I shall set out, in hopes of seeing and blessing you before I die.

The letter addressed to me from the Committee of Convention, dated last February, honoured me, and secures my gratitude and respect. I wish that I was better able to support their high esteem and expectations; but so far as my abilities fall short, so far, I trust, my zeal and labours in my station will exceed their hopes.

Evident is the necessity of a Bishop resident, to set things in order, and to promote harmony in the Churches. And I have no doubt of receiving every respect due to the sacred office or myself, both in a spiritual and temporal manner; yet I feel it to be my duty to tell you a circumstance possible to happen. As soon as I am consecrated Bishop of Vermont, a foreign State, my present support from this Government may be withheld:—Should this event take place, I shall have no resource but what shall arise from the churches in the State of Vermont now in their *infancy*. The fact is, "I want but little here below, nor want that little long." My mind and merits claim no more; yet the dignity of the station which you have given me, and the primitive hospitality belonging to the Episcopal Chair, demand your and my attention; lest my reputation and the fashion of religion dwindle away through my poverty in the highest office of Christ's Church.

Should the English Bishops neglect to consecrate me, because you have three Bishops in the States of America already, consecrated by the *English Bishops*,

and plead the limitation of the Act of Parliament for their neglect, I shall apply for Consecration to the College of Bishops in Scotland; because your three Bishops reside too remote from one another, and from the State of Vermont, to be convened by me.

I am, with perfect esteem and sincerity,
Reverend and dear Sir, your and the Convention's
Most honoured and most humble servant,
SAMUEL PETERS.

The Rev. Mr. Daniel Barber, Secretary of the Convention of the Episcopal Church of Vermont, and Rector of Manchester and Pawlet.

The next letter was addressed by Dr. Peters to the Churches which had chosen him to preside over them.

To the Churches of Christ spread abroad in the State of Vermont, mercy, peace, and love be multiplied:

Until I come, give attendance to reading, prayer and faith. When present with you, by the grace of God, I will lead you through the wilderness of life, up to a world that knows no sorrow. I will guide you with mine eye, and feed your lambs and sheep with bread more durable than the *everlasting hill.*

While absent from you in body, I am present with you in mind, thanking God always in every prayer of mine, and making request with joy for your fellowship in the Gospel of his Son; that you may be of good cheer, and overcome a world yielding no content, the only wealth of man; and that you may know how to be abased, and how to abound; every where and in all things to be instructed to obey the laws of Christ.

The spirit which heals all our infirmities, no doubt led you to glorify God in me, when you appointed the least of all saints to fill the highest station in the Church of Jesus Christ; duty and inclination (with feeble blood flowing in my veins) inspire my soul to seek and do you good in that sacred office to which you have invited me; being confident that you will receive me with all gladness, and hold me in reputation for the work of Christ, which brought me near to death, and shall finally make you my glory and my joy.

Your preferring me to my superiors, both in spiritual and literary attainments, honours me most unexpectedly, and demands my best returns of gratitude and labours of love.

Should Providence conduct me over the dangers of the sea to my native shore, and give me the blessing of seeing again my long absent friends, I shall rejoice as Simeon did at his vision, and with him say, "Lord, now let me depart in peace—for mine eyes have seen thy salvation." Though I may blush when you discover my improvements not adequate to your expectations and my opportunities in this Isle of wisdom and learning.

Should my insufficiency in spiritual and scientific knowledge appear too manifest among you, my zeal and labours in the vineyard of the Lord shall, I trust, be your pride and boast. In this hope, and resting on the candour, order, morality, learning, piety and religion of those over whom I am well chosen to preside, I shall, with some degree of confidence, undertake the charge, and claim the wisdom of the wise to enlighten my understanding, and the charity and prayers of all to remove my wants, and to lessen my manifold imperfections.

Whenever I come to you, it will be in the fulness of the blessing of the Gospel of God. I beseech you, therefore, Brethren, for Christ's sake and the love of the

Spirit, that you strive together in your prayers to God for me, that I may come unto you with joy, and may with you be refreshed.

"Be you wise unto that which is good, and simple concerning evil."

The Churches of Christ salute you.—Salute one another with faith and love.

I salute you all with the peace of God, which passeth all understanding; and in the mystery of the everlasting God made known for the obedience of faith.

"To God only wise, be glory through Jesus Christ, forever, Amen."

Dearly beloved Brethren, whether absent or present, believe me to be, with all sentiments of respect and fidelity,

Your servant in Christ,

SAMUEL PETERS.

York Street, Westminster, London, July 17, 1794.

The following letter is from the Archbishop of Canterbury to Colonel Graham:—

CANTERBURY, June 17, 1795.

Sir: Having frequently stated to you in the fullest and most explicit manner, and once particularly in the presence of the Rev. S. Peters, the grounds and reasons which induced me to decline taking any steps to obtain his Majesty's license for the Consecration of a Bishop for the Protestant Episcopal Church in Vermont, I hoped there would be no call upon me to repeat them, but that your representation of those statements would be all-sufficient to exculpate you to the Protestant Episcopal Church in the State of Vermont, who have elected that gentleman their Bishop, and to his Excellency Governor Chittenden, who united with their Convention in recommending him for Consecration in England.

I cannot, however, refuse your request to me to state in writing the grounds on which my conduct in this business is founded.

I beg leave to observe, then, that the statement which I made to you, was founded on a perfect recollection that the spirit and intention of the Act of Parliament, which enabled the English Archbishops and Bishops to consecrate Bishops for America, with the King's license, extends only to such a number as might, on their return to that country, consecrate a sufficient supply to keep up the succession in the Protestant Episcopal Church there. His Majesty clearly understood this to be the sole object of the Bill presented to Parliament. The Archbishops and Bishops understood it precisely in the same way; and that such was the intention and purport of it, and no more, I myself stated in the House of Lords, when I was called upon by the Earl of Effingham, and others, to explain "what occasion there was for such a Bill, and to what number of Bishops our Consecrations were meant to extend."

I must add further, that, on the 5th of July, 1786, I wrote from Canterbury to the Committee of the General Convention of the Protestant Episcopal Church in America, sending a copy of the Act, and stating that we understood it as above explained.

You will find my letter in the printed Journal, which I sent you before I left London, of a Convention of the Protestant Episcopal Church, holden at Wilmington, October 10 and 11, 1786. To the same Journal I must also refer you for another letter sent by me and the Archbishop of *York* to the Convention, stating the solemn testimonies we should require respecting the literary, moral and religious characters of the persons sent to us for Consecration.

You will allow me to recommend to your particular attention the very solemn form of testimonials which accompanied our letter, and which we insisted upon

as essential to us in point of conscience, before we could proceed to consecrate any person sent to us for Consecration from that distant country.

So much for the general question respecting the number of Bishops intended by the Act to be consecrated here for the States of America, on which the Archbishops and Bishops entirely concur in opinion. But were the case otherwise, were they all of opinion that any greater number might be consecrated by that Act, Mr. Peters could not receive Consecration from us, since we could have no such testimony relative to him from Vermont, (where, for the last twenty years, he has never resided,) as we always have insisted upon, previous to that solemn act on our part. Nor could the want of that testimony be supplied in England, where he has lived all that time, without the exercise of any ecclesiastical function within the cognizance or jurisdiction of any of our Bishops.

I am, Sir, your humble Servant,

J. CANTUAR.

Col. J. Graham.

JACOB BAILEY.*

1760—1808.

Jacob Bailey, the eldest son of David and Mary (Hodgkins) Bailey, was born in Rowley, Mass., in the year 1731. In his early childhood, he was distinguished for extreme diffidence, boundless curiosity, and an intense thirst for knowledge. His parents were honest and industrious, but poor; and of course not able to gratify his desire for a liberal education. As he had not the means of procuring books to indulge his taste for reading, he very early formed a habit of committing his thoughts to paper; and as he generally passed his evenings in this way, he accumulated manuscript enough, on all sorts of subjects, to have made several volumes. On one occasion, being called suddenly away from his writing, he accidentally dropped the paper containing what he had just written, and it fell into the hands of a person who was so much impressed by the precocity of intellect which it evinced, that he showed it to some of his friends, and it finally reached the minister of the parish, the Rev. Jedediah Jewett.† The result was that Mr. Jewett called upon his father, and offered to instruct the young man gratuitously for one year. This was, in every respect, a most grateful proposal to him, except that from his extreme bashfulness, he felt that it would be hardly possible for him to go to the Parson's house, and encounter the faces of his family. He, however, succeeded in this better than he expected; and had the pleasure to know very soon that he was making progress in his studies that was highly gratifying to his instructer.

* Memoir by Rev. W. S. Bartlet.

† Jedediah Jewett was born at Rowley, Mass., June 3, 1705; was graduated at Harvard College, in 1726; was ordained Pastor of the Congregational Church in Rowley, November 19, 1729; and died, May 8, 1774, aged nearly sixty-nine. He was a highly respectable clergyman, and published several occasional discourses.

In 1751, when he was twenty years old, he entered Harvard College. During his connection with College, he enjoyed the charity of several distinguished individuals in Boston and Portsmouth, though it would seem to have been chiefly through the influence of his early benefactor, Mr. Jewett; for, in writing to his parents, just before graduating, he says, with reference to him,—"He not only instructed me for this Society, (i. e. Harvard College,) but has since been almost the procuring cause of all my benefactions; and now, whilst in Boston, he spared no pains to advance my interests." He graduated in 1755, and was a classmate, and subsequently a correspondent, of John Adams, afterwards President of the United States.

Mr. Bailey, during his Sophomore year in College, was engaged, for a short time, in teaching a school in his native place; but as it proved less profitable than he expected, he abandoned it. Immediately after his graduation, he took charge of a school in Kingston, N. H., and remained there somewhat more than six months; but he seems to have felt little at home, and he represents the state of society there as exceedingly dissolute and incongenial. In June, 1756, he commenced teaching the public school in Hampton, N. H., where he found every thing quite in accordance with his wishes. Here he continued very happily and usefully employed until April, 1758, when, for some reason which is not known, he resigned his place, and engaged in a similar capacity at Gloucester.

On the 4th of June following, he attended a meeting of the Association of Congregational Ministers in Exeter, N. H., read a sermon in their hearing, and received from them "approbation" to preach the Gospel. In recording this fact, he adds,—"Oh that I may be improved as a blessing to mankind, and be an instrument of advancing the Redeemer's Kingdom!"

It cannot be disguised that Mr. Bailey's journal, about this time, contains the record of some things which, though they may find some apology in the usages of the period when they occurred, are scarcely reconcilable with our ideas of the dignity of the Christian ministry, or even the proprieties of the Christian life. In incidentally stating, here and there, the fact of his being engaged in amusements, to say the least of the most worldly kind, and apparently without any suspicion of impropriety or inconsistency, he also indicates most clearly that he was only falling in with a current, and that the state of religion in the circle in which he moved, must have been at that time lamentably depressed.

It was only for a short time that Mr. Bailey continued to preach in the Congregational connection. Indeed it would seem that his predilections for the Church of England had begun to develope themselves, even anterior to his receiving "approbation" to preach from the Association. The first record of this has respect to a Sabbath spent in Portsmouth,—the very Sabbath previous to that event. He says,—"In the afternoon, I went to Church, but was so overcome with the extreme heat, the fatigues of the journey, and the want of rest, that I should certainly have fallen asleep, had not novelty kept me awake. At evening I returned to the Colonel's, (Warner) and spent some time in conversation with Mrs. Warner on the ceremonies of the Church." On the 13th of August following, he writes as follows in respect to a call which he made at Colonel Weeks' in Hampton:—"Mr. Brackett called at the gate, where I waited upon him,

and had an invitation to Portsmouth, which he imagined might be greatly for my advantage, as there was a Mission vacant for a minister of the Church of England. The proposal wonderfully pleased both me and Mr. Weeks." On his return from Portsmouth, he again called on Colonel Weeks, and says in reference to the visit,—"I relieved their impatience to hear of my success at Portsmouth." He also called on a classmate of his in Salisbury, and informed him of his "designs in visiting England." On the evening of the same day, being in Rowley, he says,—"I visited my parents, where I found my Aunt Bailey, who all cried out upon me, when I discovered my resolution of visiting London for Orders; and, after all, I found it extremely difficult, with all the arguments I could use, to gain them over to any favourable sentiments concerning the Church of England." He seems to have been preaching during this time as a Congregational minister, and continued to do so, at least occasionally, until the 19th of August, 1759, when he probably preached his last sermon in that connection. On the 24th of September, he addressed the following letter to the Rev. Henry Caner of Boston:—

"Rev. Sir:—I take this opportunity to return you my grateful acknowledgments for the favour you have done me in lending me 'Potter upon Church Government.' I have carefully perused it, with Bennet's Abridgment, and find all the objections against Episcopal Ordination and Conformity to the Church of England, answered entirely to my satisfaction. I would still entreat your advice, and should highly esteem the favour of receiving from you any further directions."

Mr. Bailey is supposed to have continued his school at Gloucester till the 13th of December, when he went to Boston, with a view to mature his plans for going to England for ordination. Having been disappointed in not obtaining from President Holyoke, of Harvard College, all the testimonials he wanted, and been subjected to embarrassment from some other causes also, he embarked for England, on the 10th of January, 1760, bearing letters of recommendation from Mr. Caner to the Archbishop of Canterbury, the Bishop of London, and the Society for Propagating the Gospel in Foreign Parts.

After an excessively rough passage,—rough in respect both to the weather and the company,—he landed at Portsmouth, and immediately made his way to London, with a view to prosecute the great object of his journey. The fact that the President of Harvard College had refused, for some unknown cause, to testify to his exemplary conduct, while he was an undergraduate, was very adverse to the success of his application, and had well nigh proved fatal to it; but the letters which he carried from Mr. Caner and others finally prevailed, and he was received to an examination, the result of which was that he was admitted to Deacon's Orders by the Bishop of Rochester, on the 2d of March, and to Priest's Orders, by the Bishop of Peterborough, on the 16th. He was also appointed a Missionary of the Venerable Society for Pownalborough, Me., with a salary of fifty pounds *per annum*. His visit to England was one of great interest, not only as accomplishing the main object for which it was intended, but as greatly gratifying his curiosity, and especially as bringing him in contact with many distinguished persons whom, otherwise, he would have never seen. He left England some time in April, and arrived in Boston about the beginning of June, having been absent a little less than five months.

Mr. Bailey immediately directed his course to the field of labour to which he had been appointed, and arrived in Pownalborough on the 1st of July, about one month after he landed at Boston. His field embraced Georgetown also, and indeed he laboured more or less in the whole surrounding country, as he had opportunity. He found the mass of the inhabitants extremely poor and ignorant, without the means of either religious or secular instruction. In August of the next year, (1761,) he was married to Sally, daughter of Dr. John Weeks, of Hampton, N. H. This lady was much younger than himself, and had been one of his pupils, while he was teaching in the place of her residence.

In 1768, Mr. Bailey received an invitation to take charge of the church in Amesbury, Mass. This would have been, in many respects, a far more desirable place than the one which he occupied; but he thought it his duty to remain with the poor people among whom he had already ministered nearly eight years. During the summer of this year, he was relieved from a portion of his labours by the arrival of the Rev. Mr. Wheeler* to enter on the Mission at Georgetown.

Mr. Bailey, at the breaking out of the War of the Revolution, was found strongly on the side of Great Britain; and his loyalty cost him almost every thing but his life. From 1774 to 1779, he was not only prevented, to a great extent, from exercising his clerical functions, but was the object of almost every species of indignity and insult, and in one or two instances both himself and his family narrowly escaped with their lives. However we may rejoice in the independence of our country, it is due to historical fidelity to state that many of the Episcopal Clergy, who remained loyal to the British Crown, (and to no one perhaps does the remark apply more forcibly than to Mr. Bailey,) were subjected to a bitter and protracted persecution, which it is impossible, on any principle of enlightened patriotism, to justify.

Mr. Bailey had been waiting, for some time, for an opportunity of removing to Halifax; but none seems to have occurred until June, 1779; and even then it was not without great difficulty that he succeeded in making his escape. Before the close of that month, however, he was safely there; and in the course of the summer he received invitations from two different parishes to become their minister. The place at which he actually settled, for the time, was Cornwallis; and he commenced his labours there in the latter part of October. He, however, soon met with trials which he had not anticipated; and, though to his duties as a Minister he added those of a Schoolmaster, he found it extremely difficult to obtain even a scanty support for his family.

* William Willard Wheeler, a son of William Wheeler, was born in Concord, Mass., December 24, 1734, and was graduated at Harvard College in 1755, being a classmate of Mr. Bailey. He was recommended to the Venerable Society by the Clergy of the Convention assembled in Boston, June 17, 1767. In the latter part of that year he went to England to be ordained, and having accomplished his object, and been designated by the Society as the Missionary for Georgetown, Me., he returned to this country in May, 1768. He remained at Georgetown till April, 1772, when he went to Newport, R. I., as Assistant to the Rev. Mr. Bisset, Rector of Trinity Church in that town. On the 15th of May, 1783, he was chosen Rector of St. Andrew's Church, Scituate, and Trinity Church, Marshfield. In the Journal of the Massachusetts Convention for 1790, he is designated as Rector of St. Thomas' Church, Taunton, in addition to the churches before named. He died at Scituate, January 14, 1810, aged seventy-five years.

The Rev. J. Wingate Weeks,* formerly Missionary at Marblehead, Mass., being in England in 1779, obtained the appointment of Missionary at Annapolis, N. S. But as he only occasionally visited the scene of his Mission, instead of residing there, as was contemplated by his appointment, the Venerable Society were so much dissatisfied with what they deemed his neglect of duty that, in January, 1782, they appointed Mr. Bailey in his place. Mr. B., accordingly, removed thither, and entered on his labours early in August of that year.

Though his situation was, in many respects, much improved by the change, he was still not a little straitened for the means of living, and seems never to have been free from debt. His congregation, however, gradually increased, and the Reports which he was enabled to make to the Venerable Society were considered as indicating at once fidelity and usefulness. In the Abstract for the year 1806, it is stated that "Mr. Bailey, the Missionary at Annapolis, has acquainted the Society that, notwithstanding his advanced age, he has been able to perform Divine Service every Sunday, besides doing duty at the Garrison, and occasionally visiting Clements. His Baptisms for the year are forty-three; Marriages seven; Burials seven. Communicants at Annapolis and Clements seventy-six. The Female School, conducted by his daughter, consists of thirty-four scholars, thirteen of whom are upon charity. They attend catechising on Wednesdays."

Mr. Bailey was Rector of St. Luke's Church, Annapolis, about twenty-five years, and died of dropsy, July 26, 1808, aged seventy-six years, leaving a widow, three sons, and three daughters. He retained his faculties, both physical and mental, in great vigour, to the last. Mrs. Bailey died at Annapolis, on the 22d of March, 1818, aged seventy years.

Mr. Bailey seems to have published little or nothing; but he left behind him a large amount of manuscript, consisting of Sermons; extensive Journals and Letter Books; a History of New England, comprising an Account of its Natural Productions and Topography, extending to some two hundred pages; a Description of the present Province of New Brunswick, with an Account of the sufferings of the American Loyalists, who were transported thither; Dramatic Sketches, principally of a political cast; several School Books, &c.

* Joshua Wingate Weeks, the eldest child of Colonel John and Mrs. Martha Weeks, was a native of Hampton, N. H.; was graduated at Harvard College in 1758; and was married to Sarah Treadwell, of Ipswich, Mass. In November, 1762, the Vestry of St. Michael's Church, Marblehead, "voted that the sum of thirty pounds sterling be laid on the pews of said church, to defray the charge of Mr. Weeks' going home to London to receive Orders for said Church." He went, accordingly, and returned to Marblehead in July, 1763, and entered upon his duties as Rector of St. Michael's, but did not reside there wholly till after the lapse of one year. The first eleven years of his Rectorship were passed in quiet enjoyment; but in 1775 he was driven from Marblehead, on account of his political principles, and was obliged, with his family, to seek refuge with his brother-in-law, Mr. Bailey, at Pownalborough. The next year, however, he returned to Marblehead. In May, 1778, he made application to the Court at Boston for permission to leave the country, but it was refused, and shortly after, he fled to Rhode Island. Before the close of the year he sailed from New York for England, and having obtained the Mission at Annapolis, he proceeded to Nova Scotia, and thence, after about two months, to New York. He left his family at Halifax, and did not return to them until the next spring. An unhappy misunderstanding occurred between Mr. Weeks and Mr. Bailey, on account of the former being succeeded by the latter in the Mission at Annapolis, and particularly in respect to the Chaplainship of the Garrison there, which occasioned a suspension, and it is believed a final termination, of intercourse between the two families. In 1793, Mr. Weeks was stationed at Preston, and in 1795 removed to Guysborough. He died in the year 1804.

Bishop Burgess of Maine, thus closes a brief Introduction to the Memoir of Mr. Bailey's Life, an exceedingly attractive and interesting volume, entitled "The Frontier Missionary," by the Rev. W. S. Bartlet, and published, in 1853, by Ide and Dutton, Boston:—

"It would be delightful indeed, did the narrative disclose, in its chief subject, the proofs of a more exalted order of piety. For him it can only be claimed that, in an age of little zeal, and on a remote spot, where he was quite without those incitements of brotherly counsel and society to which we all owe so much, he strove honestly to fulfil his pastoral duty, according to the measure of his age. His own papers record strong prejudices, a rather unyielding temper, and some tinge of eccentricity. But they will also exhibit a fidelity, a courage, a sensibility to kindness, and a willingness to labour under discouragement and self-denial, which must win respect, though the example, viewed as that of a Christian Minister, be, even in our eyes, far from faultless."

Mr. Bartlet writes thus of him:—

"Mr. Bailey was below the middle stature. . . . . Although his youth was occupied in the labours of a farm, and he lived beyond the "threescore years and ten" allotted to man, yet we find him speaking frequently in his writings of his slender constitution. His love of learning caused him to surmount many obstacles in order to improve his mind, and the advantages he finally enjoyed were without doubt well improved. He strove hard to acquire knowledge, and wrote much, and especially, at various times, no small amount of poetry. Without attributing to him the possession of genius, he may be said to have been a man of a fair degree of talent, and of a large amount of various information."

THOMAS DAVIES.*

1761—1766.

THOMAS DAVIES was born in the parish of Kington, Herefordshire, England, on the 21st of December, (O. S.) 1736. His grandfather, John Davies, and *his* son, John Davies, Jr., having previously visited this country, removed hither for their permanent home about the year 1740. They were devoted sons of the Church of England, and were the first members of that Communion who settled in the town of Litchfield, Conn.,—which then included a much wider extent of territory than at present. By the efforts of the elder of these gentlemen, a church was soon organized, to which he gave the name of St. Michael's Parish, at the same time transferring to it a tract of fifty-two acres of land, and contributing largely to the erection of a church building. To this day, (1856,) the clergymen of Litchfield and several of the adjoining parishes derive a part of their support from funds thus bestowed.

Subsequently, by territorial changes, the residence of the family having come within the limits of the town of Washington, the son of this gentleman, and the father of the clergyman, desiring a house of worship for his own accommodation, and that of the few Episcopalians in his vicinity, erected a church upon his farm, which passed, at his death, into the possession of the Parish of St. John's, Washington. This building, although removed, is still standing, and though now perhaps the smallest church edifice in the Diocese, is a noble monument of the Christian zeal and liberality of a layman of the last century.

* Biographical Sketch by a minister of Litchfield County.—MS. from Rev. T. F. Davies, Jr.

Coming from such a stock, the subject of this sketch was early imbued with a devout affection for the Church of his fathers, and early devoted himself to its ministry. Having pursued the course preparatory to College, at his father's house, with such helps as he was able to command, he became, in due time, a member of Yale College, where he was graduated in 1758, under the Presidency of the Rev. Thomas Clap. According to the fashion of the time, each student was expected to hand in some Theological Thesis in Latin, preparatory to receiving his degree. The subject chosen by Mr. Davies was "Whether or not the adoration of the Holy Ghost has a direct warrant in Holy Scripture?"—the affirmative of which he maintained with no small ingenuity.

Mr. Davies now commenced his studies preparatory to the Holy Ministry. At the expiration of three years, he sailed for England for ordination, which he received at the hands of Dr. Thomas Secker, then Archbishop of Canterbury, in the Chapel of Lambeth Palace, being admitted to the Diaconate on Sunday, the 23d of August, 1761, and advanced to the Priesthood on the day following.

Immediately after his ordination, he returned to this country, aware that a difficult work was before him, but resolutely determined not to shrink from it. His commission from the Venerable Society for Propagating the Gospel designated him the Missionary of New Milford, Roxbury, Sharon, New Preston, and New Fairfield; and to these Litchfield was soon afterwards added. These towns were widely separated in position,—in a rugged and mountainous region, and having very imperfect means of communication with each other. In addition to the above named places, he held occasional services in Washington, Kent, Cornwall, Salisbury, Great Barrington, and Woodbury. What contributed to render his position more difficult was the disfavour with which the Episcopal Church was at that time generally regarded by other denominations. As an example of this, it is related that when he officiated for the first time in Woodbury, a portion of the congregation, led thither by curiosity, so far forgot themselves as to express their opinion of the merits of the service by some demonstrations, as irreverent as they were unbecoming. Mr. Davies, observing the indecorum, and being affected even to tears, paused and addressed to them so earnest and yet so tender a rebuke, as not only to restore perfect order, but to enlist the feelings of his whole audience strongly in his favour. He was also not a little impeded in his work by certain civil statutes, then existing, which were characterized by the narrowness and illiberality of the times, but which happily have long since become obsolete. For instance, several members of his parish at Great Barrington are said to have been imprisoned, because they did not *go to meeting*, as the phrase then was,—notwithstanding they had paid the tax for the support of the Congregational Minister. But, by the prudent and conciliatory management of Mr. Davies, these troubles seem to have abated, and he had the satisfaction, on Christmas day, 1764, of opening a new church in that parish for Divine worship, and of celebrating the Holy Communion in the presence of a numerous congregation. The Sermon preached on that occasion was soon after published, and a few copies of it are still extant. It is founded on Matt. xxi, 13, and sets forth the claims

of Episcopacy with marked ability and candour. Other church edifices also arose, as a proof of the efficiency of his labours. That in New Milford especially,—erected during his ministry, cost him much self-denial and sacrifice. A view of this venerable building, which was taken down in 1838, is given in Barber's Historical Collections of Connecticut.

Though often and earnestly invited to other more eligible fields of labour, no persuasion could induce Mr. Davies to desert his post; but the severity of the labours which devolved upon the Missionary of such an extensive field, was about to bring his faithful ministry to a close. In February, 1766, he contracted a fever, and when only partially restored, imprudently exposed himself by riding out. The consequence was a return of his disease, which soon assumed the form of a quick consumption, and terminated his life at New Milford, on the 12th of May, 1766. His remains repose in the grave-yard of that place, and over the spot is a monumental table of black slate, bearing the following inscription:—

In memory of the
REV. THOMAS DAVIES,
a faithful servant of Jesus Christ,
an active, worthy Missionary
from the Venerable Society in England
who departed this life
May 12, 1766,
in the thirtieth year of his age.
He met death with the greatest Christian fortitude, being supported
by the rational hope of a blessed immortality.

The sweet remembrance of the just
Does flourish, now he sleeps in dust.

Vitæ bene actæ jucundissima est recordatio.

Mr. Davies was married, on the 1st of April, 1762, to Mary, daughter of Joel Hervey of Sharon, and left behind him two children—the eldest of whom, *William*, is still living in Poughkeepsie, N. Y., at the venerable age of ninety-three, and in the enjoyment of comfortable health.* The younger child, a daughter, named *Charlotte*, became the wife of Jonathan Burrall, of Canaan, Conn.

The following is extracted from a brief Memoir of Mr. Davies, published in 1843:—

"Those who remember to have heard Mr. Davies, speak of him as being decidedly superior in the merit of his pulpit performances—his personal appearance prepossessing, his delivery forcible, and the composition of his sermons exhibiting marks of scholarship in advance of the generality of preachers in the time in which he lived. Some specimens of his original poetry, still extant, bear testimony to his not being altogether destitute of skill in the art of putting his ideas together in the form of verse. It is the opinion of an aged and venerable Presbyter of the Church, the once Rector, but now superannuated minister and member, of the Church in Litchfield, that if Mr. Davies had survived until that period of our ecclesiastical history had arrived, there was no clergyman then in our Diocese, who would probably have been more generally looked to for filling the office of its first Bishop.

* He has deceased since this sketch was written.

WILLIAM WEST, D. D.

1761—1791.

FROM THE REV. ETHAN ALLEN, D. D.

BALTIMORE, December 16, 1857.

Rev. and dear Sir: I think proper to state that the materials for the following sketch of the Rev. Dr. West have been derived from the Convention Journals of the Diocese, of his day; from the Records of the several parishes which he held; from conversations with his daughter, Mrs. Holland, and his nephew, Dr. Thomas Walker of this county, now an octogenarian, and from Dr. West's own papers and manuscripts, which have come into my possession, through the kindness of Mrs. Howard, the widow of his grandson. From these sources it would have been easy to have made a volume. My only difficulty has been to make such a short and yet full account of him, as I suppose the plan of your work contemplates.

WILLIAM WEST was born, in or about the year 1739, in Fairfax County, Va., in the neighbourhood of Mount Vernon,—the residence of General Washington. From this circumstance there grew up an intimacy between the General and himself, as well as between their families, which ended only with life.

Where young West was educated I have not been able to ascertain; but he was ordained by the Bishop of London, and licensed by him for Virginia, November 24, 1761. He could not, however, have remained long in his native Province after his return, for, in 1763, we find him the incumbent of St. Margaret's, Westminster Parish, Ann Arundel county, Md., adjoining, on the South, St. Paul's Parish, Baltimore. Leaving here, he was inducted into St. Andrew's Parish, in St. Mary's County, November 17, 1767. In the following April, he was married to one of his late parishioners, Susan, daughter of Dr. James Walker, then residing on the South shore of the Petapsco, a little South of Baltimore. In 1772, he became the incumbent of St. George's Parish, Harford county. On Christmas day of this year, Mr. Asbury writes in his journal—"I attended the Church, and heard Parson West preach a plain and useful sermon, which contained much truth, and received the Sacrament." Coming from such a source, this is a testimony certainly worth preserving.

On the 7th of June, 1779, Mr. West was called from St. George's to St. Paul's Parish, Baltimore County, on the death of the Rector of the latter parish. His salary was fixed at five hundred pounds—Maryland currency, equal to one thousand three hundred and thirty dollars; and he was to reside at his plantation, on the South side of the Petapsco River, some six miles distant from Baltimore town, as it was then called, until the Vestry could arrange for better accommodations.

In April, 1780, the Vestry of St. Paul's granted leave to Mr. West to officiate every third Sunday in St. Thomas' Parish Church, ten miles distant. This was done on the application of the Vestry of St. Thomas', as they were unsuccessful in obtaining the services of any other clergyman,

and were unwilling that their Church should become extinct. This connection was continued for five years.

In 1784, a new and larger brick church was erected. The population of the town was then eight thousand; and the Presbyterians, Lutherans, German Calvinists, Romanists, Baptists, Friends, and Methodists, had each a small place of worship. On being completed, the church was opened for Divine service, at Whitsuntide, May 30; on which occasion Mr. West preached from the words,—"I was glad when they said unto me, let us go into the House of the Lord."

On the 22d of June, the Clergy and Lay Delegates of the Parishes of Maryland, which were forty-five, convened in Annapolis. Dr. William Smith was elected President, and Mr. West Secretary. The Independence of the United States having been acknowledged in the previous year, the jurisdiction of the Bishop of London over the Colonies ceased; and the Church of Maryland was now left at liberty to adopt a government of its own. In this work of organizing, and adapting the Liturgy to the existing state of things, Mr. West was called to take a prominent part, both as Secretary and in Committees. He was at that period a correspondent of Bishop White's; and he shows in his correspondence a sound judgment, and thorough acquaintance with his subject.

At Christmas of this year, the Rev. Dr. Coke, having come over from England, convened the Methodist preachers in Baltimore to organize themselves into a separate Church; for before this they had been only a party in the Church of England. With a view of preventing the separation, Mr. West invited Dr. Coke and Mr. Asbury to his house to tea. Mr. Andrews, then Rector of St. Thomas', had come to town for the same purpose, and was present. On the part of Messrs. West and Andrews, no obstacle was presented; but Messrs. Coke and Asbury declined coming into the measure, and the separation accordingly took place.

In 1785, Mr. West received the honorary degree of Doctor of Divinity from Washington College, Kent County, Md., then under the Presidency of Dr. Smith.

In June of this year, the General Convention of the Episcopal Church had met at Philadelphia; and in August following, in answer to Dr. White, Dr. West writes thus:—"The American Church, when duly organized, will undoubtedly claim full and independent powers as a Church, and no man can say beforehand what it may think proper to do hereafter. But, though we were duly organized, and our several orders properly supplied, I fear that the Liturgy, &c., as lately proposed, (in what was called the Proposed Book,) for the use of the Protestant Episcopal Church in these States, will meet with opposition, even from its members. And a diversity of sentiment on this head will too certainly destroy that union by which alone it may be expected that the Church can be perpetuated. This fear has caused me to admire the prudence of the English Church, in retaining old and less perfect forms, rather than risk the consequences even of an improvement among a people, strongly attached by long habit and a kind of veneration to the old form, even granting a new form, &c., to be as perfect and unexceptionable in all its parts as any human institution can be. What advantages would flow from it, if the bulk of the people either can-

not or will not approve it?" Such was the Doctor's sound conservatism.

Mrs. West died on the 13th of July, 1787, at the age of forty-nine, leaving a son and two daughters.

At the Diocesan Convention in May, 1790, Dr. West was appointed its President. At every previous Convention, he had been its Secretary; but its former President, Dr. William Smith, having resumed his office as Provost of the College in Philadelphia, Dr. West was put in his place,—the highest distinction which the Convention could confer upon him.

During the summer of this year, was opened a new chapel, six miles from the city, Northeast, on the Philadelphia road. This was for the accommodation of that part of the parish living on the Bay, and in its neighbourhood.

In the spring of the following year, a new Parsonage had been erected, the same since and now occupied by the subsequent Rectors of St. Paul's, standing at the head of Liberty Street, on an elevated and beautiful position; and the Doctor was just about to remove his family into it, when he was arrested by a fatal disease,—then called the putrid fever,—which, after a few days, terminated his life. He died on the 30th of March, 1791, aged fifty-two, in the thirtieth year of his ministry, having been the Rector of St. Paul's nearly twelve years.

Dr. West was a man of middle stature, of rather a full habit, active, energetic and systematic. It has been said that he might have been the first Bishop of Maryland. But he was an humble, unostentatious man, and did not seek for office. That he had the confidence of the Diocese is shown not only by the fact that he was always the Secretary or President of the Convention, but by his having uniformly been on the Superintending and Standing Committees, and appointed a member of the General Convention, besides being on several Committees of importance in organizing the Government of the Church in Maryland. To his industry, and the prudence of his counsels, the Diocese owes more than to any other man then living.

Dr. West left behind him three children,—*George William*, *Margaret*, and *Sybil*. The latter married Mr. Francis Holland, who died, leaving her without children. She is still living, encompassed with the infirmities of age, in Harford County. *Margaret* married Colonel John Beall Howard, of that county. She left, at her death, a son and three daughters. That son's children are still living in Harford, with their mother. *George William* was an artist of much promise. He studied under the celebrated Benjamin West in London, and had for his companion John Trumbull, since so much distinguished as a painter. Among the letters of introduction which he carried with him to London, was one from his father's friend, General Washington. In sending that letter to his father, the General said to him,—"If the introductory letter to Mr. W. should be in the smallest degree serviceable to your son, I shall feel much pleasure in having afforded it, because I approve much of your determination to give him an opportunity of cultivating his genius, and improving in the fine art to which his talents lead him, and because he will carry with him my best wishes for perfection in it, as well as for a safe and pleasant voyage, and a happy return to you." But in London he took the measles, his lungs became

suddenly affected, and he returned home after about two years' absence, only to linger along till 1795, in which year he died.

From property inherited by Mrs. West, and from his mother, and from Mr. Thomas Harrison, Dr. West left his children in the possession of a considerable estate.

It is not known that he ever published any of the productions of his pen; but it *is* known that he directed his sermons to be burnt; giving as a reason that they were not worthy of being preserved.

Dr. West was one of the few Maryland Clergy, who were Whigs in the Revolution.

Very sincerely,

Your friend and brother,

ETHAN ALLEN.

JONATHAN BOUCHER.*

1762—1775.

JONATHAN BOUCHER was born at Blencogo, in the County of Cumberland, England, March 12, 1738. Having received his early education at Wigton, under the Rev. Joseph Blaine, he came to America when he was sixteen years of age. In 1761, the Vestry of Hanover Parish, in the County of King George, Va., nominated him to the Rectorship of that parish, before he was yet in Orders. Shortly after this, he proceeded to England, and was ordained on the 26th of March, 1762. Returning from England, he took charge of the parish to whose Rectorship he had been nominated, until, (to use his own language,) "tempted by the convenience of a better house and a glebe," he removed to the parish of St. Mary's, in Caroline County, in the same State. When Sir Robert Eden was appointed Governor of Maryland, in 1768, Mr. Boucher was appointed by him Rector of St. Anne's, Annapolis, and afterwards of Queen Anne's, Prince George's County, Md., from which he was ejected, at the breaking out of the Revolution, in 1775. He was for some time tutor to John Parke Custis, the son of Mrs. Washington by her former marriage. The general tone of his feelings in relation to the Revolutionary movement may be inferred from the following passage which formed the conclusion of his Farewell Sermon:—

"Sincerely do I wish it were not now necessary to crave your indulgence a few minutes longer,—it shall be but a few,—to speak of myself. If I am to credit some surmises which have been kindly whispered in my ear, (and I am proud thus publicly to acknowledge that it is to a man whose political tenets are the opposite of mine that I owe the information communicated, no doubt from motives of good will and humanity,) unless I will forbear to pray for the King, you are to hear me pray no longer. No intimation could possibly have been less welcome to me. Distressing, however, as the dilemma confessedly is, it is not one that either requires or will admit of a moment's hesitation. Entertaining all due respect for my ordination vows, I am firm in my resolution, whilst I pray at all, to conform to the unmutilated Liturgy of my Church; and, reverencing the injunctions of an Apostle, I will continue to pray for the King, and all who are in authority under him; and I will do so, not

* Gent. Mag. 1804.—Chalmers' Biog. Dict.—Hawks' Eccl. Contrib.

only because I am so commanded, but that, as the Apostle adds, 'we may continue to lead quiet and peaceable lives in all godliness and honesty.' Inclination as well as duty confirms me in this purpose. As long as I live, therefore—yes, whilst I have my being, will I, with Zadok the Priest, with Nathan the Prophet, proclaim—'God save the King.'"

During his residence in Maryland, Mr. Boucher engaged with great zeal in what was called the "Vestry Act" controversy. His Essays, published in a newspaper, were of such marked excellence, that they are admired, even at this day, as specimens of controversial writing.

Mr. Boucher now returned to his native country, where he spent the remainder of his life. In 1784, he was presented by the Rev. John Parkhurst, editor of the Greek and Hebrew Lexicons, to the Vicarage of Epsom, in Surrey. This was done, not only without his solicitation, but by an individual to whom he was at that time unknown, except by reputation. Indeed, all the livings he ever held were bestowed upon him without request on his part. In 1799, he removed to Carlisle, where he resided till his death. He died on the 27th of April, 1804, in the sixty-seventh year of his age.

In 1797, Mr. Boucher published a work entitled "A view of the Causes and Consequences of the American Revolution, in thirteen Discourses, preached in North America, between the years 1763 and 1775." This volume he dedicated to General Washington, for whose character he entertained a profound respect. The following is an extract from the Dedication:—

"It is on these grounds, Sir, that I now presume, (and I hope not impertinently,) to add my name to the list of those who have dedicated their works to you. One of them, not inconsiderable in fame, from having been your fulsome flatterer, has become your foul calumniator: to such dedicators I am willing to persuade myself I have no resemblance. I bring no incense to your shrine, even in a Dedication. Having never paid court to you, while you shone in an exalted station, I am not so weak as to steer my little bark across the Atlantic in search of patronage and preferment; or so vain as to imagine that now, in the evening of my life, I may yet be warmed by your setting sun. My utmost ambition will be abundantly gratified by your condescending, as a private gentleman in America, to receive with candour and kindness this disinterested testimony of regard from a private clergyman in England. I was once your neighbour and your friend; the unhappy dispute which terminated in the disunion of our respective countries, also broke off our personal connection: but I never was more than your political enemy; and every sentiment even of political animosity has, on my part, long ago subsided.

"Permit me then to hope that this tender of renewed amity between us may be received and regarded as giving some promise of that perfect reconciliation between our two countries, which it is the sincere aim of this publication to promote. If, on this topic, there be another wish still nearer to my heart, it is that you would not think it beneath you to co-operate with so humble an effort to produce that reconciliation.

"You have shown great prudence, (and, in my estimation, still greater patriotism,) in resolving to terminate your days in retirement. To become, however, even at Mount Vernon, a mere private man, by divesting yourself of all public influence, is not in your power. I hope it is not your wish. Unencumbered with the distracting cares of public life, you may now, by the force of a still powerful example, gradually train the people around you to a love of order and subordination, and, above all, to a love of peace. 'Hæ tibi erunt artes.' That you possessed talents eminently well adapted for the high post you lately held, friends and foes have concurred in testifying: be it my pleasing task thus publicly to declare that you carry back to your paternal fields, virtues equally calculated to bloom in the shade. To resemble Cincinnatus is but small praise: be it yours, Sir, to enjoy the calm repose and holy serenity of a Christian hero; and may "the Lord bless your latter end more than the beginning.'"

Washington made a courteous acknowledgment of the Dedication and a copy of the work, in a letter written with great dignity, and fully reciprocating Mr. Boucher's conciliatory sentiments.

Beside the above mentioned work, Mr. Boucher published, in 1792, an anonymous pamphlet, subscribed "A Cumberland Man;" which was reprinted in the Appendix to Sir Frederick Morton Eden's "State of the Poor," published in 1797. This pamphlet is addressed to the inhabitants of the county of Cumberland, and suggests various measures for their physical, intellectual and moral improvement. In 1798, he preached two Assize Sermons, which were published by request of the Grand Juries. He also contributed largely to Hutchinson's History of Cumberland. The account of the Parish of Bromfield, and the very interesting biographical sketches of eminent Cumberland men, published in the same work, and marked "Biographia Cumbriensis," are from his pen.

During the last fourteen years of his life, Mr. Boucher's literary labours were devoted chiefly to the compilation of a Glossary of Provincial and Archæological words, intended as a supplement to Dr. Johnson's Dictionary; the proposals for which he issued in 1802, under the title of "Linguæ Anglicanæ Veteris Thesaurus." In a letter to a friend he thus describes the plan of this work:—

"Many of the elements of our language, though lost elsewhere, appear to me to be preserved in the dialects of our Provinces. These have never yet been explored or considered with any tolerable degree either of industry or skill. This is what I am now attempting to do; and, accordingly, with infinite pains I have collected a vast mass of terms in use, only or chiefly, among the peasantry of the remote counties, in the West and North of England; but principally in Scotland. These I illustrate by quotations from sundry old authors, little known, and from provincial writers; and then trace the term to its source, through many of the windings in the cognate languages of the North of Europe."

Three years after Mr. Boucher's death, the portion allotted to the first letter of the Alphabet was published, as a specimen, in the hope that it might lead to the publication of the whole; but that hope has not yet been realized. In 1831, the manuscript was purchased of his family by the proprietors of the English edition of Webster's Dictionary, who proposed to publish it as a supplement to that work.

Mr. Boucher was first married to a lady in Maryland, of highly respectable connections, of the name of Addison; said to have been of the same family with the celebrated Essayist. She died in England, in 1784. In 1789, he was married to a Mrs. James, widow of the Rev. Mr. James, Rector of Arthuret, in Cumberland. Mr. Boucher left eight children, all by the second marriage.

Dr. Hawks, in his "Contributions to the Ecclesiastical History of Maryland," has the following estimate of Mr. Boucher's character:—

"Mr. Boucher was no ordinary man. Possessed of a very strong mind, highly improved by cultivation, he exhibited the graces of accomplished scholarship, and clothed his thoughts in language alike vigorous and eloquent. His piety was of the good old-fashioned, solid character, that exhibited itself in a consistent, Christian life; it was the religion that wears well. He was not wanting in zeal and fervour, but he thought more of holiness of conduct than of any thing else. We have before us many of his letters written to friends, in the freedom of affectionate confidence, hastily written too; and yet there is not one of them that might not be published just as it is, and do credit to the author's mind. But what is better yet, every one of them would do still greater credit to his heart. It is impossible to read them, and not perceive that the writer was thoroughly an honest man. He formed his opinions calmly, and expressed them frankly and fearlessly. He was opposed to the Americans in the War of the Revolution; he was conscientious in his opposition; it cost him all he had in the world. His property was confiscated, and his person proscribed, and he was obliged to flee for safety. Yet in these letters of which we have spoken, there is a beautiful spirit of candour, and even of kindly feeling toward our country

and countrymen. He never lost his interest in either. The Church in America was, to the last, near his heart. Strongly attached to the best men among the Clergy, he continued his correspondence with them, after political convulsions had separated him from them forever. Seabury, Chandler, and White were all his friends; the two former regular correspondents."

DEVEREUX JARRATT.*

1762—1801.

Devereux Jarratt, the youngest child of Robert and Sarah Jarratt, was born in the County of New Kent, Va., about twenty-five miles below Richmond, January 6, (O. S.) 1732–33. His paternal grandfather was a native of England, and his grandmother, of Ireland. His father was a carpenter by trade, in humble circumstances, but an amiable and worthy man. His mother was a daughter of Joseph Bradley, of the neighbouring County of Charles City. Both his parents were desirous that he should be trained up to some honest calling, and had so much regard to the moral and religious interests of their children as to teach them short prayers, and make them very perfect in reciting the Church Catechism.

When he was between six and seven years old, he lost his father; and, as he died without a will, his eldest son inherited all the landed estate, so that the whole amount of what *he* received as his portion, did not exceed twenty-five pounds, current money of Virginia. At the age of eight or nine, he was sent to an English school in the neighbourhood, and continued to go, more or less, to one teacher and another, till he was twelve or thirteen. His mother dying about this time, he was withdrawn from school, and no further care was bestowed on his education.

He now fell into the hands of his eldest brother, who was particularly indulgent to him, in respect to all his corrupt propensities. With this brother he continued till he was about seventeen, when, from his aversion to agricultural pursuits, in which he had been engaged, he went to live with another brother, and betook himself to the business of a carpenter. This brother treated him with great severity, and his residence in his family exposed him to almost every variety of temptation. There was a church about three miles from his brother's dwelling, but it was supplied by a very indifferent preacher, and he very rarely went to hear him, though he had no other opportunity of receiving religious instruction. Under these circumstances, he acquired an utter disrelish for every thing of a serious nature, and scrupled not even to prostitute the hours of the Sabbath to purposes of vain and sinful amusement.

His education hitherto had been extremely imperfect, and he seems to have been painfully sensible how very limited were his attainments. Accordingly, he undertook to improve himself, particularly in Arithmetic, without any other aid than he derived from a manuscript book which he borrowed from a friend, and to which he diligently applied himself in his

* Autobiography.—Bp. Meade's Old Churches, Ministers, and Families of Virginia, I.

brief intervals of leisure. When he was in his nineteenth year, application was made to him by a person living in Albermarle County, about a hundred miles from his own place of residence, to take charge of a school in his neighbourhood; and he readily accepted the proposal. He, however, when he went to engage in his school, found his prospects much less flattering than he had expected; for, while the number of his pupils was very small, and his compensation proportionally limited, the inhabitants were generally far more rough and uncultivated than those with whom he had been accustomed to associate. The state of religion and morals in the county was truly deplorable, and there was not a minister of any denomination, nor any public worship, within many miles. In the course of the year that he spent at this place, he happened to meet with a volume of Whitefield's Sermons, and as this was the first book of sermons he had ever seen, or perhaps heard of, he had the curiosity to look a little into it; but being told that the author was a *New Light*, he threw it aside as something in which Churchmen could have no concern.

His constitution was naturally strong, and he had never known what it was to be seriously ill. But living now on the banks of James River, and between two creeks which ran into the river, above and below the house, he was violently attacked with a quotidian ague, which, in a little while, changed to a tertian, and at last terminated in a quartan, which followed him eight or nine months. When the year for which he was engaged as teacher had expired, he thought it desirable, on account of the continuance of his ague, to leave that locality, and seek for a school in some other place. He did so; but found his condition very little improved. After boarding for some time in a family distinguished for their coarse and irreligious habits, which, however, was to him rather a recommendation than an objection, he found it necessary to change his quarters; and now he was cast by a kind providence into a family of a very different kind—wealthy and respectable, and the lady of the house eminently pious. This latter circumstance was not a little annoying to him, in the prospect of becoming temporarily a member of the household; and especially the idea of being obliged to hear one of Flavel's Sermons read every night, as he understood would be required of him, seemed to him quite intolerable. He, however, determined to submit with as good a grace as he could; and more than that, he formed a deliberate purpose to endeavour to gain the good will of the lady by playing the hypocrite; by seeming to approve and delight in that which was really most distasteful to him. However, it was not long before he began to listen to her reading with different feelings, and for a different purpose. The text of the sermon which she read on a certain evening was,—"Then opened he their understanding;" and the design of the sermon was to show what new discoveries of Divine truth are consequent on spiritual illumination. The effect of the discourse was to convince him that he was in a state of deep moral darkness, awfully estranged from God, and exposed to a fearful destruction; and he resolved deliberately to break off his iniquities, and endeavour to save his soul. The change in his conduct soon became apparent, and was of course a matter of great joy with his benefactress. He was glad to avail himself of her kind invitation to remain in her family till the close of the year.

His mind, notwithstanding it had become deeply impressed with the importance of religion, was by no means yet in a settled state; he was subject to constant fluctuations of feeling, sometimes hoping and sometimes fearing, now resisting temptation and now yielding to it, now resolving to persevere and now well nigh despairing of ever reaching Heaven. He himself afterwards regarded this experience as any thing else than truly evangelical, and it was not till some time after this that he considered himself as having really complied with the terms of the Gospel.

At the close of the year for which his services were engaged, circumstances induced him to return to the place where he had taught first; and he not only opened a school there, but went to board in the same family in which he had formerly resided. He endeavoured to impress them with the evil of their course, and the importance of living a different life; but they ridiculed all that he said as *new light cant*, declaring that, as they were *Church people*, they would listen to nothing but what came through that channel. About this time, he met with an old copy of Russell's Seven Sermons, which he read with great interest; and what was still more important to him, he succeeded in borrowing from a gentleman, who lived at some distance, a copy of Burkett's Exposition of the New Testament, which he studied with great diligence and delight. He had an opportunity also of occasionally hearing the Gospel preached by a Presbyterian minister, which he regarded a great privilege.

As he had not, for a long time, visited his brothers, who resided in New Kent, he resolved on making a journey thither; and they and all his relatives and friends gave him a very cordial welcome. But when they discovered the serious tendency of his mind, they were not a little disappointed and disturbed; and endeavoured to convince him that his notions were illiberal and unreasonable. They even did more than this: during his absence on a visit to his uncle, they contrived to assemble a considerable number of people of both sexes, for the purpose of drinking and dancing, so that he should be in a sense compelled to join them on his return. The temptation proved too strong for him; his natural passion for levity and buffoonery temporarily revived, and he fell to such a distance that it was many months before he recovered himself.

After this he accepted an invitation to return as a private tutor to the family in which he had received his first religious impressions; and the excellent lady who had been so useful to him, was still instrumental of strengthening his good resolutions. He eagerly availed himself of all the means of religious improvement within his reach; but he was far from being satisfied that he had felt the saving power of Divine truth. He imagined that there was a peculiarity in his case which distinguished it from all others; but he was finally relieved from his perplexity by a passage of Scripture (Isaiah lxii. 12) on which his eye rested, and he was enabled, from that time, to appropriate to himself the gracious promises of the Gospel.

For some time previous to this, he had begun to exercise his talents for the religious benefit of others. He officiated as chaplain in the family in which he lived, and occasionally attended meetings in the neighbourhood, in which he read a sermon, and offered an extemporaneous prayer. Some

of his friends began now to suggest to him the idea of devoting himself to the Christian ministry. He was not at all averse to such a step, and yet the difficulties in the way seemed to him almost insurmountable. His religious associations hitherto had been chiefly or entirely with the Presbyterians, and he knew that they required, as a condition of entering the ministry, a knowledge of Latin and Greek; and this he saw no prospect of being able to acquire. Afterwards, however, having removed to Cumberland, where he opened a school, he found an opportunity of studying these languages, under the instruction of a young man from Princeton College; and so rapid was his proficiency, that, in the course of the year, he was not only able to prosecute his studies by himself, but to teach others also. Thus was the chief obstacle to his entering the ministry removed.

In the spring of 1762, he gave up his school, and began his immediate preparation for the ministry. Notwithstanding his purpose originally was to become a minister of the Presbyterian Church, and he had even imbibed strong prejudices against the Church of England, yet, after mature reflection and examination, he determined to take Orders in the latter. Accordingly, he sold his patrimony, (about three hundred acres of land, which had fallen to him by the death of his brother,) and embarked for Great Britain, in October, 1762, with a view to obtain ordination.

On reaching England, he waited on the Bishop of London with his papers, who, after reading them, referred him to his Chaplain, Dr. Jortin, for examination, but told him there would be no ordination till Christmas. Having waited on Dr. Jortin, and passed his trials before him acceptably, the Doctor promised to present him to the Bishop. Accordingly, he was ordained Deacon, at the King's Chapel, at Christmas, 1762, after he had been in London about four weeks. On the Sunday following, he was ordained Priest, by the Bishop of Chester.

Several adverse circumstances, such as the freezing of the River Thames, so that no vessel could sail out of it, his taking the small-pox, his being swindled out of his money, &c., occurred to detain him in England much beyond his expectation; but, on the last of April, he sailed from Liverpool, and, after a long passage, reached Virginia in the early part of July, 1763, having been absent about nine months. He immediately waited on the Commissary, and then on the Governor, and then went in quest of a parish. Having ascertained that the Parish of Bath was vacant, he went thither, and was duly received as their minister, on the 29th of August, being in his thirty-first year.

He quickly found that the system of religion which he believed and felt bound to preach, was accounted a strange thing by his hearers, and that it was regarded as an innovation in the Established Church in Virginia. Even his brethren in the ministry did not hesitate to call him an enthusiast, fanatic, madman, &c.; but, notwithstanding all this opposition, he did not at all relax, either in his doctrinal system, (which he claimed was nothing more than the articles of the Church to which he belonged,) nor in his mode of presenting it. His own account of his mode of preaching is as follows:—

"Instead of moral harangues, and advising my hearers, in a cool, dispassionate manner, to walk in the primrose paths of a decided, sublime and elevated virtue, and

not to tread in the foul tracks of disgraceful vice, I endeavoured to expose, in the most alarming colours, the guilt of sin, the entire depravity of human nature, the awful danger mankind are in by nature and practice, the tremendous curse to which they are obnoxious, and their utter inability to evade the sentence of the law, and the strokes of Divine justice, by their own power, merit or good works. These doctrines are very grating and mortifying to the pride of man, and therefore the more necessary to be often repeated, and warmly inculcated, that the haughtiness of man may be brought down, and his lofty imaginations laid low; that Jesus Christ may be gladly received as a Saviour in a desperate case."

Before he had been long settled, a powerful revival of religion commenced under his labours, and spread on every side, even into the neighbouring parishes. His own church edifice became much too strait for the accommodation of those who wished to attend, and continued so, even after two additions were made to it. Between the years 1764 and 1772, a very large number of persons were gathered into the church through his instrumentality. He was ever accustomed to review this as one of the most favoured seasons of his ministry.

The following incident, as recorded by himself, may give some idea of the estimation in which he was held by the Episcopal Clergy of Virginia, in the earlier years of his ministry:—

"I stood alone for some considerable time, and I dare say no man was ever more cordially abhorred than I was by the Clergy in general. By them was I frequently threatened with writs, prosecutions, &c., for the breach of canonical orders. But here my wonted fortitude stood, so that I flinched not in the least. One of the most furious wrote me two angry and threatening letters, reminding me of irregularity and breach of the seventy-first Canon, by preaching in private houses, &c. To his first letter I replied in mild and inoffensive terms. He wrote again, and insisted very strenuously on my great irregularities in breaking the Canon above said. I also wrote again, and observed that if to preach in a private house, or on any unconsecrated ground, was a breach of canonical order and regularity, then were we all involved in the same condemnation; for I knew not that any clergyman in Virginia ever scrupled to transgress that Canon for the sake of forty shillings. This was the legal fee for a Funeral Sermon under the Establishment, and for the sake of which all places were alike sacred, when any clergyman was called upon for such a service. I, therefore, asked my incensed brother whether I, who preached in such places without fee or reward, could be more culpable than those who were paid for it. I could not see that I was, and therefore concluded by saying, 'He that is without sin' in this respect, 'let him cast the first stone' at me. Moreover, as I knew my testy brother to be very fond of cards, dice, tables, &c., which are expressly forbidden us by the seventy-fifth Canon, I made free to ask, if it was not as criminal, and more so, to break the seventy-fifth as the seventy-first Canon. From that time I heard no more of the Canons."

The church in the Parish of Bath, when Mr. Jarratt took charge of it, consisted of only a few members, and the first time he administered the Communion, there were not more than seven or eight to join in it. So great, however, was the success that attended his labours that, in 1773, after he had been in the ministry ten years, there were from nine hundred to a thousand, who received from him the sacramental elements.

About the year 1770, Mr. Jarratt felt somewhat aggrieved by certain Baptist preachers coming into his parish, and attempting to disseminate their peculiar views at the expense of distracting the minds of his people, and alienating some of them from his own ministry. At a later period, the Methodists, not without his approbation, began also to preach within the limits of his parish; but the result seems to have been less favourable to his comfort and their usefulness, than he had hoped and expected.

In the earlier part of his ministry, he had little or no intercourse with his Episcopal brethren, they regarding him as a fanatic, and he regarding them as utterly unworthy of the office they had assumed. However, in

the year 1774, he attended one of their Conventions, held at Williamsburg; but he considered himself as being personally insulted, and the doctrines which he preached as treated with contempt. After the Revolution, the State Assembly incorporated the Protestant Episcopal Church, and a Convention was then called at Richmond to form an ecclesiastical constitution. He was present on the occasion, but still was treated with so much shyness as to render his situation uncomfortable, and he very soon took his departure. In 1790, a Bishop was to be elected; and a full Convention was desired on the occasion. Mr. Jarratt attended, and was so much more noticed than on any former occasion, that he began to feel quite at his ease. The next year, (1791,) he attended again, and was received with much cordiality, and was appointed to preach at the next Convention. He did preach, accordingly, and the Sermon was received with so much favour that a copy of it was requested for the press. It was published, and has passed through several editions.

Towards the close of the year 1794, Mr. Jarratt began to be afflicted by a tumour on one side of his face, which, after a while, seriously affected one of his eyes, and, at times, was extremely painful. He, however, bore it with the greatest fortitude, and scarcely suffered it to interfere at all with his labours. But the workings of his malady, together with the infirmities of age, gradually rendered him incapable of active service. He ceased to preach several months before his death. His last sermon was delivered at Saponey Church. On that occasion, after the morning service was over, he attempted to ascend the steps to the pulpit, but faltered so much that some one went to his assistance. He preached, but so feeble was his voice that only a small part of the congregation could hear him. At the close of the exercises, he took an affectionate leave of the congregation, announcing to them that he was incapable of any further public service. In the prospect of death, he evinced the utmost tranquillity and resignation, and a confident hope of entering into rest. He died January 29, 1801, in the sixty-ninth year of his age.

Mr. Jarratt is the author of three volumes of Sermons, of which the Rev. Dr. Seabury, who has a copy of them in his possession, has kindly furnished me the following account:—

"The Sermons of the Rev. Devereux Jarratt are contained in three duodecimo volumes, each of about three hundred pages. These volumes appear to have been printed separately. The first appeared in the spring of 1793, with a Preface by the author, from some expressions in which it may be inferred that the second volume was published in the fall of the same year. This second volume is without a Preface by the author, and with the following Advertisement in the last page:—'BE IT REMEMBERED that, as I have purchased the Manuscripts of these three volumes of Mr. JARRATT'S sermons, and intend securing the copy-right, agreeably to an Act of Congress passed for securing of copy-rights, I do hereby forbid all persons from reprinting the same.

"'WILLIAM GLENDENNING,
"'Preacher of the Gospel.'

"The third volume, also without a Preface by the author, was published in 1794, and appended to it is a certificate from the Clerk of the District

Court in Petersburgh, Va., that the copy-right of the three volumes had been legally secured to Mr. Glendenning.

"The Dedication of the Sermons prefixed to the first volume is 'To the Vestry and inhabitants of the Parish of Bath and County of Dinwiddie.'

"From the author's Preface prefixed to the first volume, it appears that about the year 1775 he entertained the design of publishing a few sermons which might contain, as fully as possible, the sum of all the principal doctrines he had taught, and the manner in which they had been taught and enforced by him, from the first commencement of his ministry in the Parish of Bath till that time; that, in pursuance of that plan, he had sent six or seven discourses to a friend in Philadelphia for his inspection; but that, in consequence of the Revolution, which soon after broke out, he abandoned the design, and indeed found himself deprived of those resources which were necessary to carry it into effect.

"After the conclusion of the Revolutionary War, without his knowledge, and much to his surprise, proposals, he tells us, were set on foot for publishing three volumes of his Sermons. At first he shrunk from the undertaking. And no wonder; for having been accustomed many years to preach altogether *extempore*, he had not a single manuscript ready for the work, so that he had to write every word from the beginning to the end. 'I paused,' he says, 'and found my mind occasionally agitated. At last, reflecting that this might be a dispensation and call of *Providence* for carrying into effect, though on a much larger scale, my former design and wish, I resolved, by Divine aid, to comply with the proposals to the utmost of my power.'

"With a little assistance from a few old manuscripts which he found, though in a maimed and shattered condition, Mr. Jarratt, in the fall of 1792, set about the preparation of his sermons, and prosecuted his work with such vigour that in February following the first volume was ready for the press."

In 1791, Mr. Jarratt published Thoughts on some important subjects in Divinity, in a series of Letters to a friend. In 1806, these Letters were republished, in connection with his Autobiography, in a series of Letters addressed to the Rev. John Coleman,* one of the ministers of the Protestant Episcopal Church in Maryland.

Mr. Jarratt was married to a Miss Clayborne, of Dinwiddie or Brunswick County, Va., who survived him several years. Bishop Meade says,—"She was one of the first and most liberal contributors to our Theological Seminary."

* John Coleman was a native of Bath Parish, Dinwiddie County, Va., and was educated chiefly by the Rev. Devereux Jarratt, and prepared for the ministry under his direction. But the breaking out of the Revolution prevented his going to England for Orders. In 1780, he became a lay preacher among the Methodists. Soon after he left them, in 1784, he was married to Pleasant Goodwin, a neice of Capt. Charles Ridgely, of Hampton, and in July and September, 1787, he was admitted to Orders by Bishop White, and became minister of St. John's and St. James' Parishes, in Baltimore County. In 1799, he took charge of St. Thomas' Parish in the same county, where he continued four years, and then returned to his former charge of St. James'. He died January 21, 1816, aged fifty-eight. In his religious character and principles he was a worthy disciple of Jarratt; and to him Mr. Jarratt committed the publishing of his Autobiography. He was for seventeen years a member of the Standing Committee; was five times a delegate to the General Convention; and once preached the Convention Sermon. He was spoken of as a candidate for the Suffragan Episcopate of Maryland, in 1804, but his declining health prevented his being taken up for that official station. He left at his death a widow and one child.

FROM THE REV. EDMUND WITHERS.

DINWIDDIE COUNTY, Va., April 5, 1848.

Rev. and dear Sir: It gives me great pleasure to furnish you any information at my command respecting the Rev. Devereux Jarratt, as well from my great veneration for him as from my desire to oblige you: I fear, however, that you will be disappointed in my communication, as it is but little that I can say concerning him, and still less perhaps that will suit your purpose.

Mr. Jarratt died before my birth, so that I can say nothing of him from personal knowledge. My father, who died three years since, in his seventy-third year, was one of his pupils. Such facts as I remember to have heard him relate, I can and will furnish you.

In regard to his person, he was tall, erect, and every way well formed. His hair was dark, and his eye deeply set in his head,—discovering thoughtfulness and gravity. His manners were dignified and winning. His voice was one of remarkable compass and flexibility, and capable of being varied from the softest note of a flute to great depth and fulness. With these natural advantages, you will of course infer that he was something of an orator; and this was indeed the case. At times, he was extremely eloquent. He rarely, if ever, preached, without being quite engrossed with his subject, and seeming full to overflowing of love to God and to the souls of men; and the sacred fire that glowed in his own bosom he generally found it an easy matter to impart to his hearers. On one occasion in particular, when depicting the fearful doom of the wicked in the next world, he became so excited, and wrought with such mighty power on the feelings of his audience, that many involuntarily rose from their seats, and some actually cried out.

As a Minister of the Gospel, he determined to know nothing, and preach nothing, save Jesus Christ and Him crucified. In doing this, he was instant in season and out of season. He secluded himself from the world, to a great extent, that he might enjoy closer communion with God. His secular engagements, and even the superintendence of the farm on which he lived, he devolved upon his wife; and fortunately she had an amount of energy and activity which well qualified her for such a station. The ordinary attentions connected with the entertainment of his guests he would transfer also to her, provided they interfered at all with his preparation for the pulpit, or with any other religious duty. On a certain occasion, several of his friends were invited to dine with him. He remained in his study until dinner was announced, and, after having sat a short time at the table, and dined very lightly, he begged his friends to excuse him. His wife, as he moved off, said to him,—"Mr. Jarratt, can you not entertain the gentlemen?" To which he replied, "I am speaking with God now, and will give them his message next Sunday from the pulpit." He permitted no occasion for dropping a word in season, whether at home or abroad, or even by the way side, to pass unimproved. At the risk even of giving offence, he hesitated not to rebuke ungodliness or indifference to religion. A number of gentlemen had fallen into the habit of sitting out, during Divine service, under the shade of certain oaks near the church, to indulge in worldly conversation. Mr. Jarratt's disapproval of the practice had been made known to them; and, as that did not have the desired effect, he requested of the congregation, at the close of the service on a certain Sabbath, that, as they had prayed "for all sorts and conditions of men," they would then unite with him in praying especially for those who were sitting out under the trees. On the next Sabbath, he had the satisfaction of knowing that the oaks were suffered to remain alone during the service.

In his manner of life he was uniformly exemplary. In conversation he was cheerful and instructive; and let the subject be what it might, he could scarcely

fail to be listened to with interest. His habits were marked by rigid economy. His diet was simple and moderate. A daily beverage of his, in those days ante-dating the Temperance Reform, was gruel, with toddy, which he drank out of a China mug, that is now in my possession, as a present from one of his descendants. Although I would not much have fancied the beverage, nor have approved of the use of the spirit when it could be avoided, yet I most highly prize the old mug, as the relic of a good and eminently useful man.

After what I have said, you will readily believe that, as a man of piety, Mr. Jarratt had few equals in his day, at least in the community in which he lived. It was his lot to exercise his ministry at a period when worldly amusements were freely indulged in, not by professors of religion only, but I am grieved to say by many clergymen also. Vital piety was then at the lowest ebb throughout this whole region; and Mr. Jarratt was often ridiculed, both by Clergy and Laity, as a miserable fanatic. On one occasion, he rejected a candidate for Orders, whom he, with others, had been appointed to examine,—on account of his impiety. The next day, however, he had the mortification of seeing him admitted to Holy Orders. He was invited to pass the evening of that day with some of his clerical brethren, and he accepted the invitation. He remained with them, however, but a short time; and being inquired of as to the reason, he mildly replied,—"That was no place for me." He found the recently ordained clergyman and some others around a card table.

Mr. Jarratt's field of labour embraced a circumference of several hundred miles. He held regular services in three churches, besides occasional services in several others, and in private houses. He visited statedly several adjoining counties, preaching, baptizing, and administering the Communion. The community in which he lived was, at the commencement of his ministry, distinguished for irreligion and immorality; but, before his death, a great reformation had occurred there; and there are some few aged persons still remaining, who were baptized by him; who ascribe their conversion, under God, to his labours; and who will rise up, and seem inspired with new life, at the mention of his venerated name. "Old Saponey Church" is known far and near in Virginia, as the scene of the labours of the venerable Jarratt. It still stands a monument of happy days long past; and as I look out of my window on its old roof, and its huge surrounding oaks, the thought that there the heavenly-minded Jarratt preached the unsearchable riches of Christ, sends a thrill of rapture to my inmost soul. While all the surrounding old churches have one by one disappeared before the hand of time, "old Saponey" alone stands, and regularly echoes to the sound of the Gospel, as though it had been preserved a special monument in honour of Devereux Jarratt.

Mr. Jarratt died of a cancer which, for the last year of his life, entirely disabled him for all active service. His sufferings were great, but he bore them with most exemplary fortitude and resignation. In life he abounded in faith and good works; in death he rendered a most grateful testimony to the truth which he had believed and preached; and while his name remains upon the earth, his memory will be blessed. I have often visited the good man's grave. It is surrounded with a stone wall, and has a marble slab erected over it, bearing an inscription, marked by the utmost simplicity.

Wishing large success to your Christian enterprise, believe me, Rev. and dear Sir, in Christian bonds,

Yours truly,

E. WITHERS.

LEONARD CUTTING.*

1763—1794.

Leonard Cutting was born at Great Yarmouth, in the County of Norfolk, England, in the year 1724. He belonged to an ancient and respectable family, some of his ancestors having, at different periods since and including the year 1619, filled the office of Chief Magistrate of Great Yarmouth, High Sheriff of Norwich, &c. He was left an orphan at the age of nine years, his mother having died before that time, and his father having lost his life by an accident in 1733, leaving no other child. He was left in charge of his aunt, who, in 1734, became the guardian of his person and estate. On the 16th of June, 1741, when he was seventeen years of age,—he was admitted a member of Pembroke College, in the University of Cambridge, and took his degree of Bachelor of Arts in the year 1747.

Of the circumstances which led Mr. Cutting to seek a home in this country, as well as of those in which he found himself immediately on his arrival here, the following account has been obligingly furnished me by the Rt. Rev. Bishop Onderdonk, of New York, who is probably the only living depository of the facts, having received them from the Rev. Dr. Isaac Wilkins of Westchester, between whom and Mr. Cutting there existed an intimate friendship. The Bishop writes as follows:—

"Mr. Cutting had, as an intimate college-mate and friend, a young gentleman belonging to a wealthy, I believe noble, family. Young Cutting himself had little pecuniary means left, after meeting the expenses of his University education. Without due reflection on the expense of such a tour, he entered into an agreement with his friend that they should travel extensively on the Continent of Europe. Before they had proceeded far, Cutting's funds were becoming reduced, and he found it necessary to return to England. He was a young man of excellent character and very independent feelings, with something of a love of adventure. Soon after his return, he was in a London Coffee House, standing by himself, and ruminating on the best mode of turning his talents and education to useful account in after life, when a Virginia Captain, who was about to sail, came in, exclaiming, with a loud voice,—'*Who's for America?*' The idea immediately flashed upon Cutting's mind that he would go and seek his fortune in the new world. He, accordingly, responded to the Captain that *he was*. No time was to be lost, as the vessel was just ready to quit her moorings in the Thames. Cutting's wardrobe was soon in portable condition, and he on board. The payment of passage-money being demanded, he was obliged to acknowledge that he had nothing to pay. In this emergency, agreeably to a usage then very common with immigrants to this country, he became what was called "a redemptioner;" that is, he bound himself to the Captain, so that, on his arrival in Virginia, his time,

* Thompson's History of Long Island.—Prime's do.—Rep. Prop. Soc.—MSS. from F. Cutting, Esq., and Bishop Onderdonk.

for a certain period, was to be at the Captain's disposal for employment in his (the Captain's) behalf,—the latter having the privilege of selling this claim to another party. An arrangement of this sort, it is understood, was not considered at all degrading, or even disreputable. Mr. Cutting had commended himself, during the voyage, to the Captain's regard and esteem, as a very exemplary young man, intelligent, honourable, trustworthy, and entitled to the fullest confidence. He therefore desired so to dispose of his claim on his passenger's time and services, as might be most for the interest and comfort of the latter. Soon after his arrival in Virginia, he had an opportunity of conversing on this subject with a lady who wished to secure the services of an intelligent white man on her plantation, in the capacity of superintendent and confidential man of business. The post was, in due time, filled by Mr. Cutting to the lady's entire satisfaction. The climate, however, did not agree with him,—a circumstance which rendered a change highly desirable, if not absolutely necessary. About this time, Mr. Cutting's employer received a visit from a lady friend, who owned a large farm in New Jersey. She, too, wished the services, in the business of her farm, of a suitable person, in somewhat the capacity filled by Mr. Cutting for her Virginia friend. The latter, though regretting to part with him, recommended him so highly that the New Jersey lady became the purchaser of the remainder of the time and services in consideration of which he had had his passage to America.

"What was exactly the line in which these services were rendered in his new home, I do not know. The cutting down of a tree was probably a piece of extra labour. In this, however, he was, on one occasion, engaged, the tree standing near the road. While he was thus at work, a gentleman passed by on horseback. It was the Rev. Mr. Cooke,* a Missionary from the Society for Propagating the Gospel in Foreign Parts. The back of the wood-cutter was turned towards him, and he saw that he had placed himself in such a position that the tree, in falling, would inevitably crush him. He stopped his horse and said,—'My friend, I fear you do not know much about cutting down trees.' He immediately turned and told Mr. Cooke that indeed he did not, as it was the first time he had ever attempted such

* Samuel Cooke was educated at the University of Cambridge, England, and, after being admitted to Holy Orders, came to this country as a Missionary under the Society for Propagating the Gospel in Foreign Parts, in or about the year 1749. His original destination was Monmouth County, N. J. In 1765, he had the care of the Churches at Shrewsbury, Freehold and Middletown, but afterwards gave up Freehold, and confined his labours chiefly to the remaining two. In 1774, he requested permission of the Society to visit England on some important private business, and the request was granted. He appears not to have returned to this country after that; and in 1784, his name appears on the list of the Missionaries who were then resident in England, but were receiving pay from the Society. In 1785, he was a Missionary at Frederickton, New-Brunswick, where he continued till the close of his life. In 1790, he was Commissary to the Bishop of Nova Scotia; and about this time was taken off from his labours by ill health for two years; but was at his work again in June, 1791. The following announcement in respect to him appears in the Abstract of the Society's Report for 1796:—"It is with inexpressible concern that the Bishop of Nova Scotia has acquainted the Society of the unfortunate death of the Rev. Mr. Cooke, their old and most valuable Missionary at Frederickton. This venerable clergyman lived on the opposite side of St. John's River to that on which Frederickton stands. Some parochial duty called him thither on Saturday the 23d of May, (1795,) and returning in the evening in a birch canoe, with his only son, an amiable young man, a sudden squall of wind overset it, and they both perished. It is supposed that the son lost his life in attempting to save his father. Never was a minister of the Gospel more beloved and esteemed, or more universally lamented in his death. All the respectable people, not only of his parish, but of the neighbouring country, went into deep mourning on this melancholy occasion."

a feat. On seeing his face, Mr. Cooke exclaimed with much surprise,—'Why, Cutting, is that you?' The answer was,—'Cooke, is that you?' They had known each other at the University, and Mr. Cooke was entirely ignorant of his quondam friend's being in this country. Highly interesting interviews of course followed; the result of which was Mr. Cooke's coming to New York, and laying the case before the President of King's (now Columbia) College, and the Rector of Trinity Church. The former wished to have an additional Tutor in the College; and ample satisfaction being given of Mr. Cutting's fitness for the station, a purse was raised for purchasing the remainder of his time, and he installed as a College Tutor."

This, according to the College Catalogue, took place in 1756; but it is stated on another authority that in that year "Mr. Leonard Cutting was appointed Professor of the Greek and Latin Languages and of Moral Philosophy, in the place of Mr. William Johnson, (the son of the President,) who had gone to England to take Orders." Whether the Tutorship and the Professorship here referred to were identical, or whether, after having acted for a short time as Tutor, he was advanced to the Professorship, I have no means of ascertaining.

In November, 1757, in consequence of the prevalence of the small-pox, Dr. Johnson, who stood greatly in fear of this disease, retired from the city and the duties of the Presidency, and Mr. Cutting had the principal charge of the institution during his absence, which continued until March, 1758. In this year, the College conferred upon him the degree of Master of Arts.

In October, 1759, Dr. Johnson was again driven out of town by his dread of the small-pox, and, during his absence, which lasted until May following, the supervision of the College was divided between Mr. Cutting and Mr. Treadwell,* who had then recently been appointed Professor of Mathematics and Natural Philosophy.

In October, 1763, Mr. Cutting having in the mean time studied for the ministry, resigned his Professorship, and went to England to take Orders. The Clergy of New Jersey, in December, 1762, made a united request to the Venerable Society that they would send a Missionary to Piscataqua, a small place in the neighbourhood of New-Brunswick; and the Society answered the application by annexing Piscataqua to the New-Brunswick Mission, and appointing Mr. Cutting to labour in both places. Here he remained until 1766, when he removed to Hempstead, L. I., where he became Rector of St. George's Church, at the same time conducting a classical school of a high order. In 1784, he accepted the Rectorship of the Episcopal Church at Snow Hill, Md. At the end of about a year, he was called to Christ Church, in Newbern, N. C., and continued to be its Rector for about eight years, when he returned to the city of New York. Shortly afterwards he had an apoplectic fit, which terminated his life on the 25th of January, 1794, in the seventieth year of his age.

In September, 1792, he was a member of the General Convention, then held in New York, and was chosen Secretary of the House of Bishops.

* Daniel Treadwell was graduated at Harvard College in 1754; was chosen to the Professorship of Mathematics and Natural Philosophy in King's College in 1757; and died of small-pox in 1760.

Mr. Cutting's wife, who was a near relative of John Pintard, Esq., of New York, survived him, and died in the year 1803. He had several sons, one of whom, the late William Cutting, Esq., was the father of the present Francis B. Cutting, Esq., an eminent lawyer of the city of New York.

Mr. Cutting was of small stature, and slender frame, of amiable temper and agreeable manners, and fond of social intercourse.

In the New York Daily Gazette of the 28th of January, 1794, is the following announcement of Mr. Cutting's death:—

"Died on the 25th inst., after a very short illness, the Rev. Leonard Cutting, aged sixty-nine years,—formerly Professor of Greek and Latin Languages in King's (now Columbia) College; then Rector of St. George's Church, in Hempstead, Long Island, and late Rector of Christ Church, Newbern, North Carolina—for learning, probity, unaffected piety, and a generous spirit of independence, respected, esteemed and beloved, equally by his pupils, his parishioners, and his friends."

WILLIAM WALTER, D. D.

1764—1800.

FROM THE REV. WILLIAM JENKS, D. D.

Boston, June 18, 1858.

Rev. and dear Sir: Among the recollections of my early years, few are more pleasant than that of the school-boy friendship of Arthur Maynard Walter, who died at the age of six and twenty, to the deep regret of all his many friends. I was often with him at his father's house, and therefore with much readiness comply with your desire to gather up and communicate some account of that venerable Rector of Christ Church in this city, whose name is still regarded among us with high esteem.

The Reverend William Walter, D. D., was descended of a family which had furnished eminent ministers of the Gospel, two of whom have already been commemorated in your account of the Congregational occupants of the American Pulpit. Their place of evangelical labour was Roxbury, where the Rev. Nehemiah Walter commenced his ministry with the truly celebrated Eliot, familiarly known as the Apostle of the Indians, and translator of the Bible into their language. The eldest son of Nehemiah was the Rev. Thomas Walter, whose education, talents, and acquaintance with Cotton Mather, of whom he was a near connection, a nephew, have been mentioned by many of our writers. Dr. Chauncy regarded him as one of the most brilliant of our countrymen. The Rev. Nathaniel Walter, whom you have mentioned only incidentally, was a younger brother of Thomas, born August 15, 1711, and graduated at Harvard College in 1729. He became pastor of the Second Church in Roxbury, where he died in 1776. William Walter was his eldest son, born October 7, 1737.

Of his early years I find no account. But, descended and allied as he was, his education must have been conducted in a religious manner, unquestionably. At what age he made a personal profession of his attach-

ment to the Gospel I know not; but he took his first degree at Harvard College in 1756, at a deeply interesting period in the history of Massachusetts.

Nor do I find an account of the reasons which withdrew Mr. Walter from his hereditary connection with the Congregational government and worship, and led him to embrace the views and practice of the Church of England. At that period, however, and previously, the case was not singular. The Rev. Dr. Cutler, who had been President or Rector of Yale College, had resigned that office, and been established in Boston, as the Rector of Christ Church, from the 29th of December, 1723. This gentleman, in conforming to the Church of England, which he did in the previous year, was joined 'by several of the Tutors [of Yale College] and neighbouring clergy,' observes the late Dr. Eaton, in his Historical Account of Christ Church, and 'in company with Mr. Johnson and Mr. Brown, two of the conformists, he embarked for England,' where he obtained Orders, and was appointed 'Missionary' to the new church, by the Society for the Propagation of the Gospel. Dr. Cutler's reputation was high, and his success great. The other church of King's Chapel was flourishing also, and the connection of the Province with the Mother Country favoured, at this period, the progress of the Episcopal Church. It had the countenance of the Royal Governors, and of the officers of the army, the navy, and the custom-house, and these were then in the zenith of their power.

It might be observed, likewise, that a sister of the Rev. Mr. Walter was the lady of Sir Robert Hasilrigge, Bart, a direct descendant of the celebrated Sir Arthur, of the time of Cromwell; and also that another of his sisters espoused the eldest son of the Rev. Dr. Mather Byles. This son, having embraced Episcopalianism, "a communion which" says he, "I conscientiously prefer," (and this apparently before 1768, when he had been invited to Christ Church,) retired to Nova Scotia for a while, but returned to New England. He then, for a time, officiated at that church, leaving it in 1775 for Portsmouth, N. H. How far these connections contributed to affect Mr. Walter's judgment, and determine his subsequent course, I have no means of knowing.

Whether Mr. Walter entered deeply or not into the controversy on the subject of Episcopacy, which prevailed about this time in New England, does not appear. However, in 1764, in company with Mr. Jarvis, afterward Bishop of Connecticut, Mr. Hubbard, and Mr. Budd, he sailed for England, to obtain Episcopal Orders from the Bishop of London. Of their pleasant excursions to different interesting places in the Mother Country, while thus engaged, an account was written by one of the number, Mr. Budd, which lies in manuscript before me, obligingly furnished by Mrs. McCleary, a granddaughter of the subject of this sketch. But this account it is not necessary that I should transcribe. Suffice it to say that, on his return, after assisting the Rev. Mr. Hooper for a time, and declining an invitation to the Church at Cambridge, Mr. Walter was, on the 22d of July of that year, installed Rector of Trinity Church, Boston. This was the third of the Episcopal churches in the capital of Massachusetts, and dates from the year 1734.

On the 30th of September, 1766, Mr. Walter became the husband of Lydia, daughter of the Hon. Benjamin Lynde, Jr.,* of Salem. This lady was the mother of all his children,—seven in number, and died in 1798. His feelings in regard to this chosen companion, and partner of his joys and cares, were uttered in a Funeral Sermon, which I have had the privilege of reading in manuscript, and which is distinguished especially by its deep tone of Christian sensibility. In the delivery of this sermon, as might well be imagined, 'he was at times so overpowered,' it is said by the copyist, 'that he had frequently to pause ere he could proceed, and the manuscript in some places is rendered almost illegible by his tears.'

Mr. Walter continued to be the Rector of Trinity Church, until the 17th of March, 1776, when he resigned his charge. He then, with his family, and many others from Boston, accompanied General Howe to Halifax, and it appears from a letter addressed by the Rev. Mather Byles, Jr., (who had married Mr. W.'s sister,) to the Propagation Society, that he was there on the 4th of May; and on the 16th of that month his youngest daughter (*Harriet Tynge*) was born at Shelburne in the same Province; but though he seems to have left his family there, he himself returned with General Howe and the British fleet, to New York, it is believed in the month of June following—certainly he was there on the 31st of October, as the fact is incidentally mentioned in a letter of that date from the Rev. Charles Inglis, D. D., Rector of Trinity Church, and afterwards Bishop of Nova Scotia, to the Propagation Society. When he went back to Nova Scotia I have no means of ascertaining; but it appears from dates on some of his manuscript sermons still in existence, that he was officiating at Shelburne in 1783, '85, '86 and '87. It is known, too, that, previous to his being settled at Shelburne, he officiated for some time as Chaplain to a British regiment. One account states that "he was appointed Dean of Shelburne, with care of the Churches of New Brunswick and Nova Scotia," but the date is not mentioned.

His name does not appear in the Reports of the Society for the Propagation of the Gospel until 1784; and then it is said that he "has sought an asylum in Nova Scotia," and that "the people of Port Roseway" (supposed to be Shelburne) have sent over a memorial and petition to the Society requesting their aid to the support of the Rev. Mr. Walter, whom they have unanimously elected their minister, they not being at present in a situation to provide for a minister." In 1788, 1789, and 1790, it appears from the Reports that he was a Missionary at St. George's, Shelburne, Nova Scotia, but from that time his name disappears from the Reports, and the next year, 1791, I find him returned to this country, and making purchase of the ancient and venerable mansion in Charter-street, Boston, where he resided for the remainder of his life. This building is said to have been erected by Sir William Phipps, and I well remember its spacious

* The surname of this family was bestowed on Dr. Walter's eldest son, who was a respected citizen and merchant of Boston, where he reared a family of seven children,—his only son, Lynde Minshall, having been the founder and editor of the 'Evening Transcript.' A sister of this gentleman, now deceased, is the lady before mentioned, who has kindly supplied the principal documents for this notice of her grandfather. Lynde Walter, Esq. died August 19, 1844, in the seventy-seventh year of his age.

court-yard and solemn elms,—all prostrated, however, in 1837, and the surface covered with nineteen houses of brick.

The honorary degree of Doctor in Divinity was conferred on Mr. Walter by King's College, Aberdeen, in 1784.

On the 28th of May, 1792, Dr. Walter was inducted into the Rectorship of Christ Church, Boston, and there habitually performed its duties while he lived. Previously to his induction, he had officiated there occasionally, and also at the church in Cambridge.

In 1796, Dr. Walter was invited to deliver the Dudleian Lecture in Harvard College. I will transcribe President Willard's letter containing the request, and Dr. Walter's reply, as the latter is strikingly illustrative of some of the writer's prominent characteristics.

President Willard's Letter.

Cambridge, November, 23, 1796.

Rev. and dear Sir:

This is to acquaint you that yesterday the Trustees of the Dudleian Lecture chose you to deliver the Lecture the first week in September next. This election gives me great pleasure, and I hope you will not decline the service.

The Lecture for which you are chosen to prepare, is, according to the Founder's Will, "For the detecting, and convicting, and exposing the idolatry of the Romish Church, their tyranny, usurpations, damnable heresies, fatal errors, abominable superstitions, and other crying wickednesses, in their high places: and finally, that the Church of Rome is that Mystical Babylon, that Man of Sin, that Apostate Church, spoken of in the New Testament." This article gives great scope for the Lectures; and it has been common for the gentlemen who have delivered this Lecture not to go over the whole ground, but to choose out some one particular exceptionable branch in the religion of the Romish Church to treat upon.

I am, Rev. Sir,

With sentiments of great esteem,

Your very humble servant,

JOSEPH WILLARD.

Rev. Dr. Walter.

Dr. Walter's Reply.

Boston, 16 December, 1796.

Rev. and dear Sir:

In my letter to you of last week I mentioned that I had many reasons for declining the offer made to me of preaching the next Dudleian Lecture, besides the one there inserted.

You will give me leave, at this time, having more leisure, to state them to you, that I may not seem to have declined the offer without sufficient cause.

1. Persons seldom write well on a subject that is not pleasing to them, or in some measure particularly interesting; but the subject of the Dudleian Lecture never struck my mind agreeably: it ever appeared to me to bear the face of uncharitableness, and strongly bordering on intemperance of zeal.

2. The terms, though scriptural, are applied by Protestants and Papists to very different objects. When the Protestants apply them to the doctrines and the Head of the Roman Church, the writers of that Church assert that we are wide

of the mark, and in our application of these Scriptures to them we show more dexterity than truth, more wit than soundness of reasoning; and who is to determine?

3. Among my acquaintance I have the pleasure to number the Bishop of the *Catholic* Church,—(as they are pleased to call it,) Dr. Carroll, and the Rector of the Catholic Church in this town,—Dr. Matignon, who are men of learning, of virtue and piety, and who appear to me to be seriously engaged in their Master's service, and zealously exerting themselves to reform the profligate, and make men virtuous—to wound the sensibilities of such gentlemen, by preaching a sermon directly launched at the principles and practices of their Church, would be done by me with great reluctance, and with an ill grace.

4. With no great difficulty I suppose I can bring forward a string of errors,—that is, of opinions and doctrines held by the members of that Church, in my judgment not founded in reason, or supported by the Holy Writings; but how far these erroneous opinions are *fatal*, when they become *heresies*, or what heresies are *damnable*, are things too high for me—they lie beyond the measure of my understanding to fathom.

5. The Constitutions of the general and individual governments of our country give an equal support to all denominations of Christians,—as well the Catholics as others. It appears to me, therefore, highly improper that a Lecture should be continued, in which the Clergy of one denomination should be set, every fourth year, to investigate the errors, and to rail at the corruptions, of another equally supported by law. Should not we deem it an act of extreme illiberality, and a species of persecution, if a Lecture should be instituted by some rich founder in the Catholic Academy in Maryland, to prove that the Protestants were all Schismatics and Heretics, and therefore will have their portion with unbelievers?

These reasons operated so forcibly on my mind as occasioned me to decline the offer, which I have no doubt was in kindness made to me, of preaching the next Dudleian Lecture; and I am apt to imagine that if the respected founder of that Lecture was now alive, and was about to appropriate by his last will the same sum to support a course of Lectures to be delivered annually at our University, he would certainly not make this one of the subjects, especially not if my benevolent ancestor, his friend and minister, was alive also, to advise him. He must feel the extreme impropriety of establishing a Lecture purposely to disturb the harmony of a respectable body of Christians, whose principles and mode of worship are as strongly supported by the Government as those of any other—whatever his private sentiments might be, he certainly would avoid this public institution. And for the same reason it appears to my mind most fit and reasonable that the Trustees of that Lecture should, as soon as conveniently may be, apply to the Legislature for leave to discharge this subject from the course of the Dudleian Lectures, and to introduce another of universal benefit. The Legislature would manifest their wisdom, liberality, and attachment to the rights of the subject, by complying with such application, and I have no doubt would immediately pass an Act for the purpose so as not to hazard the safety of the bequest. Your goodness will excuse the freedom with which I write, and I do it the more freely, because I am very unwilling to refuse a request which comes from so respectable a Body as the Trustees of the Dudleian Lecture, and particularly from you, without reasons of the most substantial kind.

With every sentiment of esteem and respect, I am, Rev. and dear Sir, your most obedient and very faithful servant, W. WALTER.

Rev. Joseph Willard, D. D.

In 1798, Dr. Walter delivered the Anniversary Discourse before the Massachusetts Humane Society, which was published.

Dr. Walter's connection with his last charge seems to have been mutually confidential and happy, and his health and strength were apparently uniform, and sufficient for his ordinary services. But toward the close of November, 1800, having exposed himself repeatedly to the inclemency of the weather, he was attacked with pleurisy and confined to his bed. He had occupied the pulpit for the last time on Lord's Day, the 23d of that month. But he continued to live until the 5th of December, when he expired at about three o'clock, P. M., in the full exercise of Christian hope in God.

The closing scenes of his life were described by one of his daughters in a species of journal, and the manuscript is now by me, but too long to be inserted here; though full of respect and tenderness on the part of the daughter; and on the side of the dying parent, breathing the wisdom of an experienced Christian and Minister, and the undying spirit of parental love.

"On the day subsequent to his death," remarks Dr. Eaton, "the following respectful notice of the event appeared in one of the public newspapers:— 'Yesterday departed this life, in the sixty-fourth year of his age, after a short illness, sustained with the most exemplary resignation and fortitude, the Rev. William Walter, D. D., Rector of Christ Church in this town. In the death of this truly valuable minister, religion mourns the loss of one of her most obedient children and brightest ornaments; the church over which he presided, a zealous pastor and her great glory; humanity, a firm friend; literature and science, a scholar and support; his disconsolate children, a fond, instructive and dignified parent; his other relatives and acquaintance, a most faithful counsellor; and the poor, an upright steward and benevolent almoner. So exemplary has been his whole life, and so religiously composed his dying hours, that we may well exclaim, 'Let me die the death of the righteous and let my last end be like his.'"

Dr. Walter's sick chamber was visited by his friend, the Rev. Dr. Parker, of Trinity Church, by his neighbour, the Rev. and eminently pious Dr. Stillman, of the Baptist denomination, and by the Rev. Doctors Lathrop, Thacher, and Eliot, Congregationalists, who prayed with him and his family.

The Funeral was attended, with Masonic honours superadded, on the 8th of December, and a Sermon preached on the occasion by the Rev. Dr. (afterwards Bishop) Parker.

I am, Rev. and dear Sir,
Yours with respectful affection,
WILLIAM JENKS.

The following is an extract from Dr. Parker's Sermon, (unpublished) delivered at Dr. Walter's Funeral:—

"It is not an easy task to delineate a character in its genuine colours; for, on the one hand, fond affection, when taking up the pencil, is apt to exhibit one continued blaze of light, with scarce a shade or variety of lines to give distinction, and on the other, the voice of slander is ever ready, and the sting of envy easily provoked.

"My duty, however, as well as inclination, leads me to observe, with respect to the friend and associate of the early part of my ministerial life, and in whose family I was for some time a resident, that a sense of religion and true piety appeared to be deeply rooted in his heart. Possessed of a good natural genius, and endowed with ample powers of mind, cultivated by a liberal and polite education, his friends justly anticipated that his life would be distinguished, and be eminently useful.

"Though descended from a race of ancestors, respectable for their learning, and their strict attachment to the Congregational mode of worship, it was not without serious consideration, critical inquiry, and plain conviction, that he conformed to the Episcopal Church, and became the first Assistant, upon the Green foundation, at Trinity Church, then under the pastoral care of the Reverend and highly esteemed Mr. Hooper. His public services here met with peculiar approbation, and upon the death of that great and good man, he was unanimously invited to succeed him in the Rectorship of that Church.

"In his addresses to the throne of grace, a striking gravity and solemnity were apparent, and he imbibed the spirit of that excellent Liturgy, which constitutes so important a part of our worship. His discourses were rational, judicious, instructive and popular, recommended by an elocution graceful and emphatical, and at the same time delivered with an energy and pathos becoming the pulpit, and calculated to give every sentiment its due weight upon the mind, and convey it to the understandings and hearts of his hearers. He generally preached the peculiar doctrines of the Gospel, but with an agreeable openness and candour of mind. Firmly fixed in his own principles, which he ever held sacred, he still discovered great liberality and catholicism to every denomination of Christians.

"In his pastoral visits, he was regular, constant and assiduous. Possessed of an easy and fascinating address, he had a peculiar facility and a happy art of pouring the balm of consolation into the wounded soul, and of alleviating the distresses of the afflicted. His feelings were tender and sympathetic, and he seldom visited the abodes of poverty and affliction, without administering not only to their spiritual but their temporal wants, either from his own munificence, or from funds appropriated for that purpose.

"If we view Dr. Walter in private life, we always found him cheerful—the agreeable and the polite companion, and whenever mixing in the gay and social circle, always supporting a dignity of deportment, and never losing sight of the sacredness of his profession, even in the hours of relaxation. Though the tone of his passions was naturally strong, he very seldom allowed them to gain the ascendancy. In domestic life he exhibited an amiable example. Having connected himself with an ancient and an honourable family in a neighbouring county, he lived with the object of his choice more than thirty years, with increasing conjugal affection and esteem, commanding their children and their household to keep the way of the Lord, and to do justice and judgment.

"As a son, he was dutiful, obedient and attentive; as a husband, tender and affectionate; as a brother, kind and obliging; and as a friend, faithful, constant and sincere.

"The Societies instituted for the promotion of friendship, charity, and humanity, are, by his death, deprived of a firm supporter, and a dignified member.

"Though past the meridian of life, the powers of his mind retained their utmost vigour, nor were his sprightliness and activity much abated. His last

illness, though distressing, was but of short duration, and was sustained with the greatest fortitude and resignation. Impressed with a lively sense of gratitude to his all-bountiful Benefactor for the great share of health and the many other blessings he had enjoyed, he displayed a willingness to rise from life, like a satiated guest, and to obey the mandate from on high. When he found that Death was making hasty strides towards him, he contemplated him rather as a friend than as an enemy, and viewed his approaching dissolution with the calmness and composure of a Christian philosopher.

"His hopes in the promises of the Gospel, and his sole dependance on the all-perfect righteousness of his Redeemer, were his support in the dark valley of death, and he experienced in their full force those Divine consolations he had so often administered to others."

The following brief description of Dr. Walter's person and habits has been kindly furnished by a most respectable lady, whose relations and circumstances have given her the best opportunity of gaining accurate information on the subject:—

"Dr. Walter was a remarkably handsome man, tall and well proportioned. When in the street, he wore a long blue cloth cloak over his cassock and gown; a full-bottomed wig, dressed and powdered; a three-cornered hat; knee breeches of fine black cloth, with black silk hose; and square quartered shoes, with silver buckles. His countenance was always serene; his temper always cheerful; happy himself, he communicated happiness to all around him. In the desk, he read the glorious Service, like one inspired—his voice was clear, musical and well modulated. In the pulpit, he was very impressive, though there was great inequality in his discourses, ranging from mediocrity to a high degree of excellence. In his family, he was at once loved, reverenced and admired; he was genial in his temper, and instructive and agreeable in his conversation; and sometimes, after returning from his exchanges with his clerical brethren in the neighbouring towns, he would have some adventure or occurrence to relate to his family, which would not leave it at their option whether or not to keep on a sober face. On one occasion, after officiating at Salem, he mentioned that he had buried a *Tankard*, and married a *Pitcher*,—referring to two families whom he had visited,—the one in sorrow, the other in joy. His heart, his house, his purse, were ever open to the needy. He was guardian to many orphan children—two of humble parentage were brought up in his family, and provided for at his death. He numbered among his friends and correspondents many distinguished men in the *old* country, and Sir William Pepperell, Count Rumford, Bishop Carroll, and many others, in the *new*."

BELA HUBBARD, D. D.*

1764—1812.

Bela Hubbard, a son of Daniel and Diana Hubbard, was born at Guilford, Conn., on the 27th of August, 1739. His parents were Congregationalists, and he, of course, received his early education in that connection; but, at some period, probably not far from the time of his leaving College, he joined the Episcopal Church. He graduated at Yale in 1758; and afterwards passed a year at King's (now Columbia) College, New York, under the theological instruction of its President,—the Rev. Dr. Johnson, who was his intimate friend, and a connection by marriage; both having originated from the same town. In the autumn of 1763, he crossed the ocean with his friend, Mr. (afterwards Bishop) Jarvis, with the view of obtaining Holy Orders. He arrived in England in December, and remained there till April following. He was ordained Deacon by the Rt. Reverend Dr. Frederick Keppel, Bishop of Exeter, in the King's Chapel, London, on the 5th of February, 1764; and Priest, by the Rt. Reverend Dr. Charles Lyttleton, Bishop of Carlisle, in St. James' Church, Westminster, on the 19th of the same month; and on the 28th he was licensed by the Rt. Reverend Dr. Richard Osbaleston, Bishop of London, to perform the office of Priest in New England.

On his return from England, Mr. Hubbard officiated at Guilford and Killingworth till the year 1767; when the Venerable Society for Propagating the Gospel in Foreign Parts appointed him their Missionary at New Haven and West Haven. He divided his labours equally between these two places until the Revolution; after that period, until 1791, he gave but one fourth of his time to West Haven; and from that time till the close of his ministry, his services were confined almost entirely to New Haven; though he still occasionally preached in the neighbouring parishes.

Mr. Hubbard remained loyal to the King of Great Britain during the Revolutionary struggle. His feelings on this subject are indicated in an extract from a letter which he addressed to the Venerable Society; and which, though it preceded, by several years, the actual opening of the Revolution, has reference to the state of things which was then rapidly tending towards that result. The letter is dated "New Haven, January 10, 1769," and the extract is as follows:—

"I can say it with sincerity that I have faithfully endeavoured to discharge my duty as a servant of the Society, and as a Minister of Jesus Christ; and I trust that my labours in the vineyard have not been altogether in vain. I have not failed to exhort them, in these unhappy times, to let the world see that Churchmen fear God and honour the King; to do their utmost to live peaceably with all men; not to use their liberty for a cloak of maliciousness, but as the servants of God; and I know of no disposition in any one member of our excellent Church to go over to the party of the Sons of Liberty, (though falsely so called,) who have given so much trouble to the Mother Country, and to all in her Colonies who are friendly to the cause of the nation."

But, notwithstanding Mr. Hubbard's continued loyalty, he seems to have conducted himself with so much discretion and inoffensiveness during the

* MS. from his son, Hon. T. H. Hubbard.—Whitlock's Fun. Serm.—Hawkins' Miss. Ch. Eng.

Revolution, that he was allowed to pursue the duties of his vocation without any very serious embarrassment. While the British army were in possession of New Haven, their officers treated him and his family with respect and kindness, forbidding any of the soldiers to enter his house, or in any manner to molest the premises; and, in consequence of this exemption from troublesome visits from the soldiery, he was enabled to save a considerable amount of property to the suffering inhabitants of the city.

Mr. Hubbard continued to receive a salary of sixty pounds *per annum* from the Society by which he was employed, until the Peace in 1783, when he became entirely dependant on his parishes. Though his salary was, for many years, small, the liberality of his parishioners and the exemplary economy of his wife still rendered him comfortable; and as his people increased in numbers and in wealth, his salary became more ample.

In 1804, he was honoured with the Degree of Doctor of Divinity from Yale College.

In 1811, the Rev. Henry Whitlock* became Assistant Minister in Trinity Church, of which Dr. Hubbard was Rector. Dr. H., however, continued to preach, occasionally, until his last illness, which was of many months duration. He died on Sunday, December 6, 1812, in the seventy-fourth year of his age. His Funeral Sermon was preached by his Assistant, the Rev. Mr. Whitlock, and was published. The burial service was performed by the friend of both his early and later years, Bishop Jarvis.

He was married in May, 1768, at Fairfield, Conn., to Grace Dunbar Hill, who was born in the Island of Antigua, in the year 1747. She survived her husband about eight years, and died in 1820. Two of the sons were graduates of Yale College—one of them (*Bela*) graduated in 1792, was Judge of the Parish of Assumption, a large District in the State of Louisiana, and died in 1841. The other (*Thomas Hill*) graduated in 1799, entered the Profession of Law, and has been a member of Congress. He, with one sister, the widow of the late Hon. Timothy Pitkin, are (1855) the only surviving members of the family.†

FROM THE HON. JOHN WOODWORTH.

Albany, June 1, 1855.

Dear Sir: My recollections of Dr. Hubbard of New Haven go back to my college life. I think I became acquainted with him first about the year 1786; but after my graduation, my acquaintance with him became much more intimate, in consequence of my being married to a daughter of his brother, who resided at New Haven. On my visits there, in subsequent years, I was often at his house as a guest, sometimes heard him preach, and always received from him a cordial welcome. The time has been when there were others who could doubtless have

* Henry Whitlock was graduated at Williams College in 1798; and was ordained Deacon by Bishop Provoost, October 12, 1800, and Priest in 1802. He was settled at Norwalk and Wilton, Conn., from 1804 to 1811, when he was called to New Haven. He died in the winter of 1814-15, at Fayetteville, N. C., on his way farther South, for the benefit of his health, at the age of thirty-seven. He was much esteemed as a man and a minister. I remember to have heard my venerable colleague, Dr. Lathrop of West Springfield, say, that Mr. W. being on a visit in his parish, (Congregational,) he invited him to preach, and he readily consented to do so,—not, however, dispensing altogether with his own forms. A Sermon which he preached before the Connecticut Convention in 1806, was published in the Churchman's Magazine for 1807.

† The Hon. Thomas H. Hubbard has deceased since this sketch was written.

described him more minutely and accurately than I can; but so few, if any, of that class now remain, that I am not disposed to decline the request you have made of me.

Dr. Hubbard was small in person, but well proportioned. The expression of his countenance was more intensely benevolent than that of almost any person whom I ever met. His movements were easy and natural, and his manners every way such as might have been expected from his long continued intercourse with the most cultivated people of his day. He was not only uncommonly sociable, but I should say was a remarkably good talker. He was always at home in any circle into which he was thrown, and by his general intelligence and bland demeanour, as well as his agreeable mode of communication, never failed to make himself a favourite of the company. He was as far as possible from being ostentatious or assuming, but there was a kindly and graceful freedom about his social intercourse, that was felt as an attraction by every body.

I have spoken of Dr. Hubbard's remarkably benevolent face; but his face was only a faithful reflection of the qualities of his heart. He was just as amiable and kind hearted as his countenance would have led you to suppose. Indeed, I doubt whether a more benignant and kindly spirit ever animated a human form. This was undoubtedly the most prominent feature of his character—it controlled him in all his relations, and gave a complexion to all his conduct. Wherever there was human wretchedness to be relieved, he was on the alert to act the part of an angel of mercy. The sick and afflicted among his own people looked up to him as the kindest of friends, as well as the most attentive of pastors; and there was no sacrifice that he was not ready to make to dispel the night clouds of sorrow from the humblest dwelling. When that fearful scourge, the Yellow Fever, visited New Haven in 1795, and the greatest alarm and agitation prevailed, and multitudes were falling on every side, Dr. Hubbard not only remained at his post, but shrunk from no sacrifice, no exposure, incident to his office as a helper and a comforter. The noble disinterestedness, the perfectly self-sacrificing spirit, which he manifested during that scene of distress and desolation, was a subject of general remark, and rendered his name fragrant with other denominations besides his own.

Dr. Hubbard could not be considered a brilliant man; but he was distinguished for sound judgment, and sober views of things, and was by no means lacking in vivacity of intellect. His opinion on general subjects was always regarded with much deference. He exerted an extensive influence in his denomination, and enjoyed, in an unusual degree, the confidence of the community at large.

I cannot say that he was greatly distinguished as a preacher, and yet his sermons were well-wrought, and carefully and neatly written. In his theological views, I suppose him to have been of about the same school with Archbishop Tillotson. His discourses were, I think, little of a doctrinal character, but were more commonly devoted to the inculcation of some moral duty. His manner was not particularly animated; but it was simple and unpretending, and had in it much of apparent sincerity. His voice was sufficiently loud to fill any ordinary church. He was passionately fond of music, and was sometimes almost rapt into an ecstasy under its influence. I must not omit to say that he was considered an excellent reader of the Service: here there was great significance in his pauses and inflections, and there was a solemnity and earnestness in his manner which certified to every one that his heart was in every word that he uttered.

Dr. Hubbard was not only an honest, but an earnest and uncompromising, Episcopalian. I suppose his type of Episcopacy was about the same with that of Bishop Seabury. But, at the same time, he was incapable of cherishing any other than kind feelings towards other denominations. While he never sacrificed his convictions for the sake of union, he was disposed to cultivate union just so

far as he could, in consistency with his convictions. He had a friendly look and a friendly word for every body; and every body in turn, who knew him, how much soever they might differ from him in opinion, at once honoured him for his firmness, and loved him for his kindness.

I am, with sincere regard, yours,

JOHN WOODWORTH.

RT. REV. ABRAHAM JARVIS, D. D.*

1764—1813.

Abraham Jarvis was born in Norwalk, Conn., May 5, (O. S.) 1739. His father, Samuel Jarvis, removed thither from Huntington, L. I., and became an Episcopalian about the year 1737. He had ten children, of whom the subject of this sketch was the ninth. This son early exhibited a taste for learning, and was sent to Stamford, where his eldest brother was settled as a farmer, that he might perform some labour on the farm, and at the same time pursue his studies under the Rev. Noah Welles, the Congregational Minister of the place, who was in high repute as a classical teacher. He entered Yale College at the age of eighteen, and graduated in 1761.

Shortly after he left College, the parish at Middletown being vacant, he was invited to officiate there as a lay reader: he accepted the invitation, and, while discharging the duties of the place, was prosecuting his theological studies with reference to taking Orders. As he had not had the small-pox, which then occasioned great terror, he went to Elizabethtown, N. J., to be inoculated, and resided, for some time, in the family of the Rev. Dr. Thomas Bradbury Chandler. In the autumn of 1763, he sailed for England, and arrived in London in January, 1764. The Bishop of London being very infirm, he received Deacon's Orders from Dr. Keppel, Bishop of Exeter, in King's Chapel, London, February 5, 1764, and Priest's Orders from Dr. Lyttleton, Bishop of Carlisle, in St. James' Church, Westminster, on the 19th of the same month. He left England on the 20th of April, arrived at Boston in June, and on the 1st of August following was settled as Rector of Christ Church, Middletown, on a salary of seventy pounds sterling *per annum*.

For ten years, Mr. Jarvis continued very happy in all his relations, and was the minister of a united and flourishing parish. But when the War of the Revolution commenced, he began to be subjected to great inconveniences and sore trials. As he did not regard the Declaration of Independence as dissolving the ecclesiastical obligations of the Episcopal Clergy, he still felt himself bound by the principles of canonical obedience. On the 23d of July, 1776, a Convention of the Episcopal Clergy of Connecticut was held at New Haven, (Mr. Jarvis presiding,) at which it was resolved to suspend all public worship in their churches, as it would be unsafe to continue the reading of the entire Liturgy.

* Evergreen, II.—Blake's Biog. Dict.—MS. from Rev. T. F. Davies, Jr.

In July. 1780, Mr. Jarvis was invited to the Rectorship of St. John's Church, Providence, R. I.; but, though the offer, in a pecuniary point of view, was advantageous, he preferred to remain with his charge at Middletown.

Shortly after the return of Peace, the Episcopal Clergy of Connecticut resolved to send one of their number to England, with a view to his obtaining Consecration as Bishop; and most of the official papers sent to England, on this occasion, in the name of the Clergy, were written by Mr. Jarvis. The result of this was that Bishop Seabury was consecrated by the Bishops of the Scottish Episcopal Church; and, on his first meeting with the Clergy at Middletown, in August, 1785, Mr. Jarvis was appointed to recognise him, in behalf of the Body, as their duly accredited Bishop.

In consequence of some difficulties being likely to arise respecting a union of the Scottish and English succession, a special Convention was held by Bishop Seabury at Wallingford, on the 27th of February, 1787, at which Mr. Jarvis was requested to go to Scotland "to obtain Consecration, that the Episcopal office" might "be canonically transferred." Mr. Jarvis did not immediately give his answer, and in the mean time a change of circumstances occurred that superseded the necessity of prosecuting the mission.

In 1796, Mr. Jarvis delivered a Discourse before the Convention, commemorative of Bishop Seabury, who had died a short time before. At the same Convention, he was appointed to succeed Bishop Seabury, but declined the appointment. Being, however, unanimously elected, a second time, in June, 1797, he was induced to accept the office, and was consecrated, in October following, at New Haven, by Bishop White of Pennsylvania,—Bishop Provoost of New York, and Bishop Bass of Massachusetts being present and assisting.

He was honoured with the degree of Doctor of Divinity from Yale College in 1796. It had been previously conferred upon him by Bishop Seabury, who claimed the right of conferring degrees in Divinity, in virtue of his Episcopal authority.

Bishop Jarvis continued Rector of the Church at Middletown two years after his Consecration. In 1799, he resigned his charge, and removed to Cheshire, where he had previously placed his son at the Episcopal Academy under the care of Dr. Bowden. In 1803, he removed to New Haven, for the purpose of entering his son at Yale College.

On the 6th of December, 1812, he suffered a severe affliction in the loss of his early friend and brother, Dr. Hubbard, the Rector of the Church in New Haven. But he survived him only a few months. He had been afflicted with asthma from early life, which had disabled him for a long time for much active service, and which finally brought his life to a close. He died on the 3d of May, 1813, after a severe illness of a few days, having nearly completed his seventy-fourth year. The day previous to his death, he received the Lord's Supper with great apparent devotion, and his departure was marked by the utmost tranquillity, like gently falling asleep.

On the 25th of May, 1766, he was married, by the Rev. Dr. Samuel Auchmuty, Rector of Trinity Church in New York, to Ann, the eldest

daughter of Samuel Farmar, a merchant of that city. She died during his residence at Cheshire, November 4, 1801. By this marriage he had two sons; one of whom died in infancy, the other was the Rev. Dr. S. F. Jarvis, who attained to no small literary and professional distinction. On the 4th of July, 1806, he was married in Trinity Church, New York, to Mrs. Lucy Lewis, widow of Nathaniel Lewis, of Philadelphia, a lady of great excellence, who contributed much to the comfort of his declining years.

Bishop Jarvis published a Sermon on the death of Bishop Seabury, 1796, and a Sermon on the Witness of the Spirit.

FROM THE REV. DANIEL BURHANS, D. D.

POUGHKEEPSIE, N. Y., April 15, 1851.

My dear Sir: I cheerfully undertake the task you have assigned me, and if I fail to meet your expectations or wishes, I doubt not you will easily find an apology for me in my advanced age and often infirmities.

Bishop Jarvis, with whom I had an acquaintance of pretty long standing, had a commanding personal appearance. He was well proportioned, a little above the ordinary height, bland and dignified yet simple in his manners, with an open, fair countenance, which, however, could assume sufficient sternness and authority, when occasion required. He had a beautiful head of hair, somewhat inclined to curl, which he retained in old age in great perfection; and after it became gray, or rather white, it had the appearance of an old fashioned wig, and added gravity to his well proportioned features.

In the discharge of his professional duties, in the chancel and the pulpit, especially in the former, there was a solemnity in his voice and a dignity in his manner, equally free from fanatical cant and pharisaic formality, and admirably fitted to produce devout and reverential feelings in the minds of his hearers. His preaching was generally didactic, and occasionally metaphysical; though, in the application of his discourse, he was often very persuasive. Towards the close of his life, there was a slowness in his delivery, which had somewhat of the effect of a hesitancy for words. This was occasioned by the asthma,—a disease which sorely afflicted him in his latter years, and for a considerable time before his death, seldom allowed him to preach. His style resembled, in some respects, that of Tillotson, and in others, that of Sherlock. On practical subjects he was sufficiently sententious; but on subjects of a more speculative kind, and especially on Scholastic Divinity, he was sometimes prolix to a fault. He had an uncommon tact at public business, and in a talent at drafting petitions, memorials, &c., had few, if any, superiors.

Bishop Jarvis was emphatically a man of the old school. In his religious creed he was an old fashioned Churchman, of the Non-jurors; and as a gentleman, he was what might have been looked for in good English society, three quarters of a century ago. With his acquaintance he was sufficiently communicative, but in the company of strangers was generally somewhat reserved. He was distinguished for his neatness, and considerate regard to propriety and delicacy, especially in the company of ladies. For several years, he was in the habit of using the pipe. On one occasion, while he resided at New Haven, he found several ladies from Charleston, S. C., at a public house,—the mothers of young men who were about to graduate at Commencement, and he invited them to his house to tea. They accepted the invitation; and after tea, the Bishop withdrew to an adjoining room, to regale himself with the fumes of his favourite weed. The door not having been quite closed, he heard a sudden shriek from

one of the company; and, on opening the door, to his utter astonishment, saw one of the ladies lying prostrate on the carpet. On inquiring for the cause, he ascertained, to his great grief, that it was nothing more or less than the smoke from his pipe. He never smoked after this occurrence, and frequently spoke of it with deep regret and mortification.

The Bishop had a tenacious memory, and had treasured up a large stock of anecdotes, sketches of personal history, &c., which he was not at all averse to giving forth, as opportunity offered, or occasion required; and towards the close of his life, it must be acknowledged that he sometimes did it at the expense of being a little tedious. This, however, I think, may truly be said of him,—that he never told a foolish story, or one of doubtful moral tendency, or ever introduced a passage of Scripture in trivial conversation,—much less to excite laughter.

I recollect an incident illustrative of his shrewdness, and the ease with which he could give to a question a prompt and effective reply. During his residence in New Haven, a young clergyman from the South spent a Sunday with him, and was engaged to officiate in the morning. [By the way, what we call the Ante Communion Service is, at the South, frequently omitted.] On their way to the church, the clergyman whispered in the ear of the Bishop, that, as he had a long sermon, he would like, with his permission, to omit the Second Service. The Bishop paused a moment, and laying his hand upon his young friend, said, "My dear Sir, if you have any thing preferable to the Ten Commandments, written by the finger of God, and the inspired Gospel and Epistles of Christ and his Apostles, by all means omit the Service. But if you have not any thing better, hold fast the form of sound words." The result was that he went through the whole Service.

I may add that the Bishop was most exemplary in his domestic relations, and maintained the highest character for integrity in all his intercourse with his fellow men. He adhered rigidly to order and discipline, both in Church and in State. His character commanded general respect wherever he was known.

May the Lord prosper you in your important work, is the prayer of your affectionate friend,

D. BURHANS.

RT. REV. SAMUEL PROVOOST, D. D.*

1766—1815.

Samuel Provoost was a descendant of William Provoost, of a Huguenot family, who made his escape from France at the time of the massacre of St. Bartholomew, and came to New York, then New Amsterdam, in the year 1634. He was the son of John and Eve (Rutgers) Provoost, and was born in the city of New York, on the 26th of February, (O. S.,) 1742. After going through his preparatory course, he entered as one of the early students of King's (now Columbia) College, then occupying a frame building in Trinity Church yard; and was one of a class of eight that graduated at its first Commencement, in the year 1758.

* Berrian's Hist. Trin. Ch. N. Y.—Protestant Churchman, 1844.—Evergreen, I. MS. from G. B. Rapelye, Esq.

His ancestors, for several generations, had belonged to the Reformed Dutch Church. At what time, or under what circumstances, he joined the Episcopal Church, is not known; but it has been supposed that he may have been somewhat influenced in making the change, by pursuing his collegiate course under President Samuel Johnson, who was a vigorous advocate of Episcopacy, and by afterwards residing, for some time, at an English University: and it has been suggested also that a reason for his leaving the Dutch Church might have been the pertinacity with which the Consistory refused to have part of the services conducted in the English language.

In the summer of 1761, he embarked for England. He arrived at Falmouth in September, and in November following entered Fellow-Commoner of St. Peter's College, Cambridge. Though, as was common at that time in the English Universities, he mingled freely in scenes of gaiety, he was by no means lacking in due attention to his studies. His father allowed him a private tutor,—the celebrated Dr. Jebb, with whom he formed an intimate friendship, and continued in correspondence as long as Dr. J. lived.

Soon after he commenced his course at Cambridge, he seems to have resolved on entering the ministry, and to have kept that in view in the subsequent prosecution of his studies. On the 3d of February, 1766, he was admitted to the Order of Deacon, at the Chapel Royal of St. James' Palace, Westminster, by Dr. Richard Terrick, Bishop of London; and on the 25th of March following, was admitted to Priest's Orders, at the King's Chapel, in Whitehall, by Dr. Edmund Kean, Bishop of Chester.

While at Cambridge, Mr. Provoost became an intimate friend of his fellow-student, Benjamin Bousfield, of a wealthy Irish family, who afterwards became distinguished as a member of the Irish House of Commons, and even ventured to engage in a controversy with Edmund Burke. On a visit of his widowed mother and her daughter Maria to Cambridge, while the two friends were there, a mutual attachment was formed between this young lady and Mr. Provoost, and they were married on the 8th of June, 1766, in St. Mary's Church, Cambridge, by one of the Senior Fellows of Trinity College.

Soon after his marriage, Mr. Provoost returned to New York with his bride, and in December, 1766, accepted a call to become Assistant Minister of Trinity Church, which embraced also St. George's and St. Paul's Chapels; the Rev. Samuel Auchmuty being Rector, and the Rev. John Ogilvie and the Rev. Charles Inglis, Assistant Ministers.

In 1768, Mr. Provoost visited his wife's relatives in Ireland. He returned the following year, and, shortly after, a difficulty arose between him and the Vestry, the result of which was a dissolution of his connection with Trinity Church. One ground of this difficulty was, that a portion of his hearers charged him with not being sufficiently evangelical in his preaching. Another was that his views of the contest which was then just opening between the Colonies and the Mother Country, were not in accordance with those of the majority of his parish, and were regarded as indicating disaffection towards the Government, and a tendency to rebellion. Suffice it to say that, under all the circumstances of the case, he thought

proper to quit the parish, and soon after, the city; removing to a small farm which he purchased at East Camp, then in Dutchess County, N. Y. He settled here with his family, in the latter part of 1770, or the beginning of 1771; from which time till the close of the Revolutionary War, he seems to have lived in perfect retirement, occupying himself chiefly with literary pursuits.

Mr. Provoost's political opinions, which were adverse to his comfort and usefulness in the city of New York, operated very differently in other parts of the country, and especially in the neighbourhood in which he lived. His name was placed, by some of the leading politicians of the day, at the head of a list of persons who were to be delegates to the Provincial Congress; but he could not be induced to accept the office. He had also the offer of a settlement over several parishes, where his politics would have been rather a recommendation; but he uniformly declined, on the ground that he was unwilling to appear to avail himself of his politics for acting towards his brethren who differed from him, in a manner that "might be imputed to mercenary views, and an ungenerous desire of rising on their ruin." He also declined the office of Chaplain of the Convention, which met at Kingston in 1777, and formed the first Constitution of the State of New York.

After the British had burnt Esopus, in September, 1777, Mr. Provoost, and a number of his neighbours, hearing that a detachment of English soldiers had landed on their side of the river, armed themselves for the defence of their property, and set out in search of the enemy. They found themselves in a situation, however, in which the concealment of their persons became essential, if not to the safety of their lives, at least to their security from capture. Their discretion prevailed, and they experienced no injury.

On the termination of the War, Mr. Provoost's condition and prospects underwent a favourable change. It was claimed by those members of the church, who had been driven from their homes during the War, that no election of Vestrymen, while the city was in possession of the enemy, was valid; and the question being referred to legal adjudication, it was decided in their favour. The consequence of this was that, early in the year 1784, a new Vestry was chosen, which unanimously elected Mr. Provoost their Rector. He accepted the office, and shortly after returned with his family to the city. One effect of this was that his property was restored to him; and from this time he was not only relieved from pecuniary embarrassment, but was rendered so independent that he was able to indulge the disposition he had always had for a generous hospitality.

In November, 1784, Mr. Provoost was appointed a Regent of the University of the State. On the removal of the Continental Congress from Trenton to New York, in November, 1785, he was elected its Chaplain.

After the re-organization of the Episcopal Church in the United States, subsequently to the Revolution, Mr. Provoost, on the 13th of June, 1786, was chosen Bishop of New York; and, three weeks after, was honoured with the degree of Doctor of Divinity by the University of Pennsylvania. Early in November following, he embarked, in company with Dr. William White, Bishop elect of Pennsylvania, for England, with a view to obtain

Consecration to the Episcopate. They were, accordingly, consecrated on the 4th of February, 1787, at Lambeth Palace, by Dr. John Moore,—Archbishop of Canterbury,—the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough participating in the Consecration. Their object being thus accomplished, they returned, shortly after, to this country, and reached New York on the 8th of April. Bishop Provoost received, on his return, a hearty welcome from all denominations.

At the organization of a new Congress, under the present Constitution, in 1789, Bishop Provoost was elected Chaplain to the Senate of the United States.

In August, 1799, Mrs. Provoost died, after a lingering illness; and, in the ensuing July, he followed to the grave a favourite son, who died a very distressing death; and another son, the only one who survived, occasioned him great unhappiness by his erratic behaviour. In the mean time, his own health had become seriously impaired, and he was induced, on the 8th of September, 1800, to resign the Rectorship of Trinity Church, after having held it nearly seventeen years.

His exercise of the Episcopal office continued till the 3d of September, 1801. The Convention was then in session, over which he presided till the moment he made his resignation verbally, and retired. The resignation was accepted and a successor chosen; though the House of Bishops, when the matter came before them, took care to say that they judged it inconsistent with the sacred trust committed to them to recognise the Bishop's act as an effectual resignation of his Episcopal jurisdiction; and that, while they were ready to consecrate a person, to render him competent to all the Episcopal duties, it must be explicitly understood that they should consider such person as Assistant or Co-adjutor Bishop, during Bishop Provoost's life.

The first Consecration of a Bishop in which Bishop Provoost took part, was that of the Rev. Thomas John Claggett, D. D., for the Church in Maryland, in September, 1792; and the last was that of the Rev. John Henry Hobart, D. D., for the Diocese of New York, in May, 1811. His first Ordination was admitting to the Order of Deacon, Richard Channing Moore, in July, 1787, and his last was admitting to the Priesthood the Rev. John Henry Hobart, in April, 1801.

Bishop Provoost suffered occasional attacks of an apoplectic character, in one of which he died very suddenly, on the 6th of September, 1815, aged seventy-three years and six months. His Funeral was numerously and respectably attended in Trinity Church, where an appropriate Sermon was delivered by the Rev. William Harris, Rector of St. Mark's Church.

FROM GEORGE B. RAPELYE, ESQ.

New York, June 30, 1855.

Dear Sir: The generation with which Bishop Provoost was more immediately connected, have all passed away. I am among the few who remember him, as a man advanced in life when they were young; and though my recollections of him are neither so minute or extended as might be desirable for your purpose, yet such as they are, they are quite at your service. As I was brought up in the

Episcopal Church, I occasionally saw him in private, sometimes heard him preach, and once at least was present when he conferred Orders. I have a distinct recollection of his appearance and manners, and my impressions in respect to his character, though formed more from the testimony of others than from personal observation, cannot, I think, be wide of the truth.

Bishop Provoost, as I remember him, was rather above than below the medium height, and was somewhat inclined to corpulency, though he had, on the whole, a fine commanding person. His face was round and full, and had something of the *bon vivant* about it; which was not at all strange, considering what were the social and festive usages of that day. He had a strong, intelligent cast of countenance, which was well fitted to command attention and respect. As might have been expected from his early training, and from his having always been accustomed to move in the higher circles, his manners were those of an accomplished gentleman—he was graceful, social, self-possessed, and thoroughly acquainted with all the forms of polished society.

I am not aware that Bishop Provoost was ever considered as greatly distinguished for his intellectual powers; and yet I think he was always looked upon in this respect as considerably above mediocrity. He was a highly educated man, having enjoyed the best opportunities for improvement that could be furnished either in this country or in Great Britain. He was a fine classical scholar, and was thoroughly versed in Ecclesiastical History and Church Polity. Besides being well acquainted with the Latin, Greek, and Hebrew, he was a proficient in French, German, and Italian; and it has been said that, as a literary recreation, he made a new version of Tasso. He had a taste also for the Natural Sciences, and especially for Botany. While he was at the University of Cambridge, he gave much attention to this branch, and formed an extensive index to the elaborate *Historia Plantarum* of John Bauhin, whom he calls "the Prince of Botanists" in a written leaf of his own copy of that work. He possessed a large library, part of which was given by his son-in-law, the late Hon. C. D. Colden, to the New York Hospital, and a part to the New York Historical Society.

As a preacher, Bishop Provoost's chief attractions consisted in a fine, imposing appearance, a good voice, and a felicitous command of language. He had little gesture, and generally no great animation; though there were occasions on which his mind became considerably excited, and he spoke with much more than his usual force and vigour. He did not belong to the straitest sect of theologians, nor was his religion characterized by any great fervour: both his Theology and his standard of Christian character were probably about the same as generally prevailed in the Established Church of England at that day. After his return from Ireland, a short time previous to the commencement of the Revolutionary War, he seems to have found an unpleasant state of things existing in his parish, occasioned partly by the attachment of some of his people to the ministry of Whitefield and his coadjutors. The following extract from a letter which he wrote about that time, may serve to illustrate his own religious views, as well as the general character of his ministry:—"I should think my situation perfectly agreeable, if it were not for the bigotry and enthusiasm that generally prevails among people here of all denominations. Even the Church, particularly the lower members of it, is not free from the general infection. As I found this to be the case, I made it a point to preach the plain doctrines of religion and morality in the manner I found them enforced by the most eminent divines of the Church of England. This brought an accusation against me by these people, that I was endeavouring to sap the foundations of Christianity, which they imagined to consist in the doctrines of absolute predestination and reprobation, placing such unbounded confidence in the merits of Christ as to think their own endeavours quite unnecessary, and not in the least available to salvation; and

consigning to everlasting destruction all who happen to differ from them in the most trivial matters. I was, however, happy enough to be supported by many of the principal persons of New York."

Though Dr. Provoost had probably little sympathy with the views and feelings of most other denominations of Christians, his general courtesy was never affected by any considerations merely denominational. For instance, he was in very agreeable, and I believe intimate, social relations, with most of the clergymen of the Presbyterian and Reformed Dutch Churches; and I suspect he rarely made a dinner party but that some of them were among his guests. An Episcopal clergyman from Ireland had come to this country, and I believe, through the Bishop's influence, had obtained employment, both as a teacher, and as a preacher in St. Anne's Church, Brooklyn. As the Bishop was about to ordain one or more persons to the ministry, he invited this Mr. W—— to preach on the occasion. Dr. Beach, the Bishop's Assistant Minister, sent invitations to Dr. Livingston, Dr. Rodgers, and some other of the ministers of the city, not connected with the Episcopal Church, to be present. The Irish parson took it into his head to magnify his office that day by a very bold defence of the doctrine of Apostolical Succession, involving rather a stern rebuke to those whom he regarded as preaching without any authority. Though it is not likely that the Bishop dissented from his views, he felt that it was at least an apparent discourtesy to his friends who were present at the service; and he was evidently not a little annoyed by it. Old Dr. Rodgers, in speaking of it afterwards, shrewdly remarked,—"I wonder from what authority the Bishop derived his *baptism*,"—referring to the fact that he had been baptized by Dominie Du Bois in the Dutch Church.

Bishop Provoost commanded great respect from the community at large. The public duties belonging to the Episcopate he always discharged with freedom and dignity; and though the number of his Clergy was very small, I believe they generally regarded him with deference and good-will. He was distinguished for his public spirit, philanthropy, and patriotism. He distributed to the necessities of the poor with a more liberal hand, it was thought, than his means would justify. He entered heartily into plans for public improvement, contributing his influence or his money, as either might be called for. His love of liberty made him a Whig in the Revolution, though, in being so, he incurred the displeasure of most of his brethren. He was a man of enlightened and, in many respects, highly liberal, views; and his death made a perceptible chasm in the intellectual and social circles of New York.

Very respectfully your friend
And humble servant,
GEO. B. RAPELYE.

JOHN ANDREWS, D. D.*

1767—1813.

John Andrews, a son of Moses and Letitia Andrews, was born in Cecil County, Md., about six miles from the Head of Elk, on the 4th of April, 1746. His father, who was a man of exemplary piety, and in comfortable worldly circumstances, placed him, at the age of seven years, at the Elk School, then under the direction of the New Castle Presbytery, where he received his training preparatory to entering College. At the age of seventeen, he was removed to the College and Academy of Philadelphia, where he graduated in 1765, with distinguished honour. He had completed his collegiate course the preceding year, and had entered as a Tutor in the Grammar School; but, in consequence of the absence of the Provost, Dr. Smith, no Commencement was held that year, so that he did not actually receive the degree of Bachelor of Arts till May of the year following.

Mr. Andrews continued his connection with the Grammar School about one year, when, on the recommendation of Dr. Smith, he was induced to take charge of a classical school at Lancaster. Having previously resolved to devote himself to the ministry in the Episcopal Church, he pursued his theological studies there, a little more than a year, under the direction of the Rev. Thomas Barton. He then embarked, in company with Mr. (afterwards Dr.) Magaw,† for London, for the purpose of obtaining Episcopal ordination. On the 2d of February, 1767, he was ordained Deacon, by the Bishop of St. David's, in the Royal Chapel of St. James, Westminster, at the request of Dr. Terrick, Bishop of London: and on the 15th of the same month, he was admitted to Priest's Orders, in the same place, by the Bishop of London himself.

Before he left England, he was appointed by the Society for Propagating the Gospel in Foreign Parts, a Missionary to Lewes, De. Immediately on his return, he entered on the duties of that station, and remained in the

* Memoir of Bishop White.—Quarterly Theological Review, 1813.—MSS. from his son, John Andrews, Esq., John McAllister, Esq., John A. McAllister, Esq., and Rev. Dr. Ethan Allen.

† Samuel Magaw was graduated at the University of Pennsylvania in 1757, being a member of the first class that graduated in that institution. After receiving Holy Orders, he was, for some time, a Missionary of the Venerable Society at Dover and Duck Creek, in Delaware. In 1779, he was invited to the Rectorship of St. Paul's Church, Philadelphia, but did not accept the charge until January, 1781. He was sole minister of this parish from 1781 to 1786, when the Rev. Joseph Pilmore became his Assistant; and he continued Rector until 1804, when Mr. Pilmore succeeded him. He was honoured with the degree of Doctor of Divinity from the University of Pennsylvania in 1783, and was Vice Provost of that institution from 1782 to 1791. About the year 1800, he was connected with Dr. Abercrombie in establishing the Philadelphia Academy—an institution which had but a brief existence. He was Secretary of several of the early Conventions of the Protestant Episcopal Church in Pennsylvania. He died in Philadelphia, December 1, 1812. He published a Sermon preached at Christ Church, Philadelphia, 1775; a Sermon on the Fourth of July, 1786; a Sermon at the first Ordination held by Bishop White, 1787; a Sermon before the Grand Lodge of Pennsylvania, 1793; a Sermon at the Opening of the African Church of St. Thomas, Philadelphia, 1794; a Sermon on the death of Mrs. White, consort of Bishop White, 1797. I learn from a gentleman who was a pupil in Dr. Magaw's school, that he was a man of great urbanity of manners, and apparent kindliness of spirit. Considering the important positions he occupied, he seems to have left behind him few memorials.

discharge of them about three years. By that time his health had begun to suffer seriously from the climate, in consequence of which he removed to York, Pa., and became Missionary to York and Carlisle. Here, in 1772, he was married to Elizabeth, daughter of Robert and Mary Callender, of Cumberland County, a lady of fine domestic qualities and great general excellence of character. He soon found that his salary in this place was insufficient for the support of his family; and therefore accepted an invitation to Queen Anne's County, Md., though his parishioners and neighbours parted with him not without deep regret. He was appointed by the Governor of the then Province of Maryland, Rector of St. John's Parish, Queen Anne's, and he retained his charge until some time after the Declaration of Independence. At the commencement of the Revolutionary struggle, his conscientious abhorrence of civil war, as well as his distrust of the ability of the Provinces to accomplish the object at which they aimed, led him to endeavour to confine opposition within the limits of constitutional allegiance; though he was never otherwise than friendly to the liberties of his country. It was some time before he took the oath of abjuration; and he always thought some of the public measures, especially the treatment of the Loyalists, unduly severe. His want of full sympathy with the high tone of political feeling around him rendered his situation uncomfortable, and finally led to his return to York, where he opened a classical school. In this enterprise he was very successful; for notwithstanding, in his political views and feelings, he fell much behind the spirit of the times, yet so distinguished was he as a scholar, and so unexceptionable and estimable in his private character, that his school was liberally patronized, especially by his former parishioners and friends in Queen Anne's. At this time he belonged to a literary club, many of whose members were zealous Whigs; but this did not at all affect the harmony of his intercourse with them. The unfortunate Major André was ordered thither on his parole, after having been taken prisoner by Montgomery at St. John's. During his residence there, Mr. Andrews formed a very agreeable acquaintance with him, and had often the pleasure of welcoming him to the hospitalities of his house. André sometimes met there some of the warmest friends of the American cause, and he always seemed happy in their society, as they did in his.

Mr. Andrews, after remaining at York for some years, returned to Maryland, and on the 13th of April, 1782, assumed the Rectorship of St. Thomas' Parish, Baltimore County, devoting half of his time to that parish, and the other half to St. James', the adjoining parish, Northeast, in the same county. On his first coming to St. Thomas', he lived about two miles Southeast of the Green Springs, but subsequently removed to Poplar Hill, three miles farther East. At each of these places he had a flourishing school. His pupils, the sons of gentlemen residing in the county, varying from twenty-five to thirty-five, lived in his family.

At the first Convention of Clerical and Lay Deputies from the parishes in Maryland, in June, 1784, Mr. Andrews was present. Up to the time of the Revolution, the Church of England had been the Established Church in Maryland; but at this Convention, it was organized as the Protestant Episcopal Church of Maryland, independent of all foreign jurisdiction·

and Mr. Andrews was one of those who were active in organizing it under the new Constitution and Canons.

At the following Christmas, the Rev. Dr. Coke, a Presbyter of the Church of England, in connection with Mr. Wesley, and Mr. Francis Asbury, then a lay preacher, with other Methodist preachers in the United States, met at Baltimore; and Mr. Andrews and Mr. West, Rector of St. Paul's, Baltimore, undertook to effect a union between the Methodists and the Episcopalians, but without success. Mr. Andrews is said to have been exceedingly earnest on the occasion, and to have urged the union on the ground that there was not sufficient difference between them to justify a separation. His own account of the interview between the two parties has often been printed.

In the year 1785, Mr. Andrews was honoured with the degree of Doctor of Divinity from Washington College, Kent County, Md., then under the Presidency of his friend Dr. William Smith.

In the year 1785, the Academy of the Protestant Episcopal Church in Philadelphia was established, and Dr. Andrews was placed at its head. Accordingly, he removed to Philadelphia in May, of that year, and immediately entered on the duties of his office. His services were met with the highest testimonies of approbation, and the school almost immediately rose into general favour.

During the absence of the Rev. Dr. White, for the purpose of receiving Episcopal Consecration in England, from November, 1786 to the succeeding April, Mr. Andrews supplied his place in the United Churches of Christ Church and St. Peter's, in Philadelphia. He was also, for several years, Rector of St. James' at Bristol, and regularly officiated there, until he was disabled by bodily disease.

In 1789, the Legislature having restored to the former Trustees of the College and Academy of Philadelphia its corporate character, Dr. Andrews was persuaded to accept the Professorship of Humanity in this institution. In 1791, when the College and Academy, with its rival institution, the University of the State of Pennsylvania, were united under the corporate title of "the University of Pennsylvania," Dr. Andrews was elected to the office of Vice Provost, which included the Professorship of Moral Philosophy, and instruction in the higher classics.

Having discharged with great fidelity the duties of this place, for more than twenty years, he was unanimously elected, in December, 1810, to the office of Provost, then vacant by the resignation of Dr. McDowell. But he had long been the subject of a nervous disease, and the vigour of his constitution began now perceptibly to abate. He was himself fully sensible of his incipient decline, and admonished his friends not to expect that his life would be long continued. In the early part of 1812, he was attacked with vertigo, and exhibited what the physicians considered indications of water on the chest. At the Commencement that year, which took place in July, he suffered so much from debility and laborious respiration, that it was with extreme difficulty that he was enabled to perform even a part of his appropriate duties. He had already intimated to the Trustees a wish that they would lose no time in looking out for a person suitable to succeed him in office; being fully satisfied that his period of active service was

nearly closed. He tendered his resignation on the 2d of February, 1813; and the Trustees, in accepting it, testified their high estimate of his character and services, and made honourable provision for his support during the remainder of his life.

Dr. Andrews continued to discharge his accustomed duties in the College, according to his ability, in the expectation that the Trustees would be able soon to appoint his successor. On Monday morning, the 29th of March, he rose apparently in his usual state, and after breakfast went to the College, but soon found himself so unwell as to be obliged to return home. He went immediately to his chamber, and two physicians were very soon in attendance. One side of his body had become palsied; and the physicians, apprehending danger of apoplexy, were consulting, in an adjoining chamber, as to the best means of preventing it. He expressed to his attendants the opinion that he was better; but had scarcely done so before a sudden shock of the malady which had been apprehended terminated his life. He died at the age of sixty-seven. His body was interred in Christ Church burial-ground, and his Funeral Sermon was preached by the Rev. Dr. Abercrombie, from Numbers xxiii. 10.

Dr. Andrews was the father of ten children, the eldest of whom, *Robert*, was graduated at the College and Academy of Philadelphia in 1790. Mrs. Andrews died on the 22d of February, 1798. Her death was occasioned by the shock which she received from the death of a son caused by fire.

The following is a list of Dr. Andrews' publications:—A Sermon on Mutual Love, preached at Christ Church, Brunswick, N. J., before the Corporation for the Relief of Widows and Children in communion with the Protestant Episcopal Church, 1788. A Sermon on the Nature and Importance of the Gospel Ministry, delivered at two Ordinations, one in Christ Church, the other in St. Peter's, Philadelphia, 1788. A Sermon on the Parable of the Unjust Steward, preached at Bristol, Pa., 1789. An Address to the Graduates in Medicine, delivered at a Medical Commencement in the University of Pennsylvania, 1791. Elements of Logic, 1800. Elements of Rhetoric and Belles Lettres, compiled for the use of Schools, 1813.

FROM THE REV. SAMUEL B. HOW, D. D.

New Brunswick, N. J., May 23, 1857.

Rev. and dear Sir: My acquaintance with Dr. Andrews, of whom you ask me to give you some account, began a few years only before his death, while I was an undergraduate in the University; and though, afterwards, when my esteemed classmate, Mr. Joseph P. Engles and myself became Head-masters of the Grammar School of the University, I had frequent and even intimate social intercourse with him, it was yet that of a very young man with one far advanced in life.

In stature he was tall and portly, and his personal appearance and carriage commanded respect. His manners were those which became a Clergyman, and the Provost of a University,—grave, dignified, and polished, and at the same time courteous and mild: they invited respect and confidence, while they restrained improper familiarity or freedom. He was a fine specimen of the old school gentleman of a former generation.

In one trait of character, if I mistake not, he especially excelled,—a trait which adorns and heightens every other excellence which a man may possess, and the want of which is a serious defect in any character, however otherwise elevated it may be—I mean thorough, sterling honesty. He was no time-server, and made no pretensions to what did not belong to him, but was a high-minded and honourable man, without artifice or guile. Nor did he hesitate, when propriety or duty required it, frankly to avow his sentiments. At the same time, he possessed a sound judgment, and a quick perception of the proprieties of life, which led him to speak and act with uniform discretion, and to treat those who differed from him with all due respect and kindness. The mildness of his manners, the benevolence of his feelings, his habitual cheerfulness, and his fine conversational powers, made him uncommonly agreeable in the intercourse of private life; while he shed light and interest upon almost every subject of discussion or conversation, by his general learning, by choice quotations from the ancient classics, or by instructive or amusing anecdotes, of which he had a large store treasured up in his memory.

During a few of the last years of his life, he was unable, through bodily infirmity, to officiate in the pulpit, and, as I never had the opportunity of hearing him preach, I am unable to say anything of him in that respect; nor is it to be supposed that so young a man as I then was, could correctly judge of the extent of his literary or theological acquirements. The writer of his Obituary, in "The Quarterly Theological Review," for July, 1813, says that "he was equalled by few, surpassed by none, as an impressive and eloquent preacher," and that, "as a theologian, he was well versed in Systematic Divinity and Ecclesiastical History." In his religious views he was a decided Episcopalian and Arminian, strongly attached to his Church, and zealous to promote its prosperity. From his remarks to the class during recitation, and from his private conversation, I am impressed with the belief that he had read many of the writings of the very able Divines and Bishops of the Church of England, from the days of King Charles Second down to his own time,—such as Tillotson, Barrow, Sherlock, Whitby, &c., and that he was well acquainted with the Belles Lettres writers of the same period.

As the Provost of the University, he so happily mingled authority with kindness and dignity of manner, as to win the respect and esteem of the students, and to preserve good order and attention to study, almost without the necessity of discipline. He was exact in his teaching, requiring such accuracy in our recitations as could be obtained only by the most careful previous study. He excelled in classical literature, and I have met with very few who seemed to discern so quickly, or relish so highly, the beauties of the Latin and Greek classics as he. He was particularly familiar with the writings of Horace and Homer, and read and translated them with the greatest ease and elegance, calling our attention to their varied beauties, and especially to the wonderful copiousness, ease, and flexibility, of the Greek language, with its adaptedness to express almost every shade of thought.

In common with all men, he had his imperfections; but I can truly say that, when I knew him, he was the Christian gentleman, the accomplished scholar, the faithful and kind instructer, the sincere and cordial friend, and in social life, the cheerful, instructive and pleasant companion.

Accept the assurance of my very high esteem

And sincere friendship,

SAMUEL B. HOW.

FROM JOHN McALLISTER, ESQ.

PHILADELPHIA, March 21, 1853.

Dear Sir: I was one of a class in the University of Pennsylvania, who enjoyed the benefit of Dr. Andrews' instructions; and yet I am not sure that I can say much about him that will be to your purpose. All my recollections of him, however, are of a very agreeable kind. In his intercourse with the students he was a perfect gentleman,—uniformly courteous and friendly. Of his method of teaching I could not undertake to speak in detail at this distant day. Besides the lessons in Latin and Greek, he read to us Lectures on Moral Philosophy. We studied Logic from a small Compend prepared by himself. After the regular business of the morning, he would spend some time in rather desultory remarks on any subject that might occur to him. Perhaps it would be the last book that he had read; and from that he would gradually pass to something else; so that each of these occasions would give us quite a variety of matters to think upon, and they led us to read many books which otherwise would not have been sought for. To myself they were very instructive; and many of the observations which he made in that informal manner are yet in my memory. He generally closed with some pleasant remark which would raise a smile; then rising from his seat, and slightly inclining himself towards us, he would, with a kind and loving look, bid the "young gentlemen" good morning.

Dr. Andrews was of good height and form, though rather disposed to corpulence. His face was florid. From a nervous affection, there was a tremor in his hands, which of course affected his handwriting. I think he must have had this tremor sometime before my recollection of him, for I remember to have noticed the evidences of it in some of his writing which dated back to 1791.

Regretting that my recollections of Dr. Andrews are not more extended, and more to your purpose, I am, my dear Sir, with sentiments of much respect,

Yours truly,

JOHN McALLISTER.

RT. REV. THOMAS JOHN CLAGGETT, D. D.

1767—1816.

FROM THE REV. JOHN H. CHEW.

PARSONAGE, ST. PAUL'S PARISH,
PRINCE GEORGE'S COUNTY, Md., October 17, 1855.

Rev. and dear Sir: After exploring every source of information in respect to my venerable grandfather, the late Bishop Claggett, within my reach, I am happy to be able to furnish you with the following account of the leading events of his history.

His first ancestor in this country was Thomas Claggett, the son of Edward Claggett, of the city of London, who came over in the year 1670, and settled in Calvert County, in this State. His son, Richard Claggett, resided in Prince George's County, on an estate which the Bishop afterwards inherited, and for the most part made his residence. His name is found in the Church Records, as a Vestryman of his parish, in 1727. The

Rev. John Eversfield,* who was, for many years, Rector of this same parish, (St. Paul's,) married a daughter of this gentleman, a sister of the Bishop's father.

The father of the Bishop, the Rev. Samuel Claggett, was ordained in London by the Bishop of Peterborough, on the 20th of December, 1747. He is said to have been a man of considerable ability, and of exemplary piety and devotion. He was Rector, first of Christ Church Parish, Calvert County, and afterwards of William and Mary Parish, Charles County, Md. He was married twice. His first wife was Elizabeth Gantt, of Prince George's County, who left two children, the Bishop, and a daughter who married my paternal grandfather, Samuel Chew of Calvert County. His second wife was Mary Browne, a daughter of Dr. Browne, of Charles County, a physician of some note. Mr. Claggett died soon after his second marriage, in the thirty-sixth year of his age, leaving, besides the two children already mentioned, only one son, who removed to the Western part of Virginia, where his descendants are still living. Mrs. Claggett afterwards married Mr. Robert Horner, and had two sons;—one of whom was the father of Professor Horner of the University of Pennsylvania.

Thomas John Claggett was born in Prince George's County, Md., on the 2d of October, 1743. On the death of his father, which occurred when he was very young, his uncle, Mr. Edward Gantt, of Calvert County, became his guardian, and undertook the direction of his education. By him he was sent first to the Lower Marlborough Academy, which was then under the charge of a Mr. Philipson, a classical teacher of uncommon merit, and afterwards to the College of New Jersey, where he graduated on the 25th of September, 1764.

Leaving College, he entered immediately upon the study of Theology, which he pursued principally under the direction of his uncle, the Rev. John Eversfield, D. D. Having completed his preparatory studies, he went to England to be ordained, and was admitted to the Order of Deacons on the 20th of September, and to the Priesthood on the 11th of October, 1767, by the Rt. Rev. Richard Terrick, Bishop of London.

A little more than a year after his return from England, he was presented by the Governor of Maryland to the Rectorship of All Saints' Parish, in Calvert County, and entered immediately with great zeal upon the discharge of his sacred duties. About this time, and during his residence in this parish, he was married to Miss Mary Gantt, a daughter of the gentleman before referred to, with whom he lived happily the remainder of his life, and who survived several years after his death. He continued in this parish until the commencement of the Revolution, soon after which he retired to his residence in Prince George's, and remained without a charge for about two years. At the end of this time, or about the beginning of 1779, it appears that he commenced officiating in St. Paul's,—the

* John Eversfield was a native of England, and a younger branch of a noble family. He received Priest's Orders in September, 1727, and in the following November embarked for the Province of Maryland. In May, 1728, he was presented to St. Paul's Parish, Prince George's County. Three years afterwards, he married Eleanor Claggett, a parishioner of his, and aunt of Bishop Claggett, and became possessed of a large landed estate. He had a noble library, was a man of great learning, and as a minister his memory is without reproach. He died November 8, 1780, not far from eighty years of age, leaving behind him several children, one of whom,—*John*, took Orders and settled in England.

parish in which he now lived; and on the 7th of August, 1780, he was duly elected its Rector, under the Act for the establishment of Vestries, passed by the Legislature, at its previous session.

In 1783, he was one of a Committee who obtained from the Legislature the Charter of the Incorporation for the Relief of Widows and Orphans of the Clergy. He was also on a Committee appointed by the Convention of 1786 to attend to a Bill before the General Assembly of Maryland for incorporating the various Religious Societies. In the Convention of 1788, he was a member of the Committee that prepared the first set of Canons for the Diocese; and a member of the Standing Committee from this time until he was made Bishop. In 1787, he was one of the delegates of the Diocese of Maryland in the General Convention of the Protestant Episcopal Church in the United States. On the 31st of May, 1792, he was unanimously elected Bishop of Maryland, and was consecrated in Trinity Church, New York, by Bishop Provoost,—Bishops Seabury, White, and Madison assisting in the service, on the 13th of September of the same year,—being the fifth Bishop then in the United States, and the first that was consecrated on this side the Atlantic. The English and Scotch successions, through Bishop Seabury who had been ordained in Scotland, and Bishop White and others who had received their Orders in England, were first united in the Consecration of Bishop Claggett; and the united succession has been transmitted, through him, to all the Bishops of the Protestant Episcopal Church in the United States, now living.

After his election to the Episcopate, he resigned the joint Rectorship of St. James' Parish, Ann Arundel County, and All Saints', Calvert, which he then held, and returned to his former residence in Prince George's, where, in 1793, he again became Rector of St. Paul's Parish. In 1800, he acted as Chaplain to the Senate of the United States, at the same time that the Rev. Dr. Lyell, afterwards Rector of Christ Church, New York, was Chaplain to the House of Representatives,—the first session of Congress held in Washington City. In 1808, he became the Rector of Trinity Church, organized about that time, in Upper Marlborough,—the County seat; and continued to officiate in that capacity, when not engaged elsewhere in the performance of Episcopal duties, until the time of his death. The infirmities attendant on several of his last years obliged him considerably to relax his labours; and in 1814, Dr. Kemp was appointed Assistant Bishop. After having presided over the Episcopal Church in Maryland twenty-four years, he died at his residence near Upper Marlborough, on the 2d of August, 1816, in the seventy-third year of his age. Sermons with reference to his death were preached by Bishop Kemp, and the Rev. William H. Wilmer, of Alexandria, both of which were published.

The following Epitaph, written by the late Francis S. Key, Esq., is inscribed on his tomb:—

"THOMAS JOHANNES CLAGGETT, D. D.,
Episcopus primus Marilandæ
Natus sexto nonas Octobris,
Anno Salutis 1743.
Ordinatus Diaconus et Presbyter, Londini, 1767,
Et Episcopus consecratus 1792.
Decessit in pace Christi, quarto nonas Augusti,
1816.

Fidelitate et mansuetudine Ecclesiam rexit,
Moribus que ornavit.
Uxeri, liberis, sociisque memoriam carissimam,
Et Ecclesiæ, et patriæ, nomen honoratum dedit.

Bishop Claggett's publications consist of his Pastoral Letters, Addresses to his Convention, and a few occasional Sermons.

The degree of Doctor of Divinity was conferred upon him by his Alma Mater, and also by Washington College, on the Eastern Shore of Maryland.

Bishop Claggett left a widow, three sons and two daughters;—his eldest daughter, who married Mr. John Eversfield, having died, without children, several years before him. *Samuel*, the eldest son, was a member of the Bar. He lived at his father's dwelling place, which he inherited, and died, unmarried, in 1824. *Thomas John* was a physician, and lived and died in Frederick County, leaving a large family, all of whom are still living. *Charles Nichols* died single in 1832. *Priscilla Elizabeth*, the elder of the two surviving daughters, married Mr. John H. Chew, of Calvert County, and died in 1843, leaving seven children, six of whom are yet living. *Elizabeth Laura*, the youngest daughter, married Mr. Josias Young, of Prince George's County, and is the only one of the Bishop's children who now survives.

Bishop Claggett was a well informed divine, and continued to the last devoted to the studies and the duties of his sacred calling. He is said by those who remember him to have been a man of commanding person, voice and manners, and of great dignity of character, yet exceedingly mild, affable and easy of access. It has been thought that perhaps his love of conciliation may have sometimes betrayed him into a want of firmness and decision. Even if this were true, it must be remembered, as Dr. Hawks has well remarked, in his "Ecclesiastical Contributions," that "it was a most amiable infirmity." It should also be remembered that Bishop Claggett's Episcopate was protracted considerably beyond the period of life at which men often become incapable of attending to public affairs; and due allowance should be made for the infirmities of his advanced age. But those who knew him best, and could best appreciate the views and motives by which he was guided, deny the justice of the imputation, and assert that he was always firm and uncompromising in the discharge of what he considered his duty. Passing without reproach through all the peculiar difficulties and trials of the times in which he lived, he has left an enviable reputation behind him.

The following is an extract from the Sermon preached by the Rev. W. H. Wilmer, then of Alexandria, on the occasion of his death:—

"He possessed a strong and vigorous mind, which was cultivated by a liberal education, and improved by an acquaintance with men and manners, and with all the resources of general science. His memory was peculiarly vast and retentive, and was stored with an astonishing fund of entertaining as well as useful anecdote, from which he delighted to draw for the benefit and pleasure of his friends.

"But it was his peculiar glory to possess the character of the Christian, of the Christian Minister, and the Christian Bishop. In all these relations, he displayed the erudition of the sound Divine, the virtues of the

Christian, and the fidelity of the Pastor. Unassuming, modest and unostentatious, he alone seemed unconscious of his talents or his worth. His humility mingled itself with all his actions, and was the result of his genuine piety. His religion was not of that morose and forbidding kind, which would teach us that Christianity is designed to repress all the social and generous affections, and to wrap the soul in gloomy contemplation. It was piety without affectation; cheerfulness without levity; the effort of Christian benevolence labouring to scatter through every department of life something that might innocently beguile it of its cares, while it taught that the end of life was to die. His affability and condescension made one forget that he was in the presence of a superior, by making him feel that he was in the presence of a friend. But the end of his conversation, like that of his preaching, was to lead, if not directly, yet by a course adapted to the windings of the human heart, to Jesus Christ. This was the delightful theme on which he loved to dwell, because it was the foundation of his best joys and the source of his best hopes. On Him he relied to support him in that hour which was advancing by slow but steady and certain steps, which he had long anticipated, upon which he loved to converse, and for which, we trust, he was prepared. He had been gradually and slowly declining during several of his last years, but still continued to attend to his parochial and Episcopal duties; nor did he cease from the work of duty till he received the command from above. While officiating in one of his churches, he was attacked with the indisposition, which terminated at once his life and his usefulness; and thus received in the Sanctuary on earth the summons that called him to the Sanctuary above."

Hoping that these notices of a venerable man long since gone to his rest, may suffice for the purpose for which they are intended,

I am, my dear Sir,

Very respectfully and truly yours,

JOHN H. CHEW.

ABRAHAM BEACH, D. D.

1767—1828.

FROM THE HON. WILLIAM BEACH LAWRENCE.

NEWPORT, January 15, 1852.

My dear Sir: After considerable delay, I send you the following sketch of my venerable grandfather, which embodies all the more important facts that I have been able to gather concerning him.

ABRAHAM BEACH was born at Cheshire, Conn., on the 9th of September, 1740. His father was twice married, his second wife being a sister of David Wooster, one of the Brigadier Generals appointed by Congress at the organization of the Revolutionary army, and who was mortally wounded at an early period of the War. Abraham was the only child of the second marriage, and his father, who was a man of high character and

respectability, died when he was two years old. The inscription on his tomb, which still remains in the burying-ground at Cheshire, shows the estimation in which he was held by his contemporaries. It is in the following words:—"Here lies the body of Captain Elnathan Beach, a gentleman, who, from a small fortune, by honest industry and diligent application to business, raised a very considerable estate. His liberal benefactions to the Parish of Cheshire will perpetuate his name. And as he was, perhaps, the first in Connecticut, who began a fund for the relief of the poor, so he deserves a particular place in the memory of all who wish well to mankind. He departed this life, August 16, 1742, in the 45th year of his age."

Mrs. Beach subsequently removed to Hartford, having intermarried with Dr. Bull of that place, by whom she had other children, one of whom, Jonathan Bull, was a prominent member of the Republican party, and the Commissioner of Loans for Connecticut in the Administrations of Jefferson and Madison; and another, a maiden lady, highly distinguished for her intellectual powers and literary attainments, who passed the greater part of her life in her brother's family. At Hartford young Abraham received his elementary education. At the age of thirteen he entered, at the same time with his half-brother, Samuel Beach, Yale College, then under the Presidency of Mr. Clap, and in 1757 he obtained the honours of the institution through which he had passed with distinguished success,—the Valedictory Address being assigned to him. To this period of his life he often referred in his latter years, with great satisfaction, and whilst delighting to repeat some good natured anecdotes, illustrative of his harmless vanity, always expressed himself grateful for the instruction he had derived from the venerable President, who was really a learned man, and had gained great reputation in a legal controversy before the General Assembly, in which he successfully defended the rights of the College against the two ablest lawyers of the Colony,—Jared Ingersoll and Samuel W. Johnson, both of whom subsequently acquired a Continental reputation. For that system of "fagging" introduced from the English schools, which, in his time, prevailed at Yale, and by which Freshmen were subjected to the performance of menial offices for the members of the higher classes, he ever expressed the greatest abhorrence,—believing it calculated to engender in both parties the worst feelings of human nature.

Theology was not Mr. Beach's original destination, nor was it till he attained to manhood that he abandoned the peculiar faith of his ancestors, and in which he had been educated. But the change in his religious opinions was not extraordinary, considering the circumstances in which he was placed. The founder of the Episcopal Church in the Colony, Dr. Johnson, a man universally revered, was a connection of his, whose convert, John Beach, of Newtown, distinguished alike for his great zeal in behalf of Episcopal ordination, and by the ability with which, as a controversial writer, he maintained his peculiar views, was his near kinsman. Under the advice of these venerable men his theological studies were pursued; but notwithstanding the importance which they attached to the "Apostolical Succession," it may be remarked as characteristic of Dr. Beach through his whole professional career, and which not unfrequently subjec-

ted him to the animadversion of his brethren, that the kindest feelings and most agreeable interchange of courtesies ever prevailed between him and the Clergy of other denominations, with whom he was brought into contact, either socially or in the performance of ministerial duties.

One of the embarrassments which the Church of England in the Colonies encountered, from the want of Episcopal superintendence, was that, as Holy Orders could only be obtained in the Mother Country, candidates for the Ministry were obliged, either to make two voyages to Europe, in those days not a little perilous, as well as expensive beyond the means of most, or to delay their entrance on their profession till they were competent, from age and other circumstances, to be admitted, before their return, to the Order of Priests. It was not, therefore, till 1767, that Mr. Beach went abroad, and while absent, he was ordained both Deacon and Priest, the latter ceremony being performed by the Bishop of London, in June of that year.

At this period, except in some of the Southern Colonies and in New York, the Episcopal Church in this country was sustained mainly by the stipends allowed by the Society for the Propagation of the Gospel in Foreign Parts ;—a Corporation established in 1701, and to which the existing possessions of Great Britain, in Australia, Asia, Africa, and the West Indies, as well as in North America, are, to this day, in a great degree, indebted for the maintenance of a regular ministry. This Society, before our Revolution, exercised, in fact, that superintendence over the Colonial Clergy, which was nominally accorded to the Bishop of London. The Corporation, while it required that a Congregation should evince its desire for Episcopal ministrations, by contributing a definite sum towards the clergyman's support, not only added such an amount as might suffice for his frugal maintenance, but elevated the standard of religious instruction by furnishing select libraries to the several Missions. A catalogue of the books supplied to the one at New Brunswick, includes Patrick and Lowth, Cruden, Prideaux, Stanhope, Eckhard, and many others of what were then deemed the most valuable theological and ecclesiastical works.

While he was yet in England, Mr. Beach was appointed Missionary to New Brunswick, and as successor to the Rev. Leonard Cutting, the grandfather of the distinguished jurist, Francis B. Cutting, Esq., of New York. This Mission had been established as early as 1742, about which time the church edifice, still used for Divine worship, was erected.

Mr. Beach entered on the duties of his Mission, in which Piscataqua was included, in September, 1767. His early ministerial labours seem to have been blessed with the success which his zeal merited. That the most humble portion of his flock were not disregarded, appears from his Report of 1771, in which he states,—"In my Mission are many negroes, of whom I collect as many as can attend with convenience, every Sunday evening, at my own house, to whom I read and explain the Scriptures, as well as perform the Evening Service. This practice, I find, has been attended with some success, there being several instances of negroes, who, at my first knowing them, possessed all the superstitious notions of their own country, but are now sincere, orderly Christians."

Mr. Beach concluded his letter of May 26, 1774, to the Society, by the following reference to the members of other Christian Societies in his

Mission, and which, while it manifests his abiding confidence in the correctness of his own faith, is wholly exempt from any persecuting spirit towards those who differed from him. "In this part of the world," says he, "are Dissenters of every denomination, whose prejudices against the Church of England have been imbibed in their earliest years, and have increased with them: it is not, therefore, to be expected that they will be easily worn off. I find, however, that treating them with candour, kindness, and charity, is the most likely means to bring them to examine with coolness and impartiality the Constitution of our own Church, which only is wanting in order to make them members of it. This I have experienced in several instances."

The period of his employment in the service of the Society was one of extraordinary interest in the history of our country, and especially of New Jersey, which was the battle ground of the Revolution. It required no little prudence, while making the performance of his ministerial duties the paramount object of his life, for a clergyman of the Church of England to preserve that practical neutrality in the existing civil war, which he deemed to be imposed by his sacred calling. In his Report of 1775, he says,— "The unhappy dispute between Great Britain and the Colonies operates to the disadvantage of the Church of England in this country. The Clergy are justly thought to be attached to the interest of the Mother Country, as well as to that of America; which, at present, is a sufficient reason for our being looked upon with a jealous eye by many of our neighbours. However, I am determined, in the midst of these or any greater difficulties that may surround me, to do every thing in my power to promote moderation, peace, and good-will amongst my people, and to trust to Divine Providence for the success of my endeavours."

Mr. Beach's residence, which was on an estate on the Raritan, about three miles from New Brunswick, which he had acquired by his intermarriage, soon after his settlement in his Mission, with Ann, who died in 1808, and who was the daughter and sole heiress of Evert Van Winkle, one of the original Dutch settlers, was, during a large portion of the War, between the lines of the belligerents. Here he was exposed to depredations from both parties, and, on more than one occasion, balls, fired in the skirmishes between the advance guards, lodged in the walls of his dwelling.

Though attached to the land of his birth, and which, from the settlement of the country, had been that of his ancestors, Mr. Beach was, from the very nature of his associations, inclined to the belief that the time for its assuming an independent position among the nations of the world had not yet arrived. He thought that it was not desirable, as he often expressed himself, that Independence should be obtained through civil war, but that when the proper period for the separation came, it would take place as readily as ripe fruit falls from the parent tree. Without discussing the correctness of these views, those philanthropists, who applaud the declaration of the infidel Rousseau, deprecating every revolution that costs the life of a single individual, cannot well object to the repugnance of a Christian minister to measures which were attended with so much bloodshed, and which might well have led to a most indefinite carnage.

Though he did not undergo the same risk of personal danger as his venerable kinsman of Newtown, of whom it is recorded that, when actually fired

at, while pronouncing the prayer for the King, by the Continental troops, who surrounded his church, he continued the Service to the end, Mr. Beach did not consider himself absolved, by the Declaration of Independence, from his allegiance, to which, indeed, he conceived that his ordination vows gave additional force. Nor did he feel justified, without the approbation of the Society, under whose direction he deemed himself, even so far to succumb to circumstances as to omit the obnoxious portion of the Liturgy. On Sunday, the 14th of July, 1776, he went to his church at Piscataqua, and on the succeeding Sunday, the 11th, to the church at New Brunswick, to perform the services according to the usual course, but, in both cases, he was apprized that, unless he omitted the prayers in question, he would not be permitted to proceed. His account of what occurred on the first occasion is contained in a letter to the Society, of the 15th of February, 1777, and is as follows:—"After Independence was declared by the Congress, it was deemed High Treason for any person to pray for the King and Government, as directed by the Liturgy. I went to church, fully determined to make no alteration in the Service. When I was in the reading desk, looking for the lessons, a person came up to me, desiring to speak with me in the church yard; he informed me that if I should presume to pray for the King of England, I should be immediately made a prisoner, and he could not answer for the further consequences.

"In these circumstances, I thought it advisable rather to shut the church for the present, than to violate the Declaration I subscribed before the Bishop at my ordination, the oath of allegiance I then took, and the natural feelings of my own mind. My churches were accordingly shut from the 7th of July to the 8th of December; since which time I have officiated altogether at New Brunswick, the church at Piscataqua being at present occupied as a barrack for part of the forty-second Regiment.

"My present condition is truly distressing, being situated about a quarter of a mile beyond the Picket Guard of the King's troops. Parties of Washington's army are every day skulking about me. A few days ago, they drove off my cattle, horses, and sheep; and since I sat down to write this letter, about fifty of them surrounded my house, and fired from thence on the out-sentry of the Hessians. They went off, however, in about an hour, without entering the house or doing any damage to those fired on.

"I wish to be favoured with the Society's directions respecting my future conduct; my situation, as well as that of my brethren in general in this country, being very critical and distressing."

During the whole Revolutionary Contest, Mr. Beach continued in his perilous position, and confining himself to his religious functions, dispensing spiritual consolations alike to Whigs and Tories, to Americans and Englishmen, enjoyed the respect not only of those whose political opinions coincided with his own, but he used frequently to relate incidents showing the courtesies of American officers, by whom he was, on several occasions, relieved from personal embarrassments, to which others, not of his sacred calling, were subjected; and that he suffered nothing in the estimation of his countrymen, by a conscientious adherence to what he deemed binding obligations, is evident from what occurred immediately after the War—his

election by a Whig Vestry as the first associate of the patriot Proovost in the ministry of Trinity Church.

The church in New Brunswick, shut in July, 1776, and temporarily opened for Divine Service in December of that year, was again closed on the departure of the British troops, and not subsequently opened till December, 1781, after which time, in accordance with the advice of his brethren in other Colonies, and the suggestions understood to have been made by the Archbishop of Canterbury to the Clergy of Connecticut, public worship, omitting the prayers for the King and Parliament, was regularly solemnized during the remainder of the War. Indeed, while his churches were closed, Mr. Beach was constantly occupied in the duties of his holy office, among his old parishioners, or in the vacant congregations. Dr. Chandler, of Elizabethtown, who had, before the Revolution, acquired a distinguished reputation, as the able advocate of an American Episcopacy, and most of his other brethren, had, at an early day, left the country; and, for a considerable period, Mr. Beach was the only officiating clergyman of the Church of England in New Jersey.

The Society had, from his entrance on his duties, which had then been extended to sixteen years, repeatedly manifested their approbation of his course. The stipend, however, of forty pounds, which they had allowed him from the beginning, had never been increased, while not only were his labours and expenses augmented by the situation of the country, but for the preceding eight years, the contributions from his church had wholly ceased, leaving him mainly dependant on the produce of his farm.

In July, 1783, he was appointed temporary Missionary at Amboy, in addition to his regular charge; and at the same time the Society voted him a small gratuity, not so much as a compensation for the additional duties, as a mark of their esteem. In transmitting the Resolution, the Secretary, after adverting to the embarrassments growing out of the Revolution, which rendered their means inadequate to a proper acknowledgment of his services, says,—

"You will consider this exertion of the Society in your favour, as an instance of their good intentions and constant desire to reward the meritorious services of the Missionaries, whose distresses they pity, and whose happiness they have always promoted to the utmost of their ability." Dr. Chandler, writing to him at the same time, says,—"In Dr. Morrice's letter you are informed that you were appointed Missionary for Amboy as well as New Brunswick, and as such had the Society's leave to take possession of the Church lands in that new part of your Mission, and that, in consideration of your multiplied labours and eminent services, a *gratuity* had been allowed you of twenty-five pounds sterling, for which you might draw as soon as you pleased, (and which gratuity, I hope, may be annually repeated.) You will take notice that it is as large as ever was granted on any occasion, and you will consider it as more valuable on account of the *honour* attending such a testimony of your merit, than for the number of pounds, shillings, and pence, to which it amounts. In short, its value must be calculated on the same principles on which *premiums* and *medals* are estimated. Every member present was fully convinced of your extraordinary merit, and wished to be able to give a more substantial proof of it.

The high rank which you now hold in the Society's opinion, I doubt not you will always maintain; and I hope that the time will come when, the passions of men subsiding, you will stand as high in that of your countrymen. A firm and manly adherence to the true principles of the Church, in spite of all present temptations to revolt from them; a persevering activity in performing the duties of your station, together with prudence, candour, and good temper, will naturally, sooner or later, find their reward in this world as well as in the next. Think not that I affect to write *Episcopally:* these hints are the pure suggestions of esteem, affection and friendship. I fear that you are not supported, as you ought to be, by the few clergymen remaining in the State of New Jersey; but be not discouraged, and you will find yourself able to stand on your own legs."

The Secretary of the Society, in acknowledging, in November, 1784, Mr. Beach's announcement of his appointment to New York, requested a continuance of his correspondence, on motives interesting to the Church in this country; and on him the Society greatly relied for information regarding their property here, as well as respecting the beneficiaries to whom they continued their aid. In these relations, it was in his power efficiently to benefit the family of his old friend, Dr. Chandler, who died before he received the ecclesiastical preferment to which he had well entitled himself.

In June, 1784, and within a few weeks after the recognition of the Vestry under a Charter from the State, Mr. Beach was appointed, at the particular request of the newly elected Rector, Dr. (afterwards Bishop) Provoost, the Assistant Minister of Trinity Church, New York, which parish was then co-extensive with the territorial limits of the city,—the Corporation being entitled "The Rector and inhabitants of the city of New York, in communion with the Protestant Episcopal Church in the State of New York," and which name was only changed in 1814 to that of "The Rector, Church Wardens, and Vestrymen of Trinity Church in the city of New York." The Church in the city of New York, as well as in some of the adjacent counties, had received Royal endowments, which made the ministers, in a degree, independent of their parishioners; but the income of Trinity Church was then far from what the unprecedented progress of the city, in wealth and population, converting its farm lands into the sites of spacious dwellings and magnificent warehouses, have since rendered it. To Mr. Beach the salary of five hundred pounds, payable out of the funds of the church, was granted, while the compensation of Mr. Ogden and Mr. Moore, who were appointed additional Assistant Ministers at the same time, was made to depend mainly on voluntary subscriptions,—a circumstance in itself of no small account in settling the question of precedence between him and the latter gentleman, and which subsequently arose.

Though Mr. Beach thus became connected with New York, he did not at once abandon his relations to New Jersey. As Rector of Christ Church, New Brunswick, he had attended a meeting at that place, which indeed was convened wholly through his instrumentality, of the Clergy, including several respectable lay members of the Church, in Pennsylvania, New Jersey, and New York, in the month preceding his appointment to Trinity Church, the expressed object of which was to secure to the parties in

interest the funds of the Society established in the three Colonies, for the relief of the Widows and Children of Clergymen. On this occasion was originated the proposition for the organization of the Episcopal Church of the United States. Though, in the subsequent preliminary meeting at New York, in October, 1784, he is recorded as of that State, yet we find him as an efficient member, and well representing New Jersey, in the first General Convention in 1785 and 1786, which made the alterations in the Liturgy, supposed to be called for by the change of government and other circumstances, adopted the existing Constitution of the Church, and took the requisite measures for procuring the Consecration of American Bishops. In 1789, he appeared as a delegate from New York, which State he continued, almost without interruption, to represent in the Triennial Conventions, during the remainder of his active ministerial career, and in which in 1801, 1804, and 1808, he was President of the House of Clerical and Lay Delegates.

Very great difficulty was at first apprehended as to procuring what the Church of England deemed essential to the transmission of the Priestly office,—ordination by Bishops who they claimed had an uninterrupted succession from the Apostles. Even the Candidates for Holy Orders, as Deacons and Priests, who went from the United States to Great Britain after the War, had been refused ordination by the Bishop of London, on account of their inability to swear allegiance to a foreign potentate. Nor was it till after repeated efforts that an Act of Parliament was passed in 1786, allowing the Archbishop of Canterbury and other English Prelates to consecrate Presbyters to the Episcopacy, without their taking the oaths required by their Liturgy. It was in consequence of this Act that Dr. Provoost of New York, and Dr. White of Pennsylvania, were consecrated on the 4th of February, 1787, and in 1790, Dr. Madison, of Virginia.

Bishop Seabury had been consecrated before the Act of Parliament, by the Bishops of the Scotch Church. Though claiming succession from the Non-juring Bishops of the time of William and Mary, the Scotch was not an established Hierarchy, but, like the present Church in America, a voluntary association.

Though Dr. Beach was, as I have already stated, liberal in his intercourse with his brethren of other denominations, it appears from his correspondence that he was tenacious of Episcopal ordination, and unwilling to accede, even as a temporary expedient, to the plan brought prominently forward in 1783, by Dr. (afterwards Bishop) White, to organize the Church and provide for the ordination of ministers, without a consecrated Bishop. Nor did he give a voluntary assent to all the alterations in the Liturgy, and which, as the English Bishops declared, went beyond the necessity of the case.

For upwards of twenty-nine years, Dr. Beach was connected with the Diocese of New York. During that period, even his opponents bore testimony to the indefatigable industry and untiring zeal with which he discharged his public offices. In the performance of his parochial duties, matters of infinitely more importance to those committed to his spiritual care, whether the object of his sacred counsel was the highest functionary of the Union or the humblest pauper, he was particularly happy. He was

not only a liberally educated scholar, and familiar with English literature, but was well versed in Doctrinal Theology. On principle, however, his sermons were directed to practical, rather than to metaphysical, subjects. His published Discourses (among which are those before the Masonic Lodge, of which he was Grand Chaplain, and before the Church Conventions) are able exhortations, forcibly and clearly written, and which contain many eloquent passages.

During his long residence in New York, the Church with which Dr. Beach was immediately connected, was greatly increased by the rapid growth of the city, and for which provision was made, in some degree, by the rebuilding of Trinity Church, destroyed during the War of the Revolution, and by the creation of St. John's Chapel, in addition to that of St. George and St. Paul. There were also numerous independent parishes established within the bounds of old Trinity; and to which, after first opposing their recognition by the Convention, as conflicting with their chartered rights, the Vestry made donations of land, commensurate with their supposed wants, but not sufficient to prevent the assertion, on repeated occasions, of a right in the members of the new Corporations to participate in the control of the principal endowments, and which the Act of 1814 was intended, as far as declaratory legislation could have that effect, to defeat.

For the whole period that he officiated in New York, Dr. Beach was not only a most esteemed minister of the Gospel, but he enjoyed the personal friendship of no small number of the most distinguished citizens of all denominations, who, at different times, resided in that metropolis, including many of the founders of the National and State Governments; while, by a large proportion of the Clergy of the City and State, he was regarded with filial respect. When he came to the city, the venerable Dr. Rogers was the first Presbyterian minister, and Dr. Livingston, the Patriarch of the Dutch Church, who was, also, afterwards, his neighbour at New Brunswick, was at the head of that denomination. Between these good and great men and Dr. Beach there was ever the most affectionate regard, and sectarian differences were in no wise allowed to interfere with their friendship.

As a minister of the Episcopal Church in the State of New York, Dr Beach was not only honoured by his brethren of the Clergy, in being selected to represent them in General Convention, but he was repeatedly, in the absence of the Bishop, chosen President of the State Convention, and was, at all times, a member of the Standing Committee of the Diocese. Two occasions occurred where his friends claimed for him an elevation to the Episcopal office. The first arose in 1801, on the resignation of Dr. Provoost, as well of the office of Rector of Trinity Church, as of his jurisdiction as Bishop. The question then seems to have been decided by the action of the Vestry of Trinity Church, who, in giving effect, as we have seen, to an appointment of Dr. Moore, made by a Vestry elected by the Loyalists about the time of the evacuation of the city by the British, and which was at once repudiated, superseded Dr. Beach's claims as the Senior Assistant Minister. Though he became Assistant Rector in 1811, when the physical disability of Bishop Moore, who retained, however, the office

both of Rector and of Bishop of New York during life, prevented his performing any active duties, he refused, as well on account of his age as other circumstances, to be a competitor for the place of Assistant Bishop, and to which Dr. Hobart was chosen, but not without some votes being, despite of his own request, lost for Dr. Beach. The earnest controversy pending at this time between Dr. Hobart and his colleague, the Rev. Cave Jones,* which gave rise to numerous pamphlets from both parties and their respective friends, in which not only many of the Clergy were involved, but in which the feelings of their parishioners were keenly enlisted, and which led to the dissolution of Mr. Jones' connection with Trinity Church, was not without its influence in inducing the final withdrawment of Dr. Beach from New York. On occasion of his resignation, which took place in March, 1813, the Vestry, "in consideration of his very long and faithful services in the Church, as one of its most faithful pastors, granted him an annuity of fifteen hundred pounds for life, secured by bond, under seal of the Corporation." For many years, while he continued in the active performance of his duties, there had been annually voted, in addition to the salary originally granted, a gratuity, varying from a thousand to fifteen hundred dollars; and as a mark of respect for him, when that portion of the city was laid out, one of the principal streets through the church farm, and forming the South side of John's or Hudson's Square, was distinguished by his name,—an appellation which it still bears.

Of the College, which was established in 1770, at New Brunswick, though under the influence of the Reformed Dutch Church, he was an early and efficient Trustee. In 1786, he was elected a Regent of the University of the State of New York, and he was named, in the Charter of 1787, a Trustee of Columbia College; the duties of which latter place, including those of Secretary of the Board, he discharged as long as he remained in the State. From that institution he received, in 1789, the first occasion of its conferring honorary degrees, the diploma of Doctor of Divinity.

With the Hospital, the City Dispensary, the Free School, and numerous other benevolent institutions, established in New York, during his residence there, he was efficiently connected; and he took a deep interest in the Society for the Amelioration of the Condition of the Poor Prisoners, an Association having for its object the mitigation of that barbarous code, by which debtors were treated as felons, which then prevailed throughout the Union, but which is now abrogated in all the States, save one. The relief was extended not only by administering to the wants of the prisoners, but, in case of small debts, satisfying the claims against them, and thus procuring their release.

* Cave Jones was born in the city of New York in 1769, graduated at Columbia College in 1791; was ordained by Bishop Madison of Virginia, and took charge of the church of St. George's Parish, Accomack, in that State, where he remained until 1801, when he accepted a call from Trinity Church, New York, as one of its Assistant Ministers. He relinquished this living in 1811, and was subsequently appointed, by President Monroe, a Chaplain in the Navy, and Principal of the Naval Seminary at Brooklyn, where he died on the 29th of January, 1829. While residing in Virginia, he was married to Mary Upshur of Accomack, who survived him twenty-four years, and at her death left two daughters. Bishop Hobart, in his Address to the Convention of the Diocese, in October, 1829, referring to the Chaplaincy at Brooklyn, says,—"It is understood that Mr. Jones, for several years, discharged the duties of that station with exemplary fidelity and zeal." Bishop Meade in his "Old Churches, Ministers, and Families of Virginia," speaks of Mr. Jones as "a man of talents and eloquence."

In his time, the modern notions in respect to African Slavery did not exist, but the institution was sustained, during the greater portion of his ministerial services, by the laws both of New Jersey and New York. How far the obligations imposed on us towards its objects were early recognised by him, may be learned by his Report to the Society for the Propagation of the Gospel, to which reference has already been made. He was, to the extent of his means, a practical abolitionist, or rather emancipationist. The negroes in the neighbourhood of his farm were all anxious to have him for their master, and his course was, when he bought one, at his request, to keep an exact account of his labour, allowing him the wages which a free man would earn, and whenever the money advanced for the purchase was repaid, he manumitted him.

In his intercourse with society, no man could be more frank or more free from all guile. To every one, young or old, he had something appropriate to say, and he freely entered into conversation, without requiring any introduction, with all whom he met; while his dignified person, expressive countenance, and lively feelings, commanded the respect and affection of all who knew him.

On Dr. Beach's resignation of his office in Trinity Church, he retired to his farm on the Raritan, which had never ceased to be his home, where, dispensing to the numerous clergy and friends of former times a modest hospitality suited to his age and profession, he resided with his eldest daughter, the widow of the Rev. Elijah D. Rattoone, D. D.,* a clergyman of distinguished abilities, cut off in the vigour of his life, and by her assiduous care and that of his daughter, Mrs. Lawrence, then the wife of the late Isaac Lawrence, Esq., of New York, who frequently visited him, his days were prolonged to the 14th of September, 1828, when he died at the age of eighty-eight. A daughter, the wife of the late Rev. Thomas Lyell, D. D., Rector of Christ Church, New York, had died some years before him, and in the year preceding his own decease, he was called to mourn the loss of his youngest daughter, who, as well as her husband, the Rev. Abiel Carter, fell a victim to the Yellow Fever in Savannah, where he resided as the Rector of the Episcopal Church in that city.

In the Church at New Brunswick, where he so many years ministered, is a tablet containing the following inscription, from the pen of the late James A. Hillhouse, who had married one of his granddaughters.

"In the adjoining church yard lie interred the remains of Abraham Beach, D. D., who was ordained in London in 1767, to officiate in this church, where he faithfully performed his duty for seventeen years. After devoting twenty-nine years more to the sacred profession, in the city of

* Elijah D. Rattoone was graduated at the College of New Jersey in 1787; was ordained Deacon by Bishop Provoost on the 10th of January, 1790; took charge, shortly after, of St. Ann's Church, Brooklyn; was elected, in 1792, Professor of the Latin and Greek Languages, and in 1794, Professor of Grecian and Roman Antiquities, in Columbia College; resigned these several positions in 1797, and the same year became Rector of Grace Church, Jamaica, L. I., where he continued till April, 1802, when he accepted a call to the Associate Rectorship of St. Paul's in Baltimore. Some peculiar circumstances induced him to resign this charge after a number of years, upon which, Trinity Church in the same city was at once built for him, where he ministered with his usual popularity till the fall of 1809. At that time he left Baltimore for Charleston, S. C., having been elected President of the Charleston College; and there he died, in the summer of 1810, of Yellow Fever. He received the degree of Doctor of Divinity from the College of New Jersey, in 1803. He was a highly accomplished scholar and an eloquent preacher.

New York, he returned to close his days amidst the scenes of his youthful exertions. Having completed his eighty-eighth year, he departed on the 14th of September, 1828, in the humble but assured hope of entering into the enjoyment of those promises of which he was so long the herald. He was born in Cheshire, Conn., September 9, 1740."

I am, dear Sir, faithfully yours,

WILLIAM BEACH LAWRENCE.

JOSEPH PILMORE, D. D.

1769—1825.

FROM THE REV. RICHARD D. HALL.

PHILADELPHIA, January 9, 1856.

Rev. and dear Sir: I cheerfully comply with your request that I should furnish you with some notices of the life and character of the late venerable Dr. Pilmore, Rector of St. Paul's Church in this city. I can speak of him with great confidence; for he was at once my spiritual father and the guide of my youth. From 1806 to 1810, I was a member of his church, and was often in his company until his decease. And I confess I undertake the work you have assigned me with the more alacrity, from the fact that my father was a Vestryman in St. Paul's, and was acquainted with Dr. Pilmore as far back as the year 1793,—the time when our city was first visited by the Yellow Fever, of which my father died.

JOSEPH PILMORE was born about the year 1734, in the village of Tadmouth, Yorkshire, England. His parents were persons of respectability, and members of the Church of England. When he was about sixteen years old, he became acquainted with the Rev. John Wesley, who was then preaching in various parts of the United Kingdom, and became hopefully pious through his instrumentality. Mr. Wesley then gave him a situation in his famous school at Kingswood, where a number of the sons of his preachers were receiving an education. There he acquired a fair amount of English literature, as well as some knowledge of the Latin, Greek and Hebrew languages. Of the latter, Mr. Wesley, who was himself a fine scholar, had compiled a brief grammar, in 1732; a copy of which, together with a small Hebrew Bible, printed in 1701, were presented to me by Dr. Pilmore, with Mr. Wesley's autograph. During this season of study, of three or four years, Mr. P. acquired a taste for books and mental improvement, which remained through a long life.

After finishing his studies at Kingswood, he was appointed by Mr. Wesley to travel as one of his itinerant lay preachers, or "helpers in the work of calling sinners to repentance," as he was wont to say on this point of his early history. He was not ordained by Mr. Wesley as a Minister of the Gospel, but merely travelled, and preached the Gospel in connection with him. He laboured in this way, with acceptance and success, in England, Scotland, Ireland and Wales, for several years. Many pleasing

events connected with the experience of those years, he used to relate to me. Among them I may mention his usefulness to some of the higher orders of society, and especially the kindness of the pious Lady Huntingdon and the Lady Maxwell;—the former Mr. Whitefield's patroness, and he her Chaplain. He never professed to have been any thing in connection with Mr. Wesley but a "lay helper" in the work. He had a certificate to that effect, signed by Mr. W., according to the rule, and representing him as "having grace, gifts, and success, or fruit in the work."

His success was great everywhere. His bodily presence, as well as his preaching, was impressive. His manly form, his tall and erect person, his natural and pleasant manner, his sympathizing spirit, his earnest prayers, all combined to make a powerful impression. And then his melliflucnt voice, his striking gestures, his deep and tender concern for the salvation of his hearers, combined with a simple and affecting exhibition of Divine truth, gave him great power in the pulpit. During these years, when the blessing of God so greatly attended his labours, he said that he had to encounter little opposition,—that his path was so free from obstacles that he was sometimes tempted to believe that he was a stranger to the true spirit of the Gospel. Frequently he found the pommel of his saddle wet with tears on this account. But he found ere long that "the offence of the Cross had not ceased."

At this important period of his labours, the Conference of Mr. Wesley and his preachers was in session at Leeds. And when the serious question was asked by Mr. W.,—"Who will go over to America and plant the vine of the Gospel there?"—Mr. P. was one who rose up and said,—"I will go;" and he was accepted. This was in the year 1769, when he was about thirty-four years of age. He came, accordingly, and preached from Maine to Georgia,—North, South, East, and West, through the then thirteen Colonies. Many were the hair-breadth escapes of life and limb, by field and flood, which he had in his various journeys; and not unfrequently was his life in jeopardy from the malignity and violence of his persecutors. One instance of exposure to serious bodily injury, but which he assured me redounded to the glory of God and much spiritual good, occurred in the city of Charleston, S. C. He could obtain no place to preach in but the theatre! And whilst he was earnestly engaged in his sermon, suddenly the table on which his Bible and Hymn Book lay, the chair he occupied, together with the Preacher himself, all disappeared from the stage, being let down through a trap door into the cellar! This was a contrivance of some of the "baser sort" to turn the laugh upon the preacher, and, if possible, to neutralize his efforts to do good. Nothing daunted, however, he sprang upon the stage again, by the aid of the table, and, taking in his hands both the table and the chair, invited his audience to accompany him to an adjoining yard, adding pleasantly,—"Come on, my friends, we will, by the grace of God, defeat the Devil this time, and not be beat by him from our work;" and there, in peace, he finished his discourse. The fruits of this labour, as he assured me, years after this occurrence, appeared in the conversion of many souls, the evidence of which was, from time to time, furnished to him. Vast crowds attended his ministry, wherever he appeared to deliver his Master's message. After his settle-

ment in the Episcopal Church, individuals frequently made themselves known to him, as the fruit of his evangelical labours, from different parts of the country.

When the War of the Revolution commenced, the preachers in connection with Mr. Wesley (and there were then several) thought it advisable to desist, in a great measure, for a while, from their travels and labours; and this was the case until the conclusion of the struggle. Immediately after the Peace of 1783, Mr. Pilmore thought it his duty to attach himself to the Protestant Episcopal Church, which was soon to arise out of the ruins of the Church of England in this country; as, for the Mother Church he had always professed much attachment and veneration. He had heard of the success of the Rev. Samuel Seabury, of Connecticut, in obtaining Consecration as Bishop from the Scotch Episcopal Church, and he determined to apply to him for ordination. This was in 1785. Dr. Seabury received him very kindly, and said to him,—"Mr. Pilmore, I have heard a good account of you, and I will ordain you with pleasure;" and he accordingly did ordain him Deacon on the 27th of November, and Priest on the 29th, after due canonical examination. Shortly after this, he received a call to the Rectorship of the three United Parishes of Trinity (Oxford); All Saints, (Lower Dublin); and St. Thomas (Whitemarsh);—all in the vicinity of Philadelphia. While Rector of these parishes he kept house near what was then called Poole's Bridge, in the upper part of Second Street, Philadelphia. He was then unmarried, and was remarkable for the number of marriages he celebrated—not less than a hundred annually.

In connection with his labours in the country, we next find him employed, a portion of his time—from 1789 to 1794—in St. Pauls' Church, Philadelphia, as Assistant to the Rev. Dr. Magaw, then Rector, whose health was impaired,—to preach at least every Sunday night. After two services in the country, he performed a third in St. Paul's at night, where he had a vast assembly of attentive hearers, and many were hopefully brought to a knowledge of the truth.

About this period, (1790,) Mr. Pilmore was married to a Mrs. Wood, of an ancient family in Philadelphia, who died in 1809, and was interred in Christ Church Cemetery. By this marriage he had an only child,—a daughter, who died in her fifth year. It was a sore affliction to the bereaved father, and at first he found it hard to be reconciled to the stroke; but he was brought at length to say,—"It is the Lord, let Him do what seemeth Him good."

He continued his labours in the country and in St. Paul's until 1794, passing through the Yellow Fever of 1793, with great usefulness in his ministry, and with extreme hazard of his own life. In 1794, he received and accepted a call to a new church in New York, called Christ Church, then on or near the site of the old Post Office, but now in Anthony Street. Here he continued to labour with great acceptance and usefulness for ten years, when, after the entire incapacity of Dr. Magaw, he was chosen his successor as Rector of St. Paul's, in 1804. In 1807, he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania. In 1821, in consequence of the incipient failure of his mental powers, induced by bodily indisposition, it was thought proper that he should have some

one to share the labours of his charge; and the Rev. Benjamin Allen was, accordingly, chosen his Assistant. He continued gradually to fail, until the 24th of July, 1825, when he died in the ninety-first year of his age.

During Dr. Pilmore's ministry in St. Paul's, he made a visit to Charleston, and there met with some old inhabitants who remembered his successful visit there prior to the Revolution; and he found the fruits of it still manifest. He also made excursions, at different times, to the churches in the vicinity of Philadelphia, where his labours were greatly blest. His annual visit to the Lazaretto, on Easter Tuesday, where he preached in a large upper room in the Custom House building, was a season of much blessing to the neighbourhood. His Monthly Communion seasons, and the holy-days at St. Paul's, were times of great refreshing from the presence of the Lord, and of the manifestation of God's pardoning love to many souls; and he was especially animated and impressive on all the solemn and joyful festivals of the Church. Whit-Sunday,—"Holy Ghost day," as he called it, was especially signalized as a day for ingathering souls to Christ. Pious hearts were filled with the "joy of the Spirit;" penitents were comforted; sinners awakened and converted; and great good, as in primitive days, was done in the name of the ascended Saviour. Such a large body of communicants, (about seven hundred,) and so knit together in the fellowship, and filled with the fruits, of the Spirit, it has never been my privilege to witness, or to know any where. His social meetings for prayer, in various parts of the city, were eminently useful, and blest to many, not only in the Episcopal Church, but out of it.

I may add, as yet another fruit of Dr. Pilmore's labours, that several young men of the parish were called, by Divine grace, to the sacred ministry, most of whom have accomplished their work on earth, and entered on their reward in Heaven. And I cannot forbear to say that I cherish the grateful hope of being permitted ere long to join my departed spiritual father and brethren of St. Paul's with whom I have taken sweet counsel, and walked to the house of God in company,—in celebrating, in nobler strains than we ever knew on earth, the praises of Him who loved us, and gave Himself for us.

I am sincerely and fraternally yours,

RICHARD D. HALL.

FROM THE REV. B. T. WELCH, D. D.

Newton Corners, near Albany,
25th September, 1855.

My dear Sir: My recollections of Dr. Pilmore are not very extended; but such as they are, they are quite at your service. During several of my earlier years I was a resident of Philadelphia; and in 1814, while I was yet undecided as to the denomination with which I should connect myself, and was particularly interested in examining the claims of Episcopacy, I was for some time an attendant at his church. He was decidedly a man of mark, and left an impression upon my mind that can never be effaced.

In person he was of portly and noble bearing, and he moved with an air of uncommon dignity. His countenance was at once highly intellectual and highly benignant; and his appearance altogether was unusually prepossessing. The

two most remarkable characteristics of his preaching, as I remember it, were evangelical fervour and simplicity. As for the matter of his discourses, he never wandered far away from the Cross; he delighted to dwell upon the character and work of Christ, and the grace of the Holy Spirit; and he was especially at home on all topics connected immediately with experimental religion. He wrote his sermons, and whenever I heard him preach, his manuscript was always before him. He began not only by reading, but by reading very deliberately, and with little animation; but he would gradually wax warm, and you would see his eye begin to kindle, and the muscles of his face to move and expand, until at length his soul would be all on fire, and he would be rushing onward extemporaneously almost with the fury of a cataract. And the only use he would make of his manuscript in such cases would be to roll it up in his hand, and literally shake it at his audience. When he was in these excited moods, his gesture was abundant; but at other times,—I mean when he was reading from his manuscript,—I think he gestured very little. He had a sonorous and somewhat rotund voice, though not very musical. His enunciation was remarkably distinct, and every syllable and letter could be heard with ease. To me he appeared sometimes surpassingly eloquent, but I doubt not that it was his almost matchless unction that gave to his preaching its greatest power.

Dr. Pilmore had been a minister in the Methodist Church, previous to his becoming an Episcopalian; and whatever else may have been the consequence of his transition from the one denomination to the other, it is quite certain that it did not involve the sacrifice of his burning zeal. Some of his brethren, I believe, were disposed to consider him as over-zealous, if not positively fanatical; and they reprobated some of his free movements, as scarcely consistent with the rules of his Church; but I never knew that any one doubted the strength of his religious principles, or the sincerity of his devotion to the cause of Christ. I can truly say that, though I saw reasons for not joining myself to his denomination, I sat under his ministry with great delight, and even at this late period, he rises up before me as one of the most venerable men whom I have ever seen in the pulpit.

Yours truly,

B. T. WELCH.

DAVID GRIFFITH, D. D.

1770—1789.

FROM THE REV. CHARLES B. DANA,

RECTOR OF CHRIST CHURCH, ALEXANDRIA.

ALEXANDRIA, Va., June 27, 1857.

Rev. and dear Sir: Though Dr. Griffith, concerning whom you inquire, was one of the most prominent Episcopal clergymen of his day in this country, and was Rector of the church of which I now have the charge, I regret to say that, with the two generations that have passed away since his death, much the greater part of the material for what might have been a satisfactory sketch of his life has perished. His daughter, however, still survives; and, by conversations with her, as well as by gathering up the fragmentary traditions that remain concerning him, I have been able, I believe, to ascertain the leading events of his life, as well as to form a

somewhat definite idea of his character. The result of my inquiries, such as it is, it gives me pleasure to communicate to you.

David Griffith was born in the city of New York, in the year 1742. His father was a native of Wales; migrated to America in early life; was married to Sarah Winslow of New York, and settled on a farm on the East River. The son, after having enjoyed the best advantages for education that were furnished by his native city, went to England, where he continued for some time to prosecute his general studies, and ultimately graduated in London as a student of Medicine. He returned to America, and entered on his profession in the interior of the Province of New York, about the year 1763.

On the 21st of October, 1766, he was married to Hannah, daughter of William Colville, of New York city. They had eight children, the eldest of whom was only sixteen at the time of their father's death. Mrs. Griffith died at Alexandria in the year 1811.

After having been engaged a few years in the practice of Medicine, he abandoned the profession, and determined to enter the Ministry of the Episcopal Church. Accordingly, he went to England in the year 1770, and on the 19th of August of that year, received ordination from the Rt. Rev. Dr. Terrick, Bishop of London. He returned, shortly after, as a Missionary of the Venerable Society to Gloucester County, N. J. But he could not have remained there long, for at the close of the next year, he took charge of Shelburne Parish, Loudon County, Va., to which he was recommended very highly by the Governor of Virginia. Here he continued until May, 1776, when,—being decidedly friendly to the American cause,—he entered the army as Chaplain to the third Virginia Regiment. In this service he continued till the close of the year 1779, when he resigned his place, with a view to enter upon the Rectorship of Christ Church, Alexandria, to which he had already been chosen. He continued in this connection from 1780 till his death. He resided at Fairfax Glebe, and cultivated the land as one means of support for his large family.

Mr. Griffith, not only during his connection with the army, but through the remainder of his life, is said to have enjoyed, in a high degree, the confidence of General Washington—indeed the General was, for a number of years, his parishioner. "Tradition says"—I use the language of Bishop Meade—"that on the night before the battle of Monmouth, he sought an interview with General Washington, and, in the presence of his Aids, bade him beware of General Charles Lee, though he was not at liberty to give his reasons or authority. When Lee unnecessarily and ingloriously retreated on the field of Monmouth, and almost lost America the battle, there were those who believed that he wished only to diminish the reputation of Washington, and receive the supreme command to himself. We only give this as tradition." I may add that, though the tradition has long been current, I am constrained to regard it as being at best of a doubtful character. I have now before me a letter of Dr. Griffith to his wife, written on the 30th of June, 1778, at Englishtown, two days after the battle, in which he makes no mention of his having made any communication to General Washington concerning General Lee, previous to the battle. He describes the battle, Lee's retreat, &c., "throwing

every thing into confusion, and seeming to frustrate General Washington's whole design." He begins the letter by saying,—"I have at last the happiness to inform you that we have had a day of glory and success." Farther on, he says,—"The battle was fought in Monmouth County, on the Glebe land of Dr. Tennent's father, eighteen miles from Brunswick, about the same distance from Shrewsbury, and four miles from this place." And again,—"Could we have called more troops into action, the victory would probably have been more decisive. But, *as it is*, I most sincerely give thanks to Him who is the Giver of all victory."

Mr. Griffith always showed himself a firm friend to the Church with which he was connected, and ready, on all occasions, to put forth efforts and make sacrifices for the promotion of her interests. When a number of the Clergy from the Northern States met in the city of New York, in October, 1784, to devise measures for raising her from the depressed condition into which she had fallen, he appeared, of his own accord, from Virginia; and there is no doubt that he was the first clergyman of our Church to propose a Convention for its organization, after its connection with the State had been terminated by the Revolution.

In May, 1785, Mr. Griffith was a member of the first Convention of Clerical and Lay Deputies that met in Richmond, under the act of Incorporation; and he was appointed a delegate to the General Convention that met in Philadelphia in the ensuing autumn. At the second Virginia Convention, which was held in May, 1786, Dr. Griffith (for he received the degree of Doctor of Divinity from the University of Pennsylvania in that year) was chosen Bishop by a vote of thirty-two members. He was so straitened in his pecuniary circumstances as to be unable to meet the expenses of a voyage to England for Consecration; and, though there was an assessment laid upon the parishes, for three successive years, with a view to raise the necessary funds, yet so depressed was the condition of the Church that the object could not be accomplished. Accordingly, in May, 1789, he resigned his claim upon the office; and when the Triennial Convention met in Philadelphia, on the 28th of July following, he formally tendered his resignation to them, on the first day of their session. The Doctor himself had come to attend it as a deputy from Virginia; but his attendance was prevented by a sudden illness, which terminated speedily in his dissolution. He died at the house of his particular friend, Bishop White, on the 3d of August, 1789, in the forty-eighth year of his age.

The following is an extract from the Minutes of the Convention:—

"Monday, August 3, 1789.

"In Convention of the Protestant Episcopal Church of the United States of America; the President having informed the Convention, by message, of the melancholy event of the death of the Rev. Dr. Griffith, a member of this Convention for the State of Virginia, requesting that the necessary orders might be given respecting the Funeral:—

"Resolved that the senior clergyman of the deputation of each State, except Virginia, attend the Funeral as a pall-bearer, (to-morrow;) that the other members of this Convention attend as mourners; that a Sermon be preached on the occasion; that the Clergy of all denominations within this city be invited to attend the Funeral; that the Rev. Dr. Smith be appointed

to preach the Funeral Sermon; and that the Rt. Rev. Dr. White and Mr. Andrews, lay deputy from Virginia, be requested to walk as chief mourners."

The following is an extract from Dr. Smith's Funeral Sermon:—

"In the service of his country, during our late contest for liberty and independence, he was near and dear to our illustrious Commander in chief,—he was also his neighbour, and honoured and cherished by him as a pastor and friend. When, on the conclusion of the War, he returned to his pastoral charge, and our Church, in these States, in the course of Divine Providence, were called to organize themselves as independent of all foreign authority, civil and ecclesiastical, he was, from the beginning, elected the chief clerical member to represent the numerous churches of Virginia in our General Conventions; and highly estimable he was amongst us. He was a sound and able divine, a true son, and afterwards a father, as a Bishop elect, of our Church; with his voice always, with his pen occasionally, supporting and maintaining her just rights, and yielding his constant and zealous aid in carrying on the great work for which we are assembled at this time.

"Full of a devout desire for the final accomplishment of this work, at the present time, he came to this city; but it pleased the Sovereign Goodness otherwise to dispose of him, and to call him, as we trust, to become a member of the Church triumphant in Heaven.

"With Christian patience and fortitude, though at a distance from his family, and his nearest relatives and friends, he sustained his short but severe illness. Friends, nevertheless, closed his eyes—friends and brethren now accompany him to the grave, mournful as to the flesh, but joyful and thankful to God in soul and spirit for his past usefulness and example."

From all traditionary accounts of Dr. Griffith, it is evident that he was highly esteemed both as a Clergyman and a Christian Gentleman, and that he possessed much more than ordinary ability and very agreeable manners. I am informed, by Mr. Custis of Arlington, that he was a large, stout man,—compact and rather tall and strong; that he was gentle and gentlemanlike, though firm; that he was a favourite with the officers of the army; that he associated intimately with the best and most refined families; and was always a welcome guest at Mount Vernon.

Believe me most truly yours,

C. B. DANA.

GIDEON BOSTWICK.

1770—1793.

FROM THE HON. D. S. BOARDMAN.

NEW MILFORD, Conn., February 8, 1858

Dear Sir: The Rev. Gideon Bostwick, concerning whom you inquire was my mother's brother—a circumstance, which, as you may suppose, has rendered me quite familiar with his history. Such facts in relation to him as are within my knowledge, (and it is probable that I know as much of him as any other person now living,) it gives me pleasure to communicate to you. But the fact of my having already entered my ninetieth year may be an apology for my not furnishing you a very extended narrative.

GIDEON BOSTWICK was the fifth son, and eighth child, of Nathaniel and Esther (Hitchcock) Bostwick, and was born at New Milford, Conn., September 21, (O. S.) 1742. The high respectability of his father is amply attested by the Records of the town in which he lived. He (the son) was fitted for College by the Rev. Nathaniel Taylor, the Congregational minister of New Milford, who, for a long time, was in the habit of giving instruction to youths whose object was a collegiate education. He was graduated at Yale College in 1762. Though the family to which he belonged were of the Congregational order, his own views underwent a change on the subject of Ecclesiastical polity and government, while he was in College; through the influence, it is said, of a leading member of his class, afterwards a Tutor in the College, by the name of Punderson Austin, with whom he was very intimate.

Sometime after his graduation, Mr. Bostwick was solicited by the Hon. Dr. William Whiting and Col. Dwight, of Great Barrington, to take charge of a classical school, then recently established in that place, under their especial patronage. He accepted the invitation, and, in consequence thereof, Great Barrington became his permanent residence for life.

The Dutch settlers of Great Barrington were Lutherans. Dr. Whiting and Colonel Dwight, having seceded from the Congregational order, on account of their attachment to Episcopacy, united with these Lutherans, and perhaps some others, about the year 1760, and were organized as "the" (Episcopal) "Society of St. James," by the Rev. Solomon Palmer, a graduate of Yale College in 1729, then a missionary at Litchfield and New Milford, Conn. Sustained by the Society in England for Propagating the Gospel in Foreign Parts, he was removed to the Episcopal Congregation in Great Barrington in 1763, but resumed his charge in Litchfield in 1766, where he died in 1771. It is understood that he preached in Great Barrington, both before and after his labours in New Haven; but how frequently is not known. At any rate, Mr. Bostwick officiated here as lay reader, for some time before Mr. Palmer's death; and this ultimately led to a determination, on his part, to become a candidate for Holy Orders; in consequence of which he repaired to England, and was ordained Deacon by the Bishop of London, and Priest three months after. He returned in 1770, and in June of that year, took the Rectorship of St. James' Church

Great Barrington, which he held with great satisfaction to the people of his charge until the close of his life. He also had charge, during the same period, of St. Luke's Church in Lanesborough, officiating there one Sabbath in four.

Some few years before his death, Mr. Bostwick preached part of the time to an Episcopal church at Hudson, N. Y., which, if I mistake not, was organized under his auspices. Desirous of being relieved of some portion of his accumulated duties, he induced a Mr. Daniel Burhans (afterwards the Rev. Dr. Burhans) who had, for many years, resided at Lanesborough in the capacity of a teacher, and who, in Mr. Bostwick's absence, usually officiated as lay reader for the church there,—to become a candidate for that church. At the Episcopal Convention holden at Middletown in June, 1793, Mr. Bostwick accordingly presented Mr. Burhans for Orders to Bishop Seabury,—as the Churches of Great Barrington and Lanesborough then belonged to the Diocese of Connecticut; and, at the same time that he was ordained, he was constituted Mr. Bostwick's successor in the Rectorship of the Church at Lanesborough.

Mr. Bostwick, on leaving Middletown, came to this place, (New Milford,) with the intention of paying a short visit to his friends and relatives here, but it turned out that he came hither to die. Shortly after his arrival, he was seized with a violent illness, (pneumonia,) which, in a very short period, had a fatal termination. He died at my father's house, on the 13th of June, 1793, aged fifty years. His remains were temporarily buried here, but were subsequently removed to Great Barrington, which had so long been the place of his residence and the scene of his labours.

Mr. Bostwick was married, not far from the time of his ordination, to Gesie, daughter of John Burghardt, of Great Barrington, a lady of Dutch descent, as the name indicates, of respectable family, and of great personal worth. Mrs. Bostwick died on the 16th of May, 1787, aged thirty-nine years. The offspring of this marriage was eight children,—four sons and four daughters. The children, being bereft of both father and mother, and left, at an early age, in a state of almost entire dependance, became the objects of much sympathy with his numerous friends. The youngest daughter, then some six or seven years old, became an inmate of my father's family, where she was brought up. She is a highly respectable woman,—the wife of Dr. Benajah Ticknor, one of the oldest, if not the very oldest, of the Surgeons in the United States Navy; and the youngest son (the youngest child) was taken and brought up by a friend of his father, residing in West Bloomfield, N. Y., where he has always remained. The residue of the family (except the second daughter, who resided with her relatives and friends in Great Barrington and New Milford until her marriage) were, by the aid of their friends, removed to London District, Upper Canada. In the time of the Revolutionary War, Mr. Bostwick, like all the other Episcopal clergymen of New England, adhered to the Royal cause; and in consequence thereof, the British Government made provision, to a limited amount, for such as would remove into either of the Provinces of Nova Scotia, New Brunswick, or Canada, with their families. It seems this provision was, by the Colonial government of Canada, allowed to come to the benefit of such of Mr. Bostwick's family as became perma-

nent residents of London District. *John*, the second son, became High Sheriff of the District, or the County to which it belongs, and a Colonel of the Militia, during the War of 1812–15. And *Henry*, who was a practising lawyer in York, (now Toronto,) was also a Colonel during that war. The first and third daughters, who were never married, kept a distinguished school, and thereby obtained both reputation as teachers, and a good living. The second daughter, above mentioned, married Herman Canfield, Esq., of this town, and with him, at an early period of settlements in Ohio, removed to the town of Canfield, in that State, where he became Judge of the County Court for Trumbull County; and two of their sons are now very respectable lawyers in the County of Medina. Thus it appears that the family of Mr. Bostwick, left apparently in the most unpromising condition, have been quite prosperous in life. I believe the two youngest children are the only ones who now survive.

As a Pastor, I have always understood that Mr. Bostwick was most acceptable to his people, and greatly beloved by them. As a Preacher, he was sensible, dignified and attractive, and was regarded as one of the first in the Diocese to which he belonged. His manner of reading the Episcopal Service was, I think, in solemnity and impressiveness, superior to that of any other clergyman whom I remember to have heard. In social intercourse, he was cheerful, facetious and entertaining; and his general deportment was such as to render him exceedingly popular with the community at large. His death was deeply lamented as a great public loss.

I remain, with unfeigned respect and esteem,

Your obedient servant,

D. S. BOARDMAN.

FROM THE REV. G. L. PLATT,

RECTOR OF ST. JAMES' CHURCH, GREAT BARRINGTON, MASS.

St. James' Rectory, Great Barrington,
February 10, 1858.

Rev. and dear Sir: Though the Rev. Gideon Bostwick was one of my predecessors in the ministry, and was evidently a man of mark in his day,—so long a period has elapsed since his death, that it is only a few fragmentary notices that I am able to send you concerning him.

That his ministry was distinguished for untiring zeal and fidelity, there can be no doubt. His Records, which are now in my hands, show that, during a ministry of twenty-three years, he baptized eighty-one adults, and two thousand two hundred and forty-four children; joined in marriage a hundred and twenty-seven couple; and attended eighty-four funerals. From this Record, which is altogether a very interesting document, it appears that he went into all the neighbouring country, extending his visits to localities in the States of Vermont, Connecticut, and New York, as well as Massachusetts; and from the rapid succession of dates in different and distant towns, it would seem that he must have been on horseback, or in his vehicle, much of his time,—travelling from place to place in the discharge of the duties of his ministry. He is justly said to have been a faithful and godly man,—"indefatigable in his labours; devout in his religious affections; humane and benevolent in his feelings; of cheerful, facetious humour; plain, courteous and affable in his manners, and much beloved by his people." He was one of the early self-denying Evangelists of his Church, doing a preparatory work in a wide region of country, which has largely contributed to its reli-

gious prosperity in a succeeding age. His name has long been held in honoured and grateful remembrance by the venerable among God's people in an extended circle around his Barrington home; and it well deserves to be perpetuated.

I may mention a single incident illustrating his character, which has been communicated to me. The late venerable Judge Moore, of Rensselaerville, N. Y., during the Revolution, was in Barrington with a company of soldiers. He was, at that time, but seventeen years of age. Mr. Bostwick came into the encampment, and noticing the young man, said to him,—"You are too young to be among the soldiers—come and stay at my house." He did so. And the impression of his kindness was ever most gratefully remembered. The Judge afterwards became a Christian man, and a zealous supporter of the Episcopal Church in his own village. He often spoke with great pleasure of this incident in the life of Mr. Bostwick.

I remain very truly yours,

G. LEWIS PLATT.

NICHOLAS COLLIN, D. D.*

1770—1831.

FROM THE REV. JEHU C. CLAY, D. D.

PHILADELPHIA, October 10 1856.

Rev. and dear Sir: Your request that I would furnish you with a brief biographical notice of the late Rev. Nicholas Collin, D. D., Rector for a long time of the Swedish Churches in Pennsylvania, it gives me pleasure to comply with. I was, for many years, acquainted with him, and, for several years, was one of his Assistant Ministers. My father, too, before me, was associated with him in having charge, as his Assistant, of the Swedish Church at Upper Merion, Montgomery County. So that, while I was yet a boy, I was occasionally brought into contact with him.

NICHOLAS COLLIN was born in Sweden, in the year 1745, and received a classical education in his native country. He was designed, in the early part of his life, for the army, but as he grew up to manhood, he directed his attention to the ministry, preferring to be a soldier in the cause of Christ, involving the salvation of the souls of men, to being a soldier in a cause which involved the destruction of men's lives. On the 12th of May, 1770, being twenty-five years of age, he arrived in the River Delaware, as "Minister Extraordinary" to the Swedish Churches in New Jersey and Pennsylvania. This title merely implied that he was not sent over as Rector of any particular church or congregation, but was to labour as an Assistant at large to the Rectors already here. In 1773, he became

* In reply to an inquiry whether Dr. Collin could be fairly reckoned among the Episcopal Clergy, Dr. Clay writes thus:—"With regard to the Doctor s being an *Episcopal* clergyman, it is certain he was not *in connection* with the Episcopal Church in the United States. He was ordained in Sweden, and was sent out here as one of the Missionaries of the Swedish Church, and to that Church he always considered himself as owing allegiance. But as the Church of Sweden, though calling itself Lutheran, is in fact Episcopal, might he not pass as an Episcopal Clergyman? His Assistant Ministers were always of the Episcopal Church, and he always used our Liturgy. And now that the Swedish Mission has ceased, all the churches connected with the Mission have naturally come into connection with the Episcopal Church of the United States."

Rector of the Churches at Racoon and Penn's Neck, in consequence of the recall of the Rev. Mr. Wiesell,* and his appointment to an important parish in Sweden. He continued there (his residence being at Swedesborough) until July, 1786. In 1778, in consequence of the privations and difficulties growing out of the War of the Revolution, he solicited in pressing terms from the Archbishop and Consistory at Upsal for his recall, and the preferment to which he considered himself entitled at home. In this he acted in accordance with a promise made to her Missionaries by the Church in Sweden, as an inducement to them to encounter the perils of a long voyage, and the privations connected with the missionary life. In this application he was, for some time, unsuccessful, because the King of Sweden thought it proper that the Missionaries should remain at their stations until the result of the War should be known. In 1783, he received his recall, and he thus speaks of it in some memoranda he has left of his Mission:—"I should then with pleasure have returned to my dear native country; but personal concerns and anxiety for my ecclesiastical trust determined me still to continue for some time, especially as the urgent plea of necessity had now ceased with the return of Peace." He made known this determination to the Consistory, and at the same time expressed his willingness to take charge of the Churches of Wicaco,—as it was then called,—on the Delaware, (now within the limits of the city of Philadelphia,) Kingsessing, and Upper Merion, in Pennsylvania, made vacant by the return home of the Rev. Mr. Hultgren.† His suggestion was complied with, and he took up his residence in Philadelphia, as Rector of the Churches, in July, 1786. In 1788, he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania. During seven years of his residence at Swedesborough, he filled the office of "Provost" of the Swedish Churches, in which he exercised a superintending or supervisory care over the whole of the churches in Pennsylvania, the principal of which is that of Wicaco, (Gloria Dei,) built in 1700. He was Rector for a period of forty-five years, or up to October, 1831, at which time death called him away, at the advanced age of eighty-six years.

Dr. Collin was regarded as a man of considerable learning. He was, however, more particularly known as a linguist, having been acquainted with some twelve or fourteen different languages. He was, for many years, a member of the American Philosophical Society, and also one of its Vice Presidents, often attending its meetings, and sometimes reading before it contributions from his pen. His sermons he never wrote out, but delivered them extemporaneously, and in the most plain and simple manner. His pulpit efforts were more like talking than preaching. I never heard of his discussing points of doctrine in the pulpit—he was fond of selecting subjects illustrative of the goodness of God, especially as displayed in the works of nature and of providence. I have heard the late Rev. Dr. Milnor, of New York, who was a native of Philadelphia,—where he practised law in the early part of his life,—relate the following anecdote in regard to Dr.

* Rev. JOHN WIESELL was Rector of Penn's Neck and Racoon (Swedesborough) Churches, from 1762 to 1774. The tradition is that he was an active, efficient minister, and did much for the temporal as well as the spiritual interests of his congregations.

† The Rev. MATTHIAS HULTGREN was Rector of the Swedish Churches in Pennsylvania, from 1780 to 1786, or until Dr. Collin took charge. He died in 1809.

Collin's peculiar notions on the subject of preaching:—About the time that Mr. Milnor was relinquishing the Bar for the Pulpit, Dr. Collin, meeting with him, expressed his satisfaction at hearing that he was about to enter the ministry. He went on to say that he (the Doctor) had been many years a minister, and might therefore take the liberty of giving him some little counsel, as to the most profitable way of exercising the ministry. Mr. M. answered that he would be very glad to have the Doctor's views on the subject. "Well then, Mr. Milnor," says the Doctor, "when you begin to preach, let me advise you not to preach too much on the subject of Religion." "Why, what then should I preach on?" answered Mr. M. "There are many subjects," replied the Doctor, "from which a clergyman may draw useful and instructive lessons for his people,—such as the works of God in creation,"—mentioning, at the same time, that he himself had only the Sunday before preached to his people on such a topic.

Dr. Collin was married during his residence at Swedesborough, and about the year 1776, to a lady by the name of Hannah Fislet. She was cut down by the Yellow Fever of 1797—a malady to which some thousands of the inhabitants fell victims. He caused a tablet to be raised, on which he says,—"He erected this monumental record of her piety, kindness, economy, neatness; her faithful affection to him in many trying scenes; of his grief which shall not cease until they meet in the land of the living." He published, at the time, in one of the daily papers of the city, what he called "Solemn Warnings;" in which he pointed out what he considered to be the best mode of avoiding the pestilence, or of treating it.

There was a great deal of simplicity and benevolence in the Doctor's character. He was one of the most inoffensive of men,—avoiding every thing that was calculated to wound the feelings of another, and ever ready to do an act of kindness. He was very fond of children, and wherever he went, would load his pockets with candies and other things that he thought would afford them pleasure. His garden, too, which was one of the finest in Philadelphia, and which contained a variety of excellent fruit, was the source of many a treat to the neighbouring children. Hence, though he was not considered an eloquent preacher, he was regarded by the people generally as a most worthy and benevolent man, and as such was, by all, held in high esteem. He performed the ceremony of marriage more frequently than any other clergyman in Philadelphia, and was always careful to make a record of each marriage in the most full and accurate manner. And he has left behind him, too, a long list of those he *refused* to marry, giving his reasons for so doing, some of which are amusing enough. I may add that his features were prominent and sharp, and those who had seen him once never failed to recognise him afterwards.

The only work which Dr. Collin has left behind him, is a manuscript translation of Acrelius' History of New Sweden, which he undertook in 1799, at the request of the Historical Society of New York, in whose possession it now is. Little remains to show what were his capabilities as an author, but much is remembered to indicate what were his virtues as a man.

Dr. Collin left no children, and never had any that survived infancy.

Very respectfully yours,

J. C. CLAY.

RT. REV WILLIAM WHITE, D. D.*

1770—1836.

William White was the son of Col. Thomas White, who emigrated from London to this country in early life, and settled on the Eastern Shore of Maryland, where he was engaged in the practice of the Law. He (the father) married for his first wife a daughter of Aquila Hall, by whom he had two children. Some years after her death, he removed to Philadelphia, and married a widow at Burlington, N. J., by the name of Newman, by whom also, he had two children,—a daughter and a son. The daughter, (*Mary*,) the elder of the two, became the wife of Robert Morris, Signer of the Declaration of Independence. The son, (*William*,) the subject of this sketch, was born in Philadelphia on the 26th of March, (O. S.) 1748. At the age of seven, he was placed in the English department of the preparatory school of the then newly established College of Philadelphia. Here he was under the instruction of a very popular teacher, by the name of Ebenezer Kinnersley; and at the age of ten, he was placed at the Grammar School of the same institution, under the care of Paul Jackson. At fourteen, he entered the College itself, where he graduated in the year 1765.

His mother was a lady of great moral worth, and inculcated upon him the obligations of religion from the time that she could make her pious teachings intelligible to him. The impressions which she made upon his youthful mind were not a little aided and strengthened by the preaching of Whitefield, which he had often the opportunity of hearing, and which he was accustomed to speak of as greatly exceeding in popular effect any to which he ever listened. Having chosen the ministry as his profession, and directed his attention for some time to Theology, he embarked for London in October, 1770, with a view to obtain Episcopal Ordination. Having presented himself to Dr. Richard Terrick, the Bishop of London, he received "Letters Dimissory" to Dr. Young, the Bishop of Norwich, who ordained him Deacon in the Royal Chapel, on the 23d of December, of the same year; and in June, 1772, the Bishop of London himself ordained him Priest. He left England for this country immediately after, and reached Philadelphia, after a tedious passage, on the 13th of September. Previous to his leaving England, he had received an intimation from the Vestry of Christ Church, and St. Peter's, that those churches would desire his services in the capacity of an Assistant Minister; and, shortly after his arrival, measures were taken by which himself and his intimate friend, the Rev. Thomas Coombe,† became joint Assistants to the Rev. Dr. Peters.

* Wilson's Memoir.—Dorr's Hist. Chr. Ch. Phil.—MS. from T. H. White, Esq.

† Thomas Coombe was born in Philadelphia; was graduated at the College in his native city, in 1766; and was chosen Assistant Minister of the United Churches of Christ Church and St. Peter's, Philadelphia, on the 30th of November, 1772. In September, 1777, he was arrested and confined, by order of the President and Council of Pennsylvania, on the "general charge of having evinced a disposition inimical to the cause of America." An appeal was made in his behalf to the Supreme Executive Council, by the Rector, Warden, and Vestrymen, in which they earnestly request that he may be admitted "to a hearing in the face of his country." The Council, through their Vice President, George Bryan, replied that his case was wholly

He continued in the peaceful and acceptable discharge of his official duties, until the War of the Revolution, when he openly espoused the cause of his country. He offered the prayers for the King and the Royal Family, until the Sunday immediately preceding the Declaration of Independence; but he then ceased to do so, and took the oath of allegiance to the United States. In September, 1777, he retired with his family to the house of his brother-in-law, Mr. Aquila Hall, in Harford County, Md., at the very time when the British army were advancing to take possession of Philadelphia. At this eventful crisis, he received notice that Congress, who had then fled to Yorktown, had chosen him as their Chaplain, in connection with the Rev. Dr. Duffield, of the Presbyterian Church. Though there were many personal considerations adverse to his accepting the appointment, he felt that he could not, in consistency with his convictions of duty, decline it; and he accordingly accepted it, dividing the time between Congress and his family, which the alternate chaplainship permitted, until the evacuation of Philadelphia in June following. He continued to be re-elected to this office till the removal of the seat of Government to the District of Columbia; but he never introduced political discussions in the pulpit. Not only his immediate associates in the ministry, Mr. Duché and Mr. Combe, had left the country, on account of their opposition to the claims of the Colonies, but so many of their brethren had followed that Mr. White is said to have been, at one time, the only clerical representative of Episcopacy in Pennsylvania. On the 15th of April, 1779, he was elected Rector of the United Churches in which he had been an Assistant; and he continued in that office till the close of life.

The degree of Doctor of Divinity was conferred upon him, by the University of Pennsylvania, in 1782—the first year in which that degree was ever conferred by that institution.

The Episcopal Clergy of Connecticut, in the year 1784, chose for their Bishop Dr. Samuel Seabury; but, as he found insuperable difficulties in the way of his Consecration in England, he obtained the Episcopate from the Non-juring Bishops of Scotland. As, however, the Episcopal Church in this country was a branch of the *English* Church, it was considered specially desirable to procure the succession there; and, accordingly, in the fall of 1786, it was determined that Dr. Provoost of New York, Dr. White of Pennsylvania, and Dr. Griffith of Virginia, should proceed to England for Consecration. Dr. Griffith was prevented from going; but Dr. Provoost and Dr. White sailed for England early in the autumn. After a passage of eighteen days,—said to have been the shortest which had then ever been known,—they arrived at Falmouth; and in due time were presented to the Archbishop of Canterbury, by John Adams, then American Ambassador at the Court of Saint James. An Act of Parlia-

political; that, before the Address from the Vestry, the Council had determined to send him away; and that his connection with their congregations could not be admitted as a plea in his behalf. In July, 1778, he tendered the resignation of his charge, and went to England, carrying with him a letter from his Vestry to the Lord Bishop of London, assuring his Lordship of their full approbation of his ministry among them. Mr. Coombe did not return to this country. He resided, for some time, in Ireland, as Chaplain to Lord Carlisle; and, besides obtaining the degree of Doctor of Divinity from Trinity College, Dublin, he was presented by his patron with a parish. He was also a Prebendary of Canterbury, and one of the forty-eight Chaplains to the King.

ment, authorizing the measure, having been passed, Dr. White and Dr. Provoost were consecrated in the Chapel of the Archiepiscopal Palace, at Lambeth, by Dr. John Moore, Archbishop of Canterbury, assisted by Dr. Markham, Archbishop of York, Dr. Moss, Bishop of Bath and Wells, and Dr. Hinchliff, Bishop of Peterborough. Dr. White, being the Senior, received the imposition of hands first, and thus became the first American Bishop of the English line. The Consecration took place on the 4th of February, 1787. The two Bishops immediately returned, reached the United States on the 7th of April, and they entered at once on their official duties. Their visit seems to have been one of great interest, especially as it gave them an opportunity of renewing the acquaintances of their earlier years.

Bishop White was instant in season and out of season in the discharge of all the Episcopal functions. The history of his life is, to a great extent, the history of the American Episcopal Church during the period in which he lived. After his return to this country, Dr. Madison was chosen Bishop of Virginia, Dr. Griffith having declined the office and died; and that the canonical number of three might be obtained from the English Church, he proceeded to England in 1790 to be consecrated there. The first persons whom he admitted to Holy Orders, after his return, were Joseph Clarkson* and Joseph Couden, who were ordained Deacons on the 28th of May, 1787. The first person elected to the Episcopate after this, was Dr. Thomas John Claggett, for Maryland; and Bishop White, modestly yielding the prerogative of seniority to the courtesy of rotation, Dr. Claggett was consecrated by Bishop Provoost,—Bishops White, Seabury, and Madison, being present and assisting. The next Bishop was Dr. Robert Smith, for South Carolina; and he was consecrated by Bishop White in Christ Church, Philadelphia. From that time till the time of his death, all the American Bishops received Consecration at his hands, the last in the series being Bishop Kemper of the Western Mission.

On the last Sunday of June, 1836, Bishop White preached at St. Peter's, what proved to be his last sermon. On the next Sunday, (the 3d of July,) he rose very early, before daylight; and, by some accident, as he himself stated, fell upon the floor at his bedside. Though the injury which he received seemed slight, he never afterwards recovered from the shock. From this time, he was confined to his bed till Sunday the 17th, when death gently removed him from the scene of his pilgrimage, in the eighty-ninth year of his age. In the approach of death, he exhibited the utmost serenity of spirit, and expressed his entire confidence in his

* Joseph Clarkson was born in 1766. He was a son of Dr. Gerardus Clarkson, a prominent physician of Philadelphia, who was a lay delegate to the General Convention of 1789, and for many years a Vestryman of Christ Church and St. Peter's. During the early part of the Revolutionary War, Mr. Clarkson attended a classical school, then of great repute, kept by Dr. Robert Smith, a Presbyterian clergyman, in Lancaster County, Pa. He graduated at the University of Pennsylvania in 1782, and received the degree of Master of Arts from the College of New Jersey in 1785. Having studied for the ministry, and been admitted to Deacon's Orders, he acted as Secretary to the House of Bishops the same year, (1787.) He began his ministry in Philadelphia, but soon removed to Wilmington, and officiated in the old Swedes' Church until 1799. In April of that year, he accepted a call to St. James' Church, Lancaster, Pa., where he remained until his death. His field of labour embraced, beside the city, two country parishes. He died January 25, 1830. One of the daughters of Mr. Clarkson was married to the Rev. Samuel Bowman, D. D., recently elected Assistant Bishop of Pennsylvania, and three of his grandsons are now in the ministry of the Episcopal Church.

Redeemer's merits. Various hymns were sung by his bedside, at his request, in which he seemed silently to join with the most devout fervour. He was buried on the 21st of July, in his family vault, in the cemetery attached to Christ Church. The Burial Service was read over his remains by his Assistant, the Rev. John W. James.*

The following is a list of Bishop White's publications, exclusive of his contributions to periodicals, &c., which were very numerous:—The Case of the Episcopal Churches in the United States considered, 1782. Thoughts on the Singing of Psalms and Anthems in Churches, signed "Silas," 1808. An Opinion relative to a supposed case of Intended Marriage, 1809. Lectures on the Catechism of the Protestant Episcopal Church: With Supplementary Lectures; one on the Ministry, the other on the Public Service; and Dissertations on Select Subjects in the Lectures, one vol., 8vo., 1813. An Address to the Female Bible Society, 1814. Comparative Views of the Controversy between the Calvinists and the Arminians. Two vols., 8vo., 1817. An Essay containing Objections against the Position of a Personal Assurance of the Pardon of Sin, by a Direct Communication of the Holy Spirit. [First published in the Christian Register, New York, 1816; and afterwards in pamphlet form, with notes occasioned by a pamphlet containing remarks on the Essay under the name of "A Reply," 1817.] Memoirs of the Protestant Episcopal Church in the United States of America. One vol., 8vo., 1820. A Commentary on the Questions in the Offices for the Ordaining of Priests and Deacons; and a Commentary on the Duties of the Public Ministry. [These were first published in the "Quarterly Theological Magazine and Religious Repository" for 1813 and 1814; and afterwards in one volume, 8vo., in 1833.] Twenty-four Sermons on different occasions from 1784 to 1833. Five Episcopal Charges in 1807, 1825, 1831, 1832, and 1834. The Pastoral Letters of the House of Bishops, from 1808 to 1835, inclusive. Five Addresses to the Trustees, Professors and Students of the General Theological Seminary, in 1822, 1824, 1827, 1828, and 1829. Considerations expressed with brevity in reference to the Institutions and Practices of the Episcopal Church; and addressed by the Pastor of three Congregations to those of his Parishioners, by whom they are entirely or in part disregarded.

On the 11th of February, 1773, Mr. White was married to Mary Harrison, a young lady of excellent character, to whom he had been attached for several years. Her parents emigrated from Lancashire, England. Her father, originally a sea Captain, became a successful merchant; an Alderman, and for some time Mayor, of Philadelphia; and an efficient Warden and Vestryman of Christ Church. With this lady Mr. White lived in the enjoyment of the highest domestic happiness, until her death,

* The Rev. John Waller James, who had previously been Rector of Christ Church, Meadville, Pa., was elected Assistant Minister in Christ Church, Philadelphia, on the 29th of June, 1832, and entered on his duties there in September following. On the 21st of July, 1836, he was elected Bishop White's successor in the Rectorship of the Church. While the church edifice was undergoing repairs, immediately after, he availed himself of the opportunity to visit his family and friends at the West, and had reached Huntingdon, upon the canal, on his way to Pittsburgh, when he became so ill that he was taken to an inn, where he died on Sunday morning, August 14th. His remains were removed to Philadelphia, and deposited in a vault near the tomb of Bishop White; whose funeral solemnities he had assisted in conducting but one month before.

which took place on the 13th of December, 1797. He never married afterwards. They had eight children, one of whom, *Thomas H.*, born November 12, 1779, still (1858,) survives in a green old age.

I had the pleasure of a slight acquaintance with Bishop White,—sufficient to render him an object of my enduring gratitude and veneration. I was first introduced to him, in 1816, by a letter from a lady in Virginia, between whom and himself there had long existed an intimate friendship; and the kind and genial manner in which I was received by him, satisfied me that I could not have presented myself under better auspices. His person seemed to me majestic. His countenance was divided between intelligence and loveliness, and occasionally, it would light up into a fountain of sunbeams. The almond tree was in full blossom. His manner was so simple and natural and yet so cultivated; so dignified and yet so bland and winning, and his conversation was so rich and edifying, and withal such a revelation of the past, that it really seemed to me that I had then never stood in a presence, in which all the virtues and all the graces were brought together in such goodly fellowship. I had another interview with him, a few years after I entered the ministry, which only confirmed my previous impressions of the beauty and elevation of his character. I had occasion also, at two or three different periods, to ask favours of him, and they were granted as cheerfully and promptly as if I had always sustained to him the relation of an intimate friend. His whole character seemed to me radiant with wisdom, dignity, and purity.

FROM THE RT. REV. HENRY U. ONDERDONK, D. D.,
LATE BISHOP OF THE DIOCESE OF PENNSYLVANIA.

PHILADELPHIA, September 17, 1847.

Rev. and dear Sir: I received yesterday your letter of the 27th ult, requesting my recollections of the late Bishop White. Very frequent absence from the city prevented my having as much social intercourse with the good Bishop as might at first be supposed—indeed a large portion of my intercourse with him was of a mere business character, or at least more so than strictly familiar; and hence I fear that my recollections will supply little that can be of general interest. My estimate of his high moral position is contained in the Funeral Sermon, of which I take the liberty of sending you a copy;—an estimate formed and matured by long observation and reflection, and from which I have found no reason to vary.

Bishop White's theological opinions are contained in his several works—they were decidedly Anti-Calvinistic, and may be classed with what was currently denominated *Arminianism* in the last century; which, however, you are aware, was not the system of Arminius. He was, to the last, strongly opposed to the theory comprised in the words *Priest*, *Altar*, *Sacrifice;* this being one of the very few points on which he was highly sensitive. The good Bishop's ecclesiastical views were those known in *history* as Low-church—it was not the Low-churchmanship of the present day, but that of Tillotson, Burnet, and that portion of the English Divines with which they were associated. He regarded with no favour stimulating methods, extempore prayer, deviations from the Liturgy, &c. Yet, though stern against the Priestly doctrine, as well as decidedly averse to modern Low-churchmanship, he was, on the one hand, most particularly attached to Bishop Hobart, and very largely under his influence, except in the few matters of which he was eminently tenacious; while, on the other hand, he

was not only courteous, but altogether friendly with leaders on the opposite side. In which facts may plainly enough be read the almost unbounded amiableness of his temper and principles.

Bishop White was prominent in organizing the American Episcopal Church. That he was equally so in arranging the Prayer Book is not probable. He was on the Committee that formed what is called "the Proposed Book," which soon passed away, and of which Dr. William Smith (the elder) was, I have no doubt, the chief projector—*he* was Chairman of the Committee and received a special vote of thanks, in 1785. Our present Liturgy is but the English one, with unimportant changes, except the addition to the Communion Service, which is due to Bishop Seabury, and to which Bishop White was opposed,—though yielding to the urgency of his compeer. The Institution Office is later, and the production of Dr. William Smith, the younger.

There was no reserve with Bishop White in avowing his *age*. But, till within a few years of his death, he was *very* unwilling to be thought *feeble*. A considerable time before I came to Philadelphia, his Vestries, I understand, had released him from attending funerals; but I almost always, in those at which I was present, observed him, not among the Clergy, but in the general train of followers. He did not like that any one should accompany him home in the evening. On one occasion, I was doing so, yet endeavouring to conceal my purpose. At length, finding that I went several squares out of the way to my house, he stopped, and, turning to me, said, "I believe I must tell you as General Washington once did some friends,—"Gentlemen, if you see me home, I shall see you home." It was but a few years before his death, that he began to use a cane. For a year or two he accepted, in walking, the arm of his son.

You are heartily welcome, my dear Sir, to the foregoing statement; and my only regret is that I cannot extend it to matters of greater and more general interest.

Very respectfully,
Your obedient servant,
H. U. ONDERDONK.

FROM THE RT.REV. ALONZO POTTER, D. D., LL. D.

BISHOP OF THE DIOCESE OF PENNSYLVANIA.

PHILADELPHIA, August 5, 1854.

My dear Sir: On reaching home a day or two since, I found your letter of the 29th inst., requesting me to supply you with a few personal recollections of Bishop White. I comply with pleasure with the request, though my knowledge of this admirable man was much less full and intimate than must have been that of many persons now living.

When about eighteen years old, I came to Philadelphia, [in 1818,] having just graduated at College, and, during some eight or nine months, I saw a good deal of Bishop White. My impressions of him were the more vivid, as I was at this time baptized and confirmed by him, and received my first Communion at his hands. He was then, I think, somewhat past seventy, in full health, perfectly erect, and without any of the attenuation of age. His face was singularly benignant and beautiful, though it had, perhaps, less of the surpassing grace and gentleness which characterized his later years, and which have been so exquisitely preserved by the artist, Inman. I saw him often in the pulpit and chancel, in a bookstore which he frequented almost daily, and occasionally in private houses. Becoming also, at this time, a candidate for the ministry, I enjoyed his supervision and counsel in my theological studies, although my immediate preceptor was the Rev. Samuel H. Turner, now Dr. Turner of the General Theological Seminary in New York. After a few months, I left Philadelphia, and,

from that time to the close of his life, I met him only occasionally, at meetings of the Board of Missions, and at the sessions of the General Convention. I mention these facts to show how far my opportunities of observing him reached.

One trait in his character struck me immediately—it was the absence of self-consciousness. Beyond any one then living, he was the object, throughout Philadelphia, among people of every religious denomination, of respect and affection. This was very apparent when he appeared in the streets. But he was not a man who loved greetings in the market places, and to be called of men Rabbi, Rabbi. He, therefore, betrayed no sense of his own consequence. He invited no salutations, although he was never wanting in a proper recognition of them. He moved along very quietly, and generally at a slow pace, and was, I do not doubt, entirely ignorant of a thousand little demonstrations of regard and veneration, which a man of morbid self-esteem would have been prompt to discover and rejoice in. In his public ministrations, and in private intercourse, it was the same. He never claimed anything for himself. His opinions, though delivered with the air of a man who held them clearly and decidedly, were, to a singular extent, devoid of any thing peremptory or exacting. No man was more tolerant of differences of opinion, and some of his most cherished and unbroken friendships were with men (like Bishop Hobart) from whom he differed materially up to the close of his life.

His public ministrations were not, at this time, very attractive to a youth. His delivery was monotonous, though few voices had greater sweetness or apparent flexibility. His style was deficient in point and force, and the models on which he had unconsciously formed himself, were not favourable to a bold and commanding eloquence. No one, however, not even an immature young man, like myself, could listen to him with attention, without knowing that he was receiving the admonitions and instructions of a wise and good man. He was a well-read theologian, of the school of Burnet and Tillotson, with more of patristic learning than was at all common in those days, either in England or in this country. There were few questions, either among those which had divided his own Church, or those which had separated her from the Church of Rome on the one side, and from other Protestant Bodies on the other, which he did not seem to have considered carefully, and the results of his reading and reflection dropped richly from him in his sermons, but in a manner so unobtrusive, and one might almost say, so shy, that it often escaped notice.

In private, he was exceedingly instructive and entertaining. He abounded in anecdote, which he told with evident self-enjoyment. His fund of information seemed inexhaustible. He had read largely in the solid English writers of the last two centuries,—historians, statesmen, and philosophers. His memory seemed to give him perfect command of whatever he had read. He was, to an uncommon degree, conscientious in his statements, as well as in giving his opinions. Shortly before leaving Philadelphia, I called to take my leave of him, and, while thanking him for his kindness, I ventured to ask his opinion on a point which has much divided theologians, and about which I imagined he might not be over anxious to commit himself. His answer was brief, but clear, and left me no doubt that he held substantially the opinions that were imputed to him. On the following evening, I attended service at a church where he was present, and was sent for to come to him, as the congregation retired. He then stated that, in reflecting on the conversation of the previous day, he had some doubt whether he had made himself perfectly understood. He therefore referred me to a section in one of the Books of Hooker's Ecclesiastical Polity, as expressing with greater fulness and precision his own opinions.

I should do him and my own recollections great injustice, if I conveyed the impression that he held his opinions haltingly, or was timid in the expression of them. He abhorred contention, and often therefore restrained himself, when he

thought speaking or writing was more likely to gender strife than to advance truth. He had, moreover, a wide mind, and could see the strong points of an adversary, so that he was not in haste to charge all who differed from him with wanting honesty or intelligence. He was also pre-eminently gentle and kind, and from the earliest years of his childhood, he had felt upon his own heart a sense of the Divine Presence. Such a temper and experience necessarily qualified his views of practical and theoretical religion. He could not well, under any circumstances, have been a passionate follower of Augustine in Theology, or of Wesley or Whitefield in their views of experimental piety. The opinions, however, which he did hold, he never hesitated to avow, whenever he thought the interests of men required it. One of his last acts was to deliver a Charge entitled *The Past and the Future*, which was as creditable to his moral courage as it was to his foresight.

In respect to *courage*, few men were ever more favoured. The horrors of pestilence, whether in the shape of Yellow Fever or Asiatic Cholera, had no effect on him, when duty called him to encounter them. He sent his family to a distance, and gave night and day to the offices of Religion, by the bed-side of the sick, and over the graves of the dead. Few spectacles have had more of the moral sublime than was presented by this aged Bishop, verging on fourscore and five years, and yet daily taking his rounds among the victims of Cholera, in 1832, when many a younger clergyman felt authorized to withdraw altogether from the perilous contact.

He never courted danger—he never shrank from it when it came hand in hand with duty. At the opening of the Revolution, he was about to retire to Maryland, but hearing, on the road, that he had been chosen Chaplain to the Continental Congress, he instantly turned his horse's head towards Philadelphia, without stopping to take leave of his family. In his intercourse with men, even those whom he most respected, he was equally dauntless. The following is an incident in point:—He was proverbially punctual. On two successive occasions, a Board to which he belonged failed to make a quorum for the transaction of business, because of the absence of one or two distinguished gentlemen, who he knew, might have been present, without inconvenience. He expressed his indignation that he and his associates should be thus trifled with, and avowed his determination to move, at the first opportunity, a standing rule that Trustees thus absent, without sufficient cause, should be understood to have vacated their seats. At the next meeting, both these gentlemen being present, and both his personal friends, he made the motion, and was with difficulty dissuaded from pressing it to a vote.

During the winter of 1818, which I passed in Philadelphia, two Bishops were consecrated at Christ Church by Bishop White—Chase of Ohio, and Bowen of South Carolina. These solemnities brought together several of his Episcopal brethren, such as Bishop Hobart of New York, Kemp of Maryland, Croes of New Jersey. It was delightful to see the habitual deference and the earnest affection with which they all regarded him,—and to a young man, a stranger to the world, it was particularly striking to contrast the characters of these men, and to observe, when they came together, how the contrasts became blended and harmonized through the presence and benignant influence of the Legislator and Sage of the Church. When seeing Bishop White with Bishop Hobart, I have often thought of Melancthon and Luther, the one made for counsel, the other for action,—the one meek, erudite, far-seeing, philosophical,—the other impulsive, bold, prompt, with a sway over men rarely surpassed.

His career was long, and as felicitous as long. No man had more unbroken health. The late Dr. Chapman once told me that Bishop White was the only man he had ever seen who could eat all kinds of food, at all times, and in any quantity, and yet do it with impunity. Born in Philadelphia, a resident of it

for eighty-eight years, decided in all his opinions, religious and political, he had yet, when he came to die, no enemy, and all good men claimed to be his friends. The streets through which his remains passed, were like one hall of mourning, and his picture now stands side by side with those of Washington and La Fayette in the Hall of Independence. The late Charles Chauncy, whom you knew, and whose praise is on the tongue of every Philadelphian, assured me that, though a decided Presbyterian, he and Bishop White had lived next door neighbours for a quarter of a century, with no feelings but those of the frankest and warmest cordiality. They usually came out of their doors at the same time on Sunday morning, and walked together a square or two, when they separated to go to their respective places of worship. The only subject on which he ever remembered that they differed materially, was one respecting the union of different religious Bodies for the publication of Tracts and the establishment of Sunday-Schools, and he had seen reason, since the Bishop's death, to conclude that his was the better opinion of the two.

He was, by education and temperament, much averse to excitement, and yet few men saw earlier and with more complacency that an era of greater religious earnestness and activity was impending, or did more to prepare his own Communion for it. He was, from the first, a decided friend of every effort to enlist that Communion in the work of Missions at home and abroad, and some of the strongest papers which he drew, during the last few years of his life, were instructions to the earliest representatives of the Episcopal Church of the United States in foreign lands. He was also devoted, from the first, to efforts for the amelioration of Prison-Discipline, the education of the deaf and dumb, the instruction of the blind, the reformation of abandoned women, and the care of orphans and destitute aged persons. As the early "guide, philosopher, and friend" of our Episcopal Church, when it emerged, a mere wreck, from the War of Independence, we see, every year, more occasion to admire his wisdom, activity, and patience. As a theological writer, he has made contributions to literature more valuable than is generally known, and among his unpublished works are some abler and more elaborate than any of his yet printed—particularly a voluminous Reply to Barclay's Apology.

As the first Bishop of this Diocese, he gave a direction to the opinions and policy of his people, wherever he went, for which his successors will have reason to bless his memory for many generations. He was a man without guile. He was just and gentle, yet inflexible. He lived for duty, and died in the serene hope and faith of the Gospel of Christ.

Truly yours,

ALONZO POTTER.

FROM THE HON. JOSEPH R. INGERSOLL,

MINISTER FROM THE UNITED STATES TO THE COURT OF ST. JAMES.

PHILADELPHIA, February 2, 1857.

Rev. and dear Sir: Few names have been more widely known in our country than that of Bishop White: none perhaps more favourably. The esteem in which he was universally held through a long and consistently virtuous life, was a tribute willingly paid to merit which all could appreciate. This tribute was as unsought by the receiver as it was cheerfully conceded by general and cordial consent. The "Memoir," by the Rev. Dr. Wilson, relates that Dr. Hobart, (who was consecrated in 1811,) in a review of the Episcopal Charge delivered by Bishop White in 1807, had spoken highly of his theological learning and abilities. A letter addressed to Dr. Hobart in reply, stated that he felt a painful sensation on reading of his "extensive and deep theological erudition:" alleging that, if he thought himself, as he did not, possessed of talents for it, circum-

stances had not permitted his being long enough in his study for the acquisition. Both the compliment and the disclaimer may be explained by the character which nature had given to his mind. This character remained unchanged by length of time and variety of incidents, by intercourse with the world or the reflections of retirement. A purity and singleness of purpose went with him in whatever he undertook, and in all that he accomplished. His aim always appeared to be to accomplish it faithfully; and he reached the desired end without needless display, and without apparent vehemence or brilliancy of effort. He knew how to adapt to the main result, whatever information, experience and patient research had enabled him to acquire; and he brought to the occasion all the force that was necessary, under the guidance of an unfeigned love of truth. His office, as a Christian Minister, was a pledge for continued exertions in a holy cause; and when he became a Bishop, his duties were only enlarged and multiplied, without being altered in their great and solemn purpose. He was, indeed, constantly imparting instruction. His sermons, like his conduct, served, as they were meant to do, not for his own display, but for the benefit of others. In their preparation and revisal, they received the advantage of unceasing reflection and study, and by purifying the hearts and enlightening the understandings of those who listened to them, he was himself a learner. His mind was stored with wisdom gathered for the benefit of mankind, and his heart was kept pure by the lessons of purity which he taught. The accumulation of his knowledge was extensive, although, in his own view, it was not collected exactly in what he would have called his study. He was practically and essentially a student, and he became wiser by his faithful endeavours to make others wise.

These discourses from the pulpit derived their merit chiefly from their own innate and intrinsic wisdom and piety. No attempt was made to lend them force or impressiveness by the charms of oratory. He did not believe that gesticulation was natural to him, and no gestures were used. The sermon, in the shape of a small book, was held in the hand of the reader, and there was remarkable uniformity in its length, which appeared to be accurately measured by the number of pages devoted to the manuscript. All that could be regarded as mere manner was avoided, or at least unused. In whatever sense the lesson of the Grecian Orator may be understood, it would be difficult to give the name of *action* to any thing that was exhibited. Yet this style, so far from ornamental, and so peculiarly marked by its simplicity,—this delivery, so foreign from the arts of elocution, as they are generally practised, did not deprive the sermons of their attractiveness. They were probably far more attractive than they would have been, if attempts to adorn them with ill adapted figures of speech, or to bestow upon them animation by more spirited delivery, had been indulged or introduced. The late Judge Washington said that he had been in the habit, during his official visits to Philadelphia, of following Bishop White from church to church, as he preached consecutively in the several united churches of which he was the Rector. His discourses in the pulpit, and on other occasions of official duty, were no less sound and holy than his life was pure. Precept and example were, in his preaching and living, beautiful handmaids of each other. In the tone and tendency of each there was a striking resemblance. A dignified simplicity not unequally characterized both. All of his movements, whether self-guiding, or calculated for external influence, were towards virtue. He felt little cause for self-reproof, and it scarcely occurred to him, in the gentleness of his spirit, to suspect the existence of grievous causes for rebuke in those about him. His sermons partook of instruction and guidance, rather than of censure or remonstrance. His daily habits were those of peace and good-will. With uniform cheerfulness of disposition in his own bosom, he found himself, for the most part, in the midst of corresponding cheerfulness. No one had more reason to rejoice in the influence and contagion of an amiable temper, which, while it

excites no counteracting or unhappy feeling in familiar intercourse, is comparatively free from the danger of encountering it. If ever man made his own moral atmosphere, it was Bishop White. There was no austerity about him. He well knew not only that virtues and vices are antipodes of each other, but that virtues themselves, when driven beyond their nature, lose their value and even their name. Superstition, and intolerance, and persecution are not piety, any more than avarice is frugality, or extravagance liberality. He used the world without abusing it. Many persons to whom written lessons might have been unknown, however salutary in their nature, saw and profited by the remarkable illustration. His own home was the abode of a generous and well directed hospitality, and he partook without hesitation of hospitality abroad. He was met in frequent, although not indiscriminate, social intercourse. He shared in it from principle, as well as from good feeling, believing that excess might be made less probable by the occasional or habitual presence and association of those who scrupulously avoided it. He never forgot the decorum and amiable and unaffected dignity which became his public character.

It was natural that qualities such as have been alluded to, should have been sought for on public occasions corresponding with them, whether merely religious, or moral, literary or benevolent. He was at the head of different associations, of which such were the objects. These associations were not necessarily composed of individuals attached to his own Church, or exclusively devoted to religious purposes. His aid and concurrence were cheerfully given to them, when they were calculated to promote public good or general utility. He presided over them, as he appeared to govern himself and his own immediate family, without the necessity of a frown. Opportunity was thus constantly presented for instilling lessons of practical wisdom, and although they never appeared to be sought, they seldom appeared to be avoided. He was punctual and exact in the discharge of the less as well as the greater duties of life. A habit of daily observation among his fellow men provided new food for reflection. Thus his studied discourses were supplied, when necessary, with variety, and his social intercourse with interest. He formed and established in his mind a code of principles, which, like a guiding star, he could always keep in view to govern himself and enlighten others. With principles so well established as a rule of conduct, he had little difficulty in forming and strengthening his judgment upon points of duty, and the courtesies of society; when such were suggested by his own mind, or an appeal was made to him in behalf of his friends and associates. With a temper so well regulated, and a perception free from all unreasonable prejudice and bias of prepossession, his opinions could scarcely fail to be sound, or his advice to be acceptable.

It might well be supposed that a person so gifted and so happily situated for the exercise of his uncommon gifts, without seeking distinction himself, yet always distinguished; publicly as well as privately well known; constantly in view, and in that view blameless; with no salient points of repulsion and many of attraction and sympathy; should have been looked up to with something almost more than reverence. A profound respect might well have been inspired by a long course of good deeds, sufficiently known in the performance and the consequences of them. A habit prevails often among judicious persons of trusting, as the world at large is said to do, to the judgment of others. But without an uncommon combination of talents and virtues, they could not have made the possessor of them the proverb which he became in an age which was not without the ordinary supply of envy, the too common attribute of human nature.

The tendencies and habits of Bishop White did not appear to undergo any material change with his advancing years. He was ready, and willing, and able to put forth his mental strength as long as it should last, and it did

happily last until the evening of a greatly prolonged life. His unexhausted fertility of mind and performance of duty were remarkable. It is said that the fact could scarcely be believed by his brother Churchmen in England, that the Bishop of the Diocese of Pennsylvania preached every Sunday without fail; and when it was added that he had numbered at the time some eighty years, the feeling of incredulity became almost absolute. With all his gentle properties, he was eminently firm, when firmness was required, in supporting what he deemed right or opposing wrong. With all his habits of caution and forbearance, promptness in thought and action were not wanting when promptness became the occasion or himself. The occasion, however, seldom found his mind unprepared, and his promptness was probably less the effect of any sudden impulse or mere suggestion of the moment, than of a previously matured and satisfactory course of comprehensive thought, which fitted him for emergencies, and accounted for his meeting and overcoming them without extraordinary effort.

The same willingness to use his undiminished faculties of mind which marked his later years, and always redeemed itself from the possible imputation of feebleness or error, was not less obvious to his friends in little peculiarities of personal inclination, and was not quite so fortunate in its exercise. Time, in its gradual but certain influences, is not always to be resisted by the most wise. Its effects upon the bodily actions even of the vigorous and robust, are not to be concealed. In the inevitable course of nature, and under the wise decrees of Providence, it impairs the strength of the most powerful, and paralyzes the activity of the most elastic, limbs. It makes manifest to men their own mortality, and reminds them that they have another and a better state of existence to hope for, in which alone vigour can be renewed. This certain decree had visited this venerable man. His step became less firm; his voice less distinct and clear. Although his eye was not, for useful purposes, dimmed, yet many years had overtaken and gone by him, since he had reached and triumphed over the allotted term of ordinary human existence. The foot which sustained his tall form, no longer moved with a buoyant and elastic tread. It was too plain that, like a marble statue, however well proportioned, to which the skilful artist gives additional support, something was needed besides due proportion and native strength to preserve continued uprightness and steadiness to the body. Nothing was more natural than an offer from a friend of a relieving and supporting arm. Whether the offer was regarded as implying too plainly a want of confidence in his own stability, which he was not willing to admit, or the acceptance of it might be thought by him to involve some trouble to another, it was generally declined, and the unsteady gait and amiable disposition were no farther relieved or disturbed.

Among the "works in manuscript," enumerated by the Bishop in a memorandum at the end of Dr. Wilson's "Memoir," is a letter addressed to myself, "With the return of Lord Brougham's Discourse on Natural Theology." The circumstance alluded to took place, according to this memorandum, in October, 1835, and it may be regarded as characteristic. It was within the last year of the Bishop's valuable life. Something had passed one morning at his house on the subject of Lord Brougham's work, and I offered to send it to him. This was done at once, and the return of it with the letter of remarks or commentary upon it, was made, I think, at so early a moment as the afternoon or evening of the next day. It may be inferred from the manner in which he notices the fact itself, that he retained a copy. The perusal of the book must have been a careful one. The commentary, as I recollect it, bore marks of care. It would have been a task of no common difficulty for any one, at the best period of a vigorous life. to perform it, even without other occupations, in the few hours within which it was accomplished. The manuscript was given by me, several

years after the Bishop's death, to a person who wished to receive it as an autograph, and promised, on receiving it, together with others, from me, that his collection, which was a good one, should be kept together after his death. He died abroad, and the manuscript was probably lost sight of.

The aversion of the good Bishop to every thing like selfishness, in appearance as well as reality, was apparent in his habitual reluctance to speak of himself in the first person, even in his sermons. He would refer to "Your Preacher," or even hazard the clearness of his phrase, by making it altogether impersonal, and resort to some circumlocution to reach his object. A position is often introduced into his writings by adopting such language as "there is," "believed," or "known," or equivalent words, instead of his own belief or knowledge.

It is satisfactory to feel that the noble countenance and fine figure of Bishop White are sufficiently safe in the recollection of his cotemporaries, and in the knowledge of the generation which has followed him. By an arrangement among a number of persons, an excellent picture was painted by Inman, representing him as seated in the chancel, in the act of pronouncing a discourse previously to one of his Episcopal Offices. The portrait was sent to England for the purpose of procuring the best possible engraving. This was executed by one of the most distinguished artists, in his happiest manner. The plan has been carried completely into effect, by multiplying copies of this engraving. The form and features, once so cherished, are kept in view by many who are able to blend their belief in pious, moral and intellectual worth of a past day, with features and expression of almost speaking benevolence and intelligence; and the memorial is held with pride and gratitude.

When Pettrick, the Sculptor, resided in Philadelphia, he was anxious to prepare a bust of Bishop White, without giving him any trouble. He, accordingly, placed himself in front of the pulpit, that the lineaments and countenance of the Bishop might be seen to the best advantage, and while the venerable object of study was delivering his sermon, he was unconsciously standing for his likeness. The attentive artist, meanwhile, was absorbed in his own professional contemplations, quite unmindful probably of the discourse; and having faithfully fixed his mind on the features presented to his eye, and impressed them firmly in his recollection, he retired to the seclusion of his studio, and prepared his model in the absence of the original.

While endeavouring to comply, however imperfectly, with your request that I should prepare a letter to accompany your Biography of Bishop White, I fear that I have erred in making it much longer than you desired. If I have trespassed on your patience, the attachment which I felt, in common with all who knew that venerable Prelate when he lived, and a natural wish not to treat lightly the occasion to do honour to his memory, must plead my apology.

Believe me to be,

With sincere respect,

Your faithful servant,

J. R. INGERSOLL.

WILLIAM PERCY, D. D.*

1772—1819.

William Percy was born in Bedworth, Warwickshire, England, September 15, 1744. He was educated at Edmund Hall, Oxford, where he took the degree of Bachelor of Arts. He was admitted to Holy Orders about the year 1767. For some time he was Assistant Curate to the Rev. Mr. Stillingfleet, Perpetual Curate of West Bromwich, Staffordshire, whence he received his title for Orders. While in this cure, he was offered by the Earl of Dartmouth a small living between Daventry and Towcester; and, at the same time, it was intimated to him that he might possibly be invited to the Lock Hospital. Another living was offered him by Baron Smythe, at Loxley, near Stratford upon Avon; and subsequently he was appointed Assistant Chaplain to the Rev. Martin Madan, at the Lock Hospital. This latter place he accepted. In 1772, the Countess of Huntingdon appointed him one of her Chaplains; and he officiated in Northampton, and at the Tabernacle and Tottenham Court Chapel.

It is well known that Whitefield, in an early part of his itinerancy in this country, founded an Orphan House, and subsequently a College, at Bethesda, ten miles from Savannah. At his death, he bequeathed the house, College-lands, negroes, &c., to Lady Huntingdon, whom he styles, in his Will, "That elect lady, that mother in Israel, that mirror of true and undefiled religion." In 1772, she appointed Mr. Percy President of Bethesda College, and sent him to America, with instructions to preach wherever he could collect an audience. During his residence in Georgia, he often preached in the open field, or in the shade of some tree.

Mr. Percy went to Charlestown, S. C., in 1773; and not being invited to preach in the Episcopal Churches, on account of his somewhat equivocal character as an Episcopal clergyman, he preached for his Baptist and Independent brethren. When the War of the Revolution broke out, he took a decisive stand on the popular side, and sometimes preached to the troops; and he was the first minister in Charlestown, who delivered an Address on the Anniversary of our Independence. From May, 1777 until the fall of Charlestown, in 1780, he frequently officiated at St. Michael's Church; but at that time he was ordered by Colonel Balfour to desist from all clerical duty, on pain of confinement. In 1781, he returned to England, and, for a while, officiated statedly at Northampton Chapel, and occasionally at the Tabernacle and Tottenham Court Chapel. By the aid of some benevolent friends, he built a chapel at Woolwich, where he settled in 1782, but frequently visited Lady Huntingdon's chapels at London, Bath, Bristol, and elsewhere. His chapel not being licensed, the Rev. Mr. Thomas, Rector of the parish, summoned him before an Ecclesiastical Court, and he was fined. He then abandoned the chapel, and never afterwards preached in any unlicensed place of worship.

As lady Huntingdon advanced in years, her attachment to the Established Church grew weaker, until she finally determined to secede from it alto-

* Dalcho's Hist. Epis. Ch. S. C.—MS. from Rev. William Jenks, D. D.

gether, and to become, in some sense, the founder of a new sect. Mr. Percy was requested to engage in the enterprise, but he regarded the project as irregular and unwise, and refused his co-operation. This produced a coolness towards him on the part of the Countess, and they were never afterwards brought into more friendly relations.

After he left Woolwich, he was appointed, in 1793, Minister of Westminster Chapel, known by the name of Dr. Peckwell's. In 1798, he was appointed to Queen's Square Chapel, where he continued till 1804, when he returned to Charleston.

In January, 1805, he was appointed a temporary assistant, or third minister, in St. Philip's and St. Michael's Churches, Charleston, and continued in St. Michael's until July, 1809, and in St. Philip's, until January, 1810.

In 1807, he was honoured with the degree of Doctor of Divinity from the College of South Carolina.

On Dr. Jenkins' * resignation of the Rectorship of St. Philip's, Dr. Percy's friends were desirous that he should be appointed Dr. J.'s successor; but as another person (the Rev. Mr. Simons†) was chosen, they collected a congregation in the Calvinistic Church of French Protestants, then vacant, and formed a third Episcopal Church. Dr. Percy was elected Rector, and the church was represented in Convention, in February, 1810. Soon after this, another new church was established, partly, if not chiefly, through Dr. Percy's influence, which was called "St. Paul's Church, Radcliffeborough." In April, 1816, he was elected Rector of this church, and he continued his connection with it till the spring of 1819, when he returned to England.

He had but just arrived in London, when his earthly career was closed. He died on the 13th of July, 1819, after an illness of four days, in the seventy-fifth year of his age. His illness was occasioned by exposure at midnight, half dressed, while seeking shelter from a fire which broke out in the adjoining house. He was buried under the new Church of Mary-le-bone, the parish in which he died. A Funeral Discourse was delivered by the Rev. Dr. Gadsden, at St. Philip's Church, Charleston, October, 8, 1819, at the request of the Bible Society, of which Dr. Percy had been a Vice President, from its first establishment.

Dr. Percy published, while in Charleston, An Apology for the Episcopal Church, in a series of Letters, on the Nature, Ground, and Foundation of

* Edward Jenkins became Rector of St. Bartholomew's Parish, S. C., November, 1, 1772, and resigned in 1776. While Charlestown was in possession of the British, during the Revolution, he officiated at St. Michael's, but left it at the evacuation. In 1796, he became Assistant Minister of St. Michael s; and in 1802, succeeded to the Rectorship. In 1804, he was appointed Rector of St. Philip's Church, and in February of the same year, was elected by the Convention, Bishop of the Diocese, but he declined the latter appointment on account of advanced age. In the spring of 1807, he went to England, having appointed the Rev. James D. Simons to officiate during his absence; but he resigned the Rectorship in 1809. He was living in England as late as 1819.

† James Dewar Simons was born in Charleston, April 29, 1785. He entered Yale College in the spring of 1800, but returned to Charleston in the autumn of the following year, on account of having become the subject of a malady which interrupted his studies, and recurred, at intervals, during the rest of his life. He, however, subsequently pursued a course of theological study, and prepared himself for the ministry. He was ordained Deacon, in New York, by Bishop Moore, November 16, 1806, and Priest, by the same Prelate, May 23, 1809. He succeeded Dr. Jenkins as Rector of St. Philip's, August 27, 1809. He died of bilious fever, May 27, 1814, aged twenty-nine years. He was an uncommonly amiable and benevolent man, and was greatly admired as a preacher.

Episcopacy; also The Clergyman's and People's Remembrancer, in two parts—1. An Essay on the Ministerial Character: 2. A Delineation of the true Christian Character.

Dr. Dalcho, in his Historical Account of the Episcopal Church in South Carolina, writes thus of Dr. Percy:—

"Dr. Percy, in his religious opinions, was a Calvinist. He believed the Church to be Calvinistic in its Articles, but its Clergy to be Arminians in doctrine. He professed his entire approbation of the Thirty-Nine Articles which he had subscribed, and admired the Evangelical Liturgy of the Church. In the latter part of his life, he but seldom indulged himself in making even a trifling abridgment of its compendious form, but usually delivered it as prescribed by the Church. Dr. P. deserves great credit for this conformity, considering the latitude he allowed himself in the early part of his ministry; but the Clergy of the Diocese, rigidly and conscientiously adhering to the Canons and Rubrics, set him an example which it was difficult not to follow.

"The following anecdote will show that, notwithstanding his erratic ministrations when he first came to America, he held the order of the Church in reverence. When officiating in the White-Meeting, as the Independent Church was then called, he assisted the Rev. Mr. Tennent, its minister, in the administration of the Lord's Supper, according to the forms of that church. But when Dr. P., in the Episcopal Church in Savannah, was about to administer that holy ordinance, he refused Mr. Tennent's assistance, who happened to be present, because he was not Episcopally ordained, and could not officiate in an Episcopal Church.

"Dr. P. was a great admirer of Mr. Romaine and Mr. Madan, and rather made them his model than Mr. Whitefield, whom he had heard but once, and then was disappointed."

FROM THE REV. WILLIAM JENKS, D. D.

Boston, June 8, 1858.

Rev. and dear Sir: My information in regard to the Rev. William Percy, D. D., is, I fear, too slight to be of much service to you. I recur to my journal, and find that, on two Lord's days,—the 11th and 18th of August, 1805, while the Episcopal Church at Cambridge was under my care as lay reader, this gentleman preached for me. He had been made known to me by the Rev. Dr. Morse of Charlestown, as an Episcopal clergyman of highly evangelical views; and such indeed I found him. In addition to his preaching, he administered the Sacrament of the Lord's Supper.

I was at that time engaged in the instruction of youth, but, in the winter after, settled in Bath, Me. I conversed with Dr. Percy on theological studies, and he recommended to my perusal Boston's Fourfold State, Ambrose Searle's Christian Remembrancer, Simpson's Scriptural and Chronological Account of the Trinity, and the use of Jenks' Devotions. He pressed me exceedingly to receive Orders in the Episcopal Church, and endeavoured to persuade me that the dispensations of Providence in bringing me to Cambridge, and giving me in so great a degree the affections of the congregation, clearly indicated this to be my duty. I could only reply that I felt myself bound to follow the voice of Providence. He urged on me the necessity of habitual prayer; of postponing no longer an entrance on the ministry, which he thought I had already deferred too long, and he omitted no consideration to induce me to be ordained.

My intercourse with him left on my mind the impression that he was a godly man, a devoted Episcopalian, and well adapted to be a successful preacher of the Gospel. He went soon afterwards to the South, and from that time I never heard of his residence, labours, or life.

His appearance was dignified and impressive, and would have graced any member of the House of Northumberland. In his person he was large, and peculiarly handsome for a man of fifty years or so; scrupulously neat in dress; genteel and polite in demeanour, and with a voice musical and attractive. I may add also that I found him methodically exact and precise in his hours of retirement for prayer, reading, and meditation.

This, my dear Sir, is all that I am now able to recall in respect to Dr. Percy, and if it shall prove of the least use to you, I shall truly rejoice.

Yours with affectionate respect, and the best wishes,

WILLIAM JENKS.

RT. REV. SAMUEL PARKER, D. D.*

1774—1804.

Samuel Parker was the third son of the Hon. William Parker, and was born in Portsmouth, N. H., in August, 1744. His father was an eminent lawyer, held various offices under the Government, and was a Judge of the Superior Court at the commencement of the Revolution. He (the father) was emphatically a self-made man, having been educated in a tan yard.

Samuel Parker received his education at Harvard College, where he was graduated in 1764. Immediately after leaving College, he was employed as a teacher in a Grammar School in Roxbury; and, subsequently, while pursuing his theological studies, was occupied in the same way successively at Newburyport and Portsmouth. Notwithstanding he had been educated in connection with the Congregational Church, he early evinced a predilection for the Church of England; and that predilection, as he advanced in years, grew into a decided and strong attachment. After the death of the Rev. William Hooper, Rector of Trinity Church in Boston, Dr. Walter, who was settled there as an Assistant Minister, was appointed to the Rectorship, and Mr. Parker, then residing at Portsmouth, was, in October, 1773, elected to the place from which Dr. Walter had been advanced. He immediately repaired to England for ordination, and, on the 24th of February, 1774, Dr. Richard Terrick, then Lord Bishop of London, admitted him to Deacon's Orders, and three days after ordained him Priest. After passing a few months in England, he returned to Boston, and, on the 2d of November, subscribed the "votes and rules for the observation of the Assistant Minister of Trinity Church."

Scarcely had he entered on the duties of his office, before the War of the Revolution commenced, in consequence of which he was subjected to many severe trials. The other Episcopal clergymen of the town retired to the Province of Nova Scotia: but Mr. Parker remained at his post, in the regular discharge of his ministerial duties. It was, however, no easy matter to meet the claims of his Country on the one hand, and the claims of his Church on the other: and, at length, he found himself in circumstances of imminent peril. On the 18th of July, a fortnight after the Declaration of Independence, he called a meeting of his Vestry and Wardens, and informed them that he could not with safety continue to perform the Church Service, particularly the part of it in which prayers were offered for the King: that he had been publicly interrupted in reading it on the preceding Lord's day, and was apprehensive of serious consequences, if he

* Gosp. Adv. vi.—Exeter News Letter, 1843.—Gardiner's Fun. Serm.

should attempt it again. The Vestry and Proprietors passed a vote, requesting that he would continue to officiate in the church, but that he would omit the part of the Liturgy that had reference to the King and the Royal Family.

In 1777, the parish, in testimony of their high appreciation of Mr. Parker's self-denying labours among them, and of the uncommon prudence and fortitude which he had evinced under peculiarly trying circumstances, voted him seventy-five pounds as a gratuity, and invested him with "the powers, privileges, and immunities of Incumbent Minister for one year, provided the Rev. Mr. Walter should not, before that time, return to his charge." They also gave him the salary of the Rector, in addition to that of the Assistant Minister. This arrangement continued until June, 1779, when the parish voted, by a large majority, that they had no Incumbent Minister; and, immediately after, he was unanimously elected Rector of the Church. After taking a little time to consider the case, which he regarded as involved in some difficulty, on account of the peculiar relation which Mr. Walter sustained to the Church, he gave an affirmative answer, and was duly inducted to the Rectorship.

For several years after the close of the Revolutionary War, he devoted himself with great assiduity to the revival and improvement of the scattered churches belonging to his communion, in various parts of the State. He had also much to do as the Agent of the Society in England for Propagating the Gospel in Foreign Parts.

In 1789, he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania.

In 1792, he was partially relieved of his parochial labours by the election of the Rev. (afterwards Dr.) J. S. J. Gardiner to the office of Assistant Minister, who also succeeded him in the Rectorship of Trinity Church.

Upon the decease of Bishop Bass, in 1803, he was unanimously elected Bishop of the Eastern Diocese. He reluctantly accepted the appointment, after some months of deliberation, and was consecrated in New York, at the General Convention, September 16, 1804. The Sermon on the occasion was preached by the venerable Bishop White, of Pennsylvania, and was published.

But the peculiar duties of his new office he was never permitted to discharge. He returned to his family and parish, immediately after he had received Consecration, and was at once prostrated by the disorder (gout) which terminated his life. He died on the 6th of December, 1804, aged fifty-nine. A Sermon on the occasion of his death was preached by his Assistant, the Rev. J. S. J. Gardiner, from Hebrews xiii. 8, and was published.

Dr. Parker's publications are the Annual Election Sermon, preached before the Legislature of Massachusetts, in 1793, and a Sermon delivered for the benefit of the Boston Female Asylum, in 1803.

He was married, in November, 1776, to Anne, daughter of John Cutler, of Boston. They had twelve children,—six sons and six daughters. Four of his sons have been graduated at Harvard College; one of whom became a lawyer, one a clergyman, one a physician, and one a teacher.

The following recollections of Bishop Parker have been furnished me by one of his former parishioners:—

"In deportment, Bishop Parker was dignified. Of a commanding and above the usual stature, his person was fully developed, neither bordering on corpulence or approaching slenderness. With a robust frame, and a natural ease of movement, he bore the impress of a polished gentleman. In his attire he was scrupulously exact, sustaining the dignity of his clerical office by neatness, without excess of ornament. Urbane and polite in his intercourse with his parishioners, and others with whom his known character for philanthropy and benevolence brought him in contact, he was respected by those of all denominations of Christians who knew him. Although his features wore a composure which indicated self-command, and a temperament chastened by early discipline, his smile was that of sincerity and benignity. Practised in the amenities of social intercourse, he never stooped to any thing even bordering on vulgar familiarity.

Without austerity, his manners were affable and easy; and those who knew him well, were sure to regard him with confidence and respect. Not unconscious of the influence he exerted from his position in the surrounding community, and especially in the Societies, literary and charitable, of which he was a member, his pretensions were neither arrogant or assuming. He well knew the respect due to others, and cheerfully awarded it to them.

Much to the regret of his connections and relatives, he uniformly, but courteously, declined their importunate requests that he would sit for his portrait, and therefore no image of his outer man exists but in the memory of the few of his surviving friends.

In the administration of the Offices of the Church, his reading and delivery were eminently solemn and impressive. His voice was clear, and his accent remarkably significant. So marked was the accuracy and propriety of his delivery in the Burial Service of the Church, especially in the reading of the fifteenth chapter of the First Epistle to the Corinthians, that it was not uncommon for persons, not of the Episcopal Church, to attend funerals at which he was to officiate, merely for the sake of listening to his very impressive manner of reading that Service."

The Rev. Charles Lowell, D. D., in reply to a request which I made for his recollections of Bishop Parker, says,—

"Bishop Parker died, two years, I think, before I was ordained,—and this was long ago, but an old man remembers old things better than new ones. The tablet of memory is filled with the inscriptions of former years, and there is little space left to insert any thing new. I well remember the Bishop as a tall, well-proportioned man, with a broad, cheerful and rubicund face, and flowing hair; of fine powers of conversation, and easy and affable in his manners. He was given to hospitality and went about doing good."

RT. REV. BENJAMIN MOORE, D. D.*

1774—1816.

Benjamin Moore, the son of Samuel and Sarah (Fish) Moore, was born at Newtown, Long Island, October 5, 1748. He commenced his studies at a school in Newtown, but was afterwards sent to the city of New York, to prepare for admission to King's (now Columbia) College. He subsequently became a member of that institution, at which also he graduated, with high honour, in 1768.

After his graduation, he returned to Newtown, and prosecuted his theological studies under the direction of the Rev. Dr. Auchmuty, Rector of Trinity Church, New York. He engaged also, for a few years, in giving instruction in the Latin and Greek languages to the sons of several gentlemen, residents of the city.

Having completed his preparatory course of study, he went to England in May, 1774, for the purpose of obtaining Episcopal ordination; and, accordingly, on the 24th of June, he was ordained Deacon, and the next day Priest, in the Episcopal Palace at Fulham, by Dr. Richard Terrick, Bishop of London.

Shortly after his return from England, in 1774, he began to officiate in Trinity Church and its Chapels, New York, and was soon appointed, with the Rev. John Bowden, (afterwards Dr. Bowden, Professor in Columbia College,) an Assistant Minister of Trinity; Dr. Auchmuty being Rector, and afterwards Dr. Inglis. He was appointed Rector of the same Church, on the 22d of December, 1800.

In 1789, the degree of Doctor of Divinity was conferred upon him by the College at which he was graduated.

On the resignation of Bishop Provoost, in September, 1801, Dr. Moore was unanimously elected his successor. When, however, the General Convention met at Trenton, N. J., a few days after, notwithstanding Bishop Provoost had tendered his resignation on the ground of ill health, there were serious doubts raised in the House of Bishops as to the propriety of sanctioning the resignation of the Episcopate; and the ultimate decision was against it. Nevertheless, in consideration of the exigences of the case, they declared themselves willing to consecrate to the office of Bishop any suitable person who should be presented to them with the requisite testimonials; it being understood that such a person should be considered as Assistant, or Co-adjutor Bishop, during Bishop Provoost's life. Under these circumstances, Dr. Moore was consecrated Bishop at Trenton, in St. Michael's Church, September 11, 1801, by Bishop White, assisted by Bishops Claggett and Jarvis.

Bishop Moore continued in the faithful discharge of the duties of the Episcopate, as well as of the Rectorship of Trinity Church, until he was disabled by the inroads of disease. He was also, from 1801 to 1811, Pre-

* Berrian's Hist. Trin. Ch. N. Y.—MSS. from Prof. Clement C. Moore and others.

sident of Columbia College,—an office which he had held *pro tem.*, in 1775, during the absence of the President,—the Rev. Myles Cooper.

In February, 1811, he was attacked by paralysis, which rendered him inadequate to any further public service. In May following, Dr. Hobart was consecrated Assistant Bishop of the Diocese, by means of which Dr. Moore was relieved from the responsibilities and anxieties attendant on the Episcopate. He lingered in great feebleness, until the beginning of the year 1816, suffering meanwhile from repeated attacks of paralysis, till death finally came to his relief. He expired on the 27th of February, at his residence at Greenwich, near New York, in the sixty-eighth year of his age. An Address was delivered at his interment, by Bishop Hobart, from which the following is an extract:—

"Simplicity was his distinguishing virtue. He was unaffected in his temper, in his actions, in every look and gesture. Simplicity, which throws such a charm over talents, such a lustre over station, and even a celestial loveliness over piety itself, gave its insinuating colouring to the talents, the station, and the piety of our venerable father. But it was a simplicity accompanied with uniform prudence, and with an accurate knowledge of human nature.

"A grace allied to simplicity was the meekness that adorned him,—a meekness which was 'not easily provoked,' never made an oppressive display of talents, of learning or of station, and condescended to the most ignorant and humble, and won their confidence: while, associated with dignity, it commanded respect, and excited affection, in the circles of rank and affluence. And it was a meekness that pursued the dictates of duty with firmness and perseverance.

"His piety, arising from a lively faith in the Redeemer whom he served, and whose grace he was commissioned to deliver, warmed as it was by his feelings, was ever under the control of sober judgment. A strong evidence of its sincerity was its entire freedom from every thing like ostentation It did not proclaim itself at the corners of the streets—it did not make boastful pretensions, or obtrude itself on the public gaze; but it was displayed in every domestic, every social, every public relation. It was not the irregular meteor, glittering for a moment, and then sinking in the darkness from which it was elicited; but the serene and steady light that shineth more and more unto the perfect day.

"He rose to public confidence and respect, and to general esteem, solely by the force of talents and worth. In the retirement of a country village, the place of his nativity, he commenced his literary career, and he prosecuted it in the public seminary of this city, and subsequently, in his private studies, until he became the finished and the well furnished divine.

"His love for the Church was the paramount principle that animated him. He entered on her service in the time of trouble. Steady in his principles, yet mild and prudent in advocating them, while he never sacrificed consistency, he never provoked resentment. In proportion as adversity pressed upon the Church, was the firmness of the affection with which he clung to her. And he lived until he saw her, in no inconsiderable degree by his counsel and exertions, raised from the dust, and putting on the garments of glory and beauty.

"It was this affection for the Church, which animated his Episcopal labours; which led him to leave that family whom he so tenderly loved, and that retirement which was so dear to him, and where he found, while he conferred, enjoyment, and to seek in remote parts of the Diocese for the sheep of Christ's fold. His character was ever marked by a firm attachment to evangelical truth, in connection with primitive order."

Bishop Moore published two Sermons in the American Preacher, Vols. I. and II., 1791, and a Sermon before the General Convention of the Protestant Episcopal Church, 1804. He published also, before the close of the last century, a controversial pamphlet in vindication of the Episcopal Services, against some strictures of the Rev. Dr. Rodgers. After his death, two octavo volumes of his Sermons were published under the direction of his son, Clement C. Moore, LL. D.

Mr. Moore was married some time before the year 1779, to a lady whose maiden name was Charity Clarke. They had one child only, *Clement C.*,

who was graduated at Columbia College in 1798, and was for many years Professor of Hebrew in the General Theological Seminary of the Protestant Episcopal Church, New York. Mrs. Moore died on the 4th of December, 1838, in the ninety-second year of her age.

FROM NATHANIEL F. MOORE, LL. D.,
PRESIDENT OF COLUMBIA COLLEGE.

COLUMBIA COLLEGE, May 31, 1848.

Rev. and dear Sir: I fear you will find it difficult to obtain from any one, at this late day, such a notice of Bishop Moore as may suit your purpose. He may be considered as having departed this life more than thirty-seven years ago; for the last five years of his existence here were little else than a living death. Of course it must be now a very aged man who could undertake, from personal acquaintance, to say much about him. As for myself, my recollections are so few and unimportant as scarcely to be worthy of your attention.

The unanimity with which Bishop Moore was chosen to fill several most important offices, sufficiently attested his merit, and the estimation in which his contemporaries held him; but the very qualities which, independent of his piety and learning, recommended him to them,—his meek and gentle disposition, his quiet, modest, unostentatious character, prevented his life from leaving such conspicuous traces as it might otherwise have made. He was, I know, during life, greatly respected and beloved, and one might, I think, infer that he was likely so to be, from a single anecdote which I will relate, it being highly characteristic of him.

His summer residence was a short way South of where his son still lives at Chelsea; and though all around was completely country at that time, yet it was so nigh to town that the grounds were much infested by cockney sportsmen, who even came so near the house that their shot was sometimes heard to rattle against its windows. This was, of course, a serious annoyance, and naturally led to angry remonstrances on the part of members of the family, with threats of punishment against these strolling gunners. I remember a violent dispute which I myself, when staying at my uncle's, had with one of them, whose gun I would have taken away. One morning two young men, of respectable appearance, equipped as sportsmen, were roaming about, and occasionally shooting between the house and the river. The Bishop walked out, and while the youths, conscious that they were transgressing, rather avoided his approach, he leisurely joined them, bade them good morning, and asked them kindly to go to his house, and take their breakfast with him. Upon their excusing themselves, he said,—"I would a great deal rather you should do so, young gentlemen, than remain here and shoot my birds." This quite overpowered them; and they assured the Bishop that they would never again shoot any thing upon his grounds.

Excuse the brevity of this communication, my dear Sir, and believe me, with sincere regard, ever yours,

NATHANIEL F. MOORE.

FROM THE REV. DAVID MOORE, D. D.,
RECTOR OF ST. ANDREW'S CHURCH, STATEN ISLAND.

STATEN ISLAND, April 29, 1851.

Dear Sir: I am willing to comply with your request for my reminiscences of that truly great and good man, the Rt. Rev. Benjamin Moore, D. D.; and yet I fear that it will be but very imperfect justice that I shall be able to do to his exalted character. I can speak of him without the partiality of kindred, for I

am not aware that there was any blood relation between our families; and yet I can testify from the best opportunities of knowing him, for our families were always united in an intimate and endearing friendship.

If I may go back to a period anterior to my birth, I may say that Bishop Moore officiated at the marriage of my venerated parents. In my early infancy, he dedicated me to God in Baptism. He confirmed me when I had arrived at years of religious accountableness. Under his supervision I pursued my studies for four years in Columbia College, during which time he always treated me with the affection of a father; and I may add, in this connection, that he was a universal favorite with both the Faculty and the students. In taking leave of old Columbia, in 1806, I had the honour of receiving from his hands the degree of Bachelor of Arts. Having gone through the usual course of preparation for the ministry, my old friend and patron ordained me to the sacred work. From this time the attachment which had existed between us, being greatly modified of course by the difference in our ages, was ripened into an intimacy still more affectionate, and I could hardly tell whether he was more an object of my love or veneration.

In private life, Bishop Moore was one of the most attractive of men. In his bodily appearance he was slender, and of about the medium stature. His manners reflected both intelligence and loveliness—there was grace, and dignity, and gentleness, without the least semblance of affectation, or any attempt to appear condescending or patronizing. In short, he was as fine a model of a Christian gentleman as I remember ever to have met with.

As a preacher, too, I can speak of him with unqualified approbation. During a four years' residence in New York, I was a constant attendant upon his ministrations; and though we had in the Parish of Trinity Church several very able and faithful ministers, yet I must say that there was that about the Bishop that gave him a precedence in my estimation that I could not disguise to myself. His voice, though rather feeble than powerful, was music to the ear; and his enunciation was so distinct that the most distant hearer was in no danger of losing a word. There was also a remarkable dignity and solemnity of manner, which was fitted to leave an impression even upon the most careless mind. His discourses were written in a style of great classical purity, and were rich in the most precious truths of the Gospel.

In his intercourse with the Clergy connected with his Diocese, he seemed to occupy the position of a father. He was always ready to sympathize with those who were in any difficulty or trouble; and if any one seemed inclined to think that his own trials exceeded in severity those which were allotted to almost any others, he had an admirable way of hushing the rising spirit of complaint by assuring him that every pastor has his peculiar trials, and that there are none so great but that the grace of Christ is sufficient to sustain us under them.

But if there was any one feature in the character of this venerable man that shone with brighter lustre than any other, it was that truly catholic spirit that breathed through his whole conduct. While he was a true, consistent, and I may add uncompromising, Episcopalian, he was neither an aggressive nor a proscribing one. I remember a circumstance in his ministry that may serve to illustrate this.

The congregation of the old Presbyterian Church in Wall Street, New York, then under the pastoral care of Doctors Rodgers and Miller, had determined to pull down the ancient edifice in which their fathers had worshipped for almost a century, in order to erect one more modern, spacious and convenient. It happened, just at that time, that the French Episcopal Church, then in Pine Street, had lost its pastor, and was occupied only a part of the day by the American portion of the parish. This circumstance induced the officers of the Wall Street Church to apply to the Vestry of the French Church for liberty to

hold their services there, when the church was not occupied by their own people. As it was rather a novel case, the gentlemen composing the Vestry were unwilling to give a decisive answer before consulting the Bishop. A committee was accordingly appointed for that purpose; and no sooner had they presented the wishes of their Presbyterian brethren to him, than he gave his full, cordial, unqualified consent. It was just what those who knew him would have anticipated.

With sentiments of the highest respect, I am, Rev. Sir, your friend and brother, in the bonds of the Gospel of peace,

DAVID MOORE.

FROM THE HON. GULIAN C. VERPLANCK.

New York, 18th Dec., 1857.

Rev. and dear Sir: In answer to your inquiry as to my personal knowledge of the life and character of Bishop Benjamin Moore, of New York, I can give you only youthful recollections and impressions relating to his social manner and bearing, and his public ministerial duties, without reference to his character as a theologian, or his administration of the Episcopal office. In relation to these latter points, you can get much more precise information, than I can give, from other sources; but on the former, my recollections, so far as they go, are very distinct and vivid. I was in the habit of seeing him in the pulpit from my childhood, and, from his intimacy with my grandfather and other relatives and friends, I knew him personally as well as a boy or very young man can commonly know an eminent divine of middle or advanced age.

In private life he was very popular, much and generally respected in the whole city, and beloved by his own parishioners. His habitual manner was courteous, grave and placid, but he had a flow of agreeable conversation, and was also remarkable for a great deal of quiet humour, which, whether in anecdote or in remark, was always delivered with an undisturbed gravity of expression.

His learning may not have been very profound or varied, but he was certainly a well read divine, and a scholar of cultivated taste, very familiar with the best Latin and English classics. His taste was refined and simple, and his sermons and other compositions were marked by great clearness and simplicity, and a certain Addisonian ease and grace of expression. His manner and delivery in the pulpit and in the public offices of his Church, were very peculiar—at once solemn, pleasing and impressive. His voice, though pleasing in its lower and level tones, was naturally feeble, and when at all raised or excited, became tremulous and somewhat guttural. By great attention to a very deliberate and distinct articulation, he became, without losing these natural peculiarities, one of the most effective and attractive of readers and speakers. He always commanded the attention, and without apparent effort was heard with perfect ease in our largest buildings, where any voice, no stronger than his, but managed with less skill, would have been quite lost. His delivery in the pulpit was very reverential and earnest, and occasionally fervent, but always perfectly simple, and without any gesture whatever. His reading of the Liturgy and the Scriptures was strikingly devotional and impressive. The natural tremulousness of his voice added to the effect, especially in the invocations of the Litany and in other passages of fervid devotion. The same cause gave a peculiarly solemn and pathetic effect to his delivery of the Funeral Service of the Episcopal ritual, such as I have never heard equalled by any other person.

One instance of the taste and impressiveness of his reading is worth mentioning, for it is preserved only by tradition. It was before my own memory of such things, but tradition has preserved it in this city for sixty years. It was in the reading (whether in the lesson of the day, or in a text or scriptural quotation in the pulpit, I cannot say) of the narrative (Exodus xii. 30) of the miraculous death of the first-born of Egypt. His manner of reading and of

emphasis of the concluding words,—"And there *was a great cry* in Egypt, for there was not a house in which there was not one dead"—produced, particularly in the words "*a great cry*," a thrilling effect on the whole congregation, which was much spoken of at the time, and has been long remembered.

These effects were all produced with his habitual quiet and reverential simplicity of manner, without any approach to a studied or artificial delivery.

Bishop Moore was for some years President of Columbia College, but the terms of his acceptance of the office relieved him from all regular instruction and the details of College discipline, and confined his duties to presiding at the public examinations of the classes, at the weekly declamations, and at Commencement and other public occasions. I well remember his manner of presiding, conferring degrees, and addressing the young graduates, as peculiarly dignified and paternal.

I am very truly
Your friend and servant,
G. C. VERPLANCK.

JOHN BOWDEN, D. D.*

1774—1817.

John Bowden, the eldest son of Thomas Bowden, Esq., an officer in His Britannic Majesty's forty-sixth regiment of foot, was born in Ireland on the 7th of January, 1751. On the breaking out of the French War, his father came with his regiment to America, and the son soon followed him, under the charge of a clergyman of the Church of England. On his arrival, his studies were directed with a view to entering Princeton College, of which, in due time, he became a member; but he remained there only two years; as his father, at the end of that time, returned to Ireland, and took him along with him. After remaining some time there, he came back to America, in 1770, and entered King's (now Columbia) College, in the city of New York, where he graduated in 1772. Soon after leaving College, he commenced the study of Divinity, and, having prosecuted it for some time, went to England for Episcopal ordination. He was ordained Deacon by Dr. Keppel, Bishop of Exeter, and Priest by Dr. Terrick, Bishop of London, in 1774.

In the summer of the same year, he returned to New York, where he was settled as an Assistant Minister of Trinity Church, in conjunction with the Rev. (afterwards Bishop) Benjamin Moore. Soon after the Revolutionary War broke out, the churches being closed in expectation that the British troops would take possession of the city, he retired to Norwalk, Conn. When Long Island and New York fell into their possession, he returned; though it was not without some peril that he succeeded in doing so. Although he had been suffered to live there unmolested for some time, he, at length, on a certain evening, received an intimation from a friendly

* Christian Journal, 1818.—Prof. McVickar's Addressat the Alumni Anniversary of Columbia College.—Rev. E. E. Beardsley's Address, on the Fiftieth Anniversary of the Episcopal Academy at Cheshire, Conn.—Berrian's Hist. Trin. Ch.

source that his safety demanded that he should make his escape at the earliest moment. He, accordingly, bade his family a hasty adieu; wrapped himself in comfortable clothing; and hurried to a place, where there was an open boat ready to receive him, and take him beyond the reach of *patriotic violence.* He entered the boat with a single oarsman, and crossed the Sound in the darkness of night, nine miles, to the Long Island shore. When he reached the landing, a chaise was driven to the water's edge, and a lad jumped out and asked him if his name was *Bowden.* On being answered in the affirmative, he told him that if he would take a seat in the chaise, he would immediately be taken to his father; and the promise was fulfilled. Many years afterwards, he was dining in New York, at the house of a gentleman who inquired of him whether he had ever met the lad who took him from the boat to his father's quarters. He replied that he had not, though he had often desired to do so, and for that purpose had made considerable inquiry. "That lad," said the gentleman, "is now before you,—*your host.* The fortunes of both of us have since changed; but nothing, I trust, will ever deprive me of the happiness which I have felt, and still feel, from a recollection of the service that I was then permitted to render you."

Mr. Bowden was not able, on account of the weakness of his voice, to resume his charge in Trinity Church, and he, therefore, took up his residence at Jamaica, on Long Island, where he occasionally assisted the Rev. Mr. Bloomer,* Rector of that parish. Upon the evacuation of New York, he returned to Norwalk, and accepted the Rectorship of the church in that place in December, 1784. Here he remained till October, 1789, when, owing to the weakness of his lungs, he consented to take charge of a small church at St. Croix, in the West Indies. Finding, after about two years, that his voice had not been improved by his residence there, and that his general health had rather suffered from the climate, he returned to the United States, and settled at Stratford, Conn. After residing there some time, he took charge of the Episcopal Academy in Cheshire, Conn., in 1796, where he continued nearly six years. At an adjourned Convention of the Diocese of Connecticut, held October 19, 1796, for the purpose of electing a Bishop, he was unanimously chosen, but was excused from giving a decisive answer till the following June; and then, owing to the weakness of his voice and some other considerations, he felt constrained to return a negative. In April, 1802, he entered on the Professorship of Moral Philosophy, Belles Lettres and Logic, in Columbia College, to which he had been appointed the preceding year. In this situation he remained, discharging its duties with great fidelity and acceptance, until the summer of 1817, when his declining health induced him to take a journey to Ballston Spa, where he closed his earthly course on the 31st of July, of that year. He there lies interred, with a modest tablet erected to his memory by the Trustees of Columbia College.

He received the Degree of Doctor of Divinity from Columbia College in 1797.

* Joshua Bloomer received the degree of Master of Arts from King's College in 1761; became a merchant in New York, and also an officer in the Provincial service; went to England for ordination in 1765; settled as Rector of the Church in Jamaica, L. I., in 1769; and died there on the 23d of June, 1790.

The following is a list of Dr. Bowden's published works:—A Letter to the Rev. Ezra Stiles, D. D., President of Yale College; occasioned by some passages concerning Church Government, in an Ordination Sermon preached at New London, 1788. A Second Letter to Dr. Stiles, in which the Rev. Dr. Chauncy's "Complete View of Episcopacy until the close of the Second century" is particularly considered, and some Remarks are made upon a few passages of Dr. Stiles' Election Sermon. A Letter from a Weaver to the Rev. Mr. Sherman, occasioned by a publication of his in the Fairfield Gazette, for the purpose of "Pinching the Episcopalian Clergy with the truth." An Address to the members of the Episcopal Church in Stratford; to which is added a Letter to the Rev. Mr. James Sayre,* 1792. Two Letters to the Editor of the Christian's Magazine, by a Churchman. A Letter from a Churchman to his friend in New Haven; containing a few Strictures on a pamphlet signed I. R. O. Some Remarks in favour of the Division of the General Convention of the Church into two Houses; the House of Bishops and the House of Lay Deputies; the one having a negative on the other. A full-length Portrait of Calvinism. The Essentials of Ordination. The Apostolic Origin of Episcopacy asserted, in a series of Letters addressed to the Rev. Dr. Miller, 1806. A Series of Letters addressed to the Rev. Dr. Miller, in answer to his Continuation of Letters, concerning the Constitution and Order of the Christian Ministry. Observations by a Protestant on a Profession of Catholic Faith, by a clergyman of Baltimore, and with the authority of the Rt. Rev. Bishop Carroll.

The maiden name of Dr. Bowden's wife was Mary Jervis. They had three sons,—one of whom was lost at sea, another drowned at the Mauritius, and the third, *James J.*, was graduated at Columbia College in 1813; was ordained Deacon by Bishop Hobart, in St. John's Chapel, New York, November 15, 1818; soon after removed to Maryland, where he was Rector of St. Mary's Parish, St. Mary's County. He was married to Elizabeth, daughter of James Claggett, Esq., of Montgomery, who died ten days before her husband, leaving one child, seventeen months old,—now (1858) the Rev. James J. Bowden, of Jersey City, N. J. Mr. Bowden (of Maryland) died at the age of twenty-six.

FROM THE HON. GULIAN C. VERPLANCK.

FISHKILL LANDING, 25th September, 1854.

Rev. and dear Sir: I regret that it is not in my power to contribute to your work on the American Divines, any thing like a formal biographical sketch of the late Dr. Bowden, or, indeed, many important facts of his life.

But I recollect him from my childhood, as a visiter and friend of my grandfather's; I was, for about a year, one of his pupils, when he entered upon the

* JAMES SAYRE is supposed to have been a Scotchman by birth, and was graduated at the University of Pennsylvania in 1765. In 1790, he was settled at Stratford, Conn., where he signalized himself by his refusal, in convocation of the Clergy of Connecticut, to approve the doings of the General Convention in regard to the Book of Common Prayer,—entering his protest upon the Record; and by his violence against that, and Bishop Seabury for assenting to it, he prevented his parish from accepting it for a considerable time. The Rev Dr. Bowden, who then resided in Stratford, in ill health, addressed a Letter to the parish, and another to Mr. Sayre; and by these and other means employed by the Clergy, the parish were led to adopt the "new Book." Whereupon Mr. Sayre left, and went to Woodbury, Conn., where, however, he remained but a short time. I am unable to trace him after this time; but there is a tradition that he joined another denomination.

duties of a Professor in Columbia College; and I had afterwards constant opportunities of seeing him in public and in private, until the last year of his life. I can, therefore, give you my general impressions of his mind, character, and attainments, partly as they were formed from my own observation, and partly as they were gathered from the opinions of two or three eminent cotemporaries of his, better qualified than myself to form a correct estimate of him.

I have a vague recollection of having understood that, in his youth, he had been in some way in military life, or connected with the army; and his appearance, his walk, and general manner certainly resembled those of many of the military men of the last century, whom it has been my good fortune to know in their later years. He was, at any rate, a gentleman of the old school, in manners, deportment, and the usages of good society, together with that delicacy of personal honour and feeling, which distinguishes the better class of military men.

But his life, within my memory, was mainly devoted to study, and to the business of instruction,—first as a private teacher, and afterwards as a Professor. He was an accurate and exact scholar, familiar with the best authors of Greece and Rome, and of his own language, but I should think not of extensive or profound learning, or varied and excursive reading. In English literature, his taste and reading were of the school and age of Pope, Addison, and Johnson; and his acquaintance with the old English authors (like that of the majority of scholars in the last century) did not go beyond Shakspeare, nor extend to much familiarity with the cotemporaries of the great poet. He had acquired the French language, and was, I presume, acquainted in some degree with the classical authors of the age of Louis XIV; but he never indicated, either in his conversation, or, as far as I recollect, in his written lectures or oral instruction in Belles Lettres, as Professor, any wide familiarity with French literature, nor at all with that of any other modern language, beyond what is commonly gathered up by a reading man from translations and reviews. His taste was pure and exact, and his style simple, wholly unaffected, always perspicuous, and often vigorous. He had, in his early education, and afterwards as a Teacher, acquired the elementary Mathematics, and such general scientific knowledge as was required for the instruction he was called upon to give; but his tastes were not scientific, nor his acquirements in such studies at all extensive or profound; but he was well informed on most subjects of general interest.

His theological studies, I think, bore the same character with his literature. He was accurately read in the best exponents of the Theology of the Church of England, and was a diligent student of ancient Ecclesiastical History; but he had, I believe, but little acquaintance with the modern exegetical or philological commentators and expounders of the Scriptures in their original tongues.

I have an impression that the writings of Charles Leslie, the Non-juror,—now remembered chiefly, by his 'Short Method with the Deists,' but in his day a controversialist who bore arms in every field of theological polemics, were among his favourite reading. Johnson spoke of the Non-jurors, with whom he had many sympathies of feeling and opinion, as writers who could not reason, but he strongly excepted Leslie from the criticism, as "a reasoner indeed, and a reasoner not to be reasoned against."

From the reading of Leslie's two folios, (which I remember on the shelves to which he resorted for his chief reading,) Dr. Bowden may have derived, certainly he there strengthened, his controversial powers, his clearness of statement, his acuteness of distinction, and his directness of argument.

As a writer, Dr. Bowden was known to the world only as a controversialist. Besides his largest and most elaborate work on the question of the Episcopal succession and authority, he wrote several pamphlets on the passing subjects of the hour, which agitated the Church within the limits of his personal interest. It is many years since I have seen any one of these, but I recollect that they

were distinguished not only by his usual clearness and force, but also sometimes by uncompromising severity, with no effort at elaboration of style or decorative eloquence.

But in his College lectures, read to his class in Rhetoric and Belles Lettres, he somewhat indulged in figurative ornament, and quotations of a more popular cast, though certainly in no excess whatever in either.

In his earliest years of clerical life, he had, as the traditions of my youth informed me, enjoyed no small share of popular favour; but long before my first recollections of him, he had, from some bronchial affection, lost the command of his voice to such a degree that, though sufficiently intelligible in a room, he was embarrassed by frequent pauses and difficulties of utterance, so as to render his delivery to any audience painful, and scarcely intelligible. He was therefore compelled to abandon the pulpit, and the ordinary duties of the ministry, for the greater part of his life. But in later life, his voice was partially restored, and he occasionally, though rarely, reappeared in the pulpit. When his voice was unimpaired, he must have had no common powers of popular elocution. In reading his College lectures, in spite of his continually interrupted elocution, he gave his more elaborate periods, and his poetical quotations, with a taste and effect that quite overcame the physical difficulties of his utterance.

I do not know how frequently he reappeared in the pulpit in the later years of his life, but he was never able to resume any thing like regular ministerial duty. I remember well the only sermon I ever heard from his lips. It was delivered in Trinity Church, New York, in the edifice which preceded the present structure, which, though spacious, was much less in size than the present building, and one remarkable for the ease with which the speaker could fill it.

In spite of the many difficulties and interruptions of speech, which still clogged his delivery, Dr. Bowden effectually commanded the attention of a large congregation, as well from a train of thought free from all common-place, and glowing with the earnestness of deep conviction, as by his corresponding manner, not at all vehement, yet signally earnest and impressive. Such, indeed, seems to me, must have been the pervading character of all his compositions,—never imaginative nor impassioned, nor enriched with varied allusion, illustration or embellishment, yet full of matter clearly stated and forcibly impressed.

In fact, his whole character appears to me to have been remarkable for its perfect unity; his bearing as a gentleman, his acquirements and tastes as a scholar, and his studies and writings as a divine, all harmonizing and corresponding with each other, and with the directness, honour, truthfulness, and high principle, of his moral nature.

These qualities, probably deriving greater effect from their unity, made him useful and influential in his day and generation to a wider extent than many cotemporaries of more splendid natural gifts and richer endowments of learning, and in spite of the formidable impediments to the exercise of his talents in his proper and chosen sphere of duty as a Christian Minister, arising from years of enfeebled health and a broken voice.

Such is the character of this able and venerable man, as it appears to me through the interval of many years, which have elapsed since his death. Writing from memory, without access to any means of refreshing my recollections, I may have perhaps overstated some points, or not done him sufficient justice in others, but the outline here given is, I trust, substantially correct.

I am, with great regard,

Your friend and servant,

GULIAN C. VERPLANCK.

WILLIAM DUKE.

1774—1840.

FROM THE REV. ETHAN ALLEN, D. D.

BALTIMORE, Md., May 20, 1858.

My dear Sir: In complying with your request for some account of the Rev. William Duke, allow me to state that I am indebted for the facts which will form my narrative, as well as for my estimate of his character, to a diary which he kept from 1772 to 1830; to a sketch of his life by himself, written in Latin; to his correspondence; to our Convention Journals; and to a very extensive and uniform tradition.

WILLIAM DUKE was born in Petapsco Neck, Baltimore County, Md., on the 15th of September, 1757. At the time of the first coming of the Methodists into this part of the country, in 1773, his mind was turned with great interest to the subject of religion. And, in the following year, at the age of sixteen, he was licensed by Mr. Asbury as an Exhorter, and placed on the circuit including Philadelphia. As the preachers of that connection then were changed every three or six months, he was placed, in June, 1774, on the circuit in Frederick County, Md. In the fall and winter following, he was sent into Virginia. In May, 1775, he was put on the Philadelphia station, and on one occasion officiated in Congress, in opening the session with prayer. The next fall, he was placed on the Greenwich Circuit below that city; in 1776, on the Brunswick Circuit in Virginia; and in 1777, he was again stationed at Philadelphia. In the winter of that year, he was in Baltimore; in the winter of 1779, in New Jersey; and in the spring at Dover, De.

He then, as the Minutes of the Conference state, "desisted from travelling." His health seems to have failed, and he was obliged to suspend his labours. The summer following he spent in Baltimore, giving himself to relaxation and study. After having been diligently employed for six years in preaching and travelling, he found there were some things important to him which he did not know, and he resolutely set himself to acquiring them. In the winter and year following, he accepted the kind offer of Capt. Charles Ridgely, of Hampton, to attend on the instructions of his family teacher, and give himself to the study of the Latin and Greek Languages.

In October, 1780, the Rev. Mr. Macgill,* the Rector for fifty years of Queen Caroline Parish, Elk Ridge, Ann Arundel County, having not long before died, Mr. Duke was invited by the people of the parish to preach in the church there—such was the estimation in which he was held by

* JAMES MACGILL was a native of Scotland. He came to the Province of Maryland in 1727, and became the minister of Somerset Parish, Somerset County. In the spring of 1730, he became the incumbent of Queen Caroline Parish, Ann Arundel County. In October following, he was married by his friend, the Rev. Jacob Henderson, to Sarah Hilleary, of Prince George's County. He continued Minister of Queen Caroline Parish till the beginning of 1778, when the legal support of the Clergy was taken away. He became early possessed of a large landed estate. Late in life the title of Viscount of Oxford and Lord Macgill of Cowsland descended to him; but he did not see fit to return to Great Britain that he might enjoy it. He died December 26, 1779, aged seventy-eight, leaving a widow, one son, and five daughters.

those of the Church of England in that neighbourhood. He accepted the invitation, and continued there a year or more; but, doubting his qualifications for so important a station, he gave it up, and was occupied in teaching for some four years. In 1781, he was thus engaged in Lancaster, Pa.; and in 1782, in the family of George Calvert, Esq., in Prince George's County, Md. This was in the neighbourhood of the Rev. Mr (afterwards Bishop) Claggett, and led to an acquaintance between them, which ripened into an intimate friendship that continued as long as the Bishop lived. In 1783, he was engaged at Capt. Charles Ridgely's, Hampton, and the next year at Towsontown, in the same County.

During this whole period of his connection with the Methodists, Mr. Duke considered himself a member of the Church of England, as it had existed in Maryland, and, as his journal shows, had attended regularly its public services. He said that the Methodists were then members of the Church, and the greater part of them well affected towards it; so that, if you were to hear a Methodist speak of the Church and of Dissenters, you would not only perceive a decided preference for the Church, but such a preference as holds to the one and not to the other. This, he tells us, added many to their Society, who would otherwise have lived and died in their original profession. Holding these views, when, at Christmas, 1784, the Methodist Conference constituted themselves a separate Church, Mr. Duke and his friend Mr. Coleman, who had been led into the same ourse with himself, at once dissolved their connection with that body.

In October, 1785, he was admitted by Bishop Seabury to Holy Orders in the Protestant Episcopal Church, as the Church of England in the United States was now called; and soon after, at the request of his former friends there, he became the Rector of Queen Caroline Parish, Elk Ridge, where, as I have already mentioned, he officiated as a lay preacher. He remained there, however, only a year.

In February, 1787, he was called to St. Paul's Parish in Prince George's County,—the parish in which was the family residence of his friend, Dr. Claggett. The Doctor, at that time, however, had charge of and lived in an adjoining parish. Here the acquaintance previously formed between them became more intimate, as their opportunities for intercourse were more frequent. Here, in 1789, Mr. Duke published a pamphlet which he called "Thoughts on Repentance;" and, in the year following, a small volume of ninety pages, entitled "Hymns and Poems." But he was now called to reap some of the fruits of the voluntary support of the ministry, which succeeded the legal system, and which followed the separation of the Church and Civil Government at the Revolution. To do now voluntarily what they had done before under the compulsion of law, was a lesson which the people had not learned. To aid in his support, therefore, Mr. Duke opened a school at the County seat in the upper part of his parish, in connection with his parochial charge. But soon after, he took charge of a son of a Mrs. West, and resided at Wood Yard, an estate in his parish.

In 1789, the year previous, he had formed the purpose of visiting the West, to assist, so far as he might, in planting and spreading religion and learning. With this view, a testimonial was given him by the Diocesan

Convention, signed by its President, the Rev. Dr. Claggett, stating that "Mr. Duke was a good and faithful minister of Jesus Christ, well learned in Divinity, and in the Latin and Hebrew Languages"—such had been his assiduity in his studies, and such his progress in them, unaided and alone, and yet engaged all the while in preaching and in teaching.

This movement on the part of Mr. Duke and the Convention, it is believed, was the first ever made in the Episcopal Church, in Domestic Missions to our Western country. Why Mr. Duke's intention was not carried out is not known. But the matter was not given up by Dr. Claggett. After he became Bishop, he first sent the Rev. Edward Gantt, M. D.,* to Kentucky, and after that the Rev. Samuel Keene, Jr.† The latter especially was quite successful, and, returning at the end of a year, brought with him Mr. Williams Kavanaugh, a Methodist preacher, who was ordained by the Bishop, and sent back in 1800. In 1803, the Rev. Mr. Kavanaugh, and the Rev. Mr. Moore,‡ and some of the Laity of Kentucky applied to Bishop Claggett to send to their aid two clergymen, and to take the Church there under his Episcopal jurisdiction. The latter was acceded to; and in order to carry out the former, the Bishop formally proposed to Mr. Duke to be constituted his Archdeacon, and sent to Ken-

* Edward Gantt, M. D., was a native of Prince George's County, Md. While in the practice of medicine, in Somerset County, he went to England, and received Holy Orders, in 1770. He officiated for a while in his native parish, and in 1776 went to All Hallow's Parish, Worcester County. At the end of four years, he returned to his native parish again, became its Rector, and sustained himself on his estate by the practice of medicine. In 1795, he removed to Georgetown, after it had become a part of the District of Columbia, and there exercised his ministry. He was repeatedly chosen Chaplain to the United States Senate after 1800. About 1807, he removed to Kentucky. In 1836, he was living with his daughter, near Louisville, a hale, healthy old man of ninety.

† Samuel Keene, Jr., was a nephew of the Rev. Dr. Keene, and was a native of Queen Anne County. He was admitted to Holy Orders, in 1789, by Bishop White, and took charge of South Sassafras Parish, Kent County. At the end of the year, he became the Rector of St. Paul's Parish, Queen Anne County. After remaining here six years, he was obliged to resign his charge on account of ill health, and went to reside with his uncle, Dr. Keene. In 1798–99, he went out as a missionary to Kentucky, under the direction of Bishop Claggett, and was quite successful in his work there; but his health compelled him to return, and, after lingering several years with consumption, he died on the 20th of December, 1805, aged forty. He was emphatically a good man.

Dr. Samuel Keene, above mentioned, was born in Baltimore County, on the 11th of May, 1734. He graduated at the College in Philadelphia, in June, 1759, and was ordained Deacon by the Bishop of Rochester, acting for the Bishop of London, at the Palace at Fulham, Sunday, September 21, 1760; and by the same Prelate, at the same place, Priest, on the 29th of the same month. The next day, he was licensed by the Bishop of London for Maryland. He received Letters of Induction from Governor Sharpe to St. Ann's Parish on the 23d of March, 1762, and on the 30th presented them to the Vestry, and became the incumbent of the parish. Having been presented to St. Luke's Parish, Queen Anne County, July 27, 1767, he resigned St. Ann's, and removed thither. In 1779, he became the Rector of Chester Parish, where he remained but two years, and then took charge of St. John's Parish, Queen Anne and Caroline Counties, probably in connection with St. Luke's, where he continued till 1792, living on his own estate. In 1785, he received the degree of Doctor of Divinity from Washington College, Md. In 1803, he appears to have resigned St. Luke s, though continuing to reside there. In 1805, he became the Rector of St. Michael's, Talbot County. After 1807, he ceased to be its Rector, though he remained there till his death, which occurred on the 8th of May, 1810, at the age of seventy-six. He left no family. He was a highly influential clergyman,—was one of the Committee of Examiners appointed in 1783; one of the Superintending Committee of 1788–89, and one of the Standing Committee every year from 1788 to 1795.

‡ Rev. James Moore was the first minister of the Protestant Episcopal Church, who settled permanently in Kentucky. He migrated to that State in 1792, from Virginia, being at that time a candidate for the ministry in the Presbyterian Church. His trial sermon and other exercises not being sustained by the Transylvania Presbytery, he regarded himself as having been treated with undue severity, and, in 1794, entered the Episcopal Church. Soon afterwards, he became the first Rector of Christ Church in Lexington. In 1798, he was appointed acting President of Transylvania University, and Professor of Logic, Metaphysics, Moral Philosophy, and Belles Lettres; in which situation he continued for several years. He had a high reputation as a Scholar, a Gentleman, and a Christian.

tucky. But, owing to his feeble health, he was not able to accede to the proposal.

But to go back a little—in 1791, Mr. Duke, requiring a position less laborious, accepted an invitation to minister in St. Paul's Chapel, in St. Paul's Parish, near Baltimore—it was his own native neighbourhood, and where his own patrimony was. During this year, the Rector of St. Paul's Parish, the Rev. Dr. Bend, as the Visiting Member of the Standing Committee for this District, visited this Chapel. He reported that "the congregation was numerous, and behaved with great propriety, and was in a prosperous condition; that the Sacrament of Baptism was well observed, and the number of communicants respectable; that great harmony subsisted between the people and their minister, who was content with a very trifling compensation, receiving but little, if any, over two hundred dollars."

While Mr. Duke was here, an intimacy grew up between him and Dr. Bend, and more than eighty letters from Dr. B. to his friend, still remain, showing in every page the high regard in which he held him, and their affectionate and confidential intercourse.

In September, 1792, Mr. Duke received a call from North Elk Parish, at the head of the Chesapeake Bay, and East of the Susquehannah River, which he accepted. Here, on the 25th of May, 1793, he was married to Hetty, the daughter of the former Rector, the Rev. Joseph Coudon.* She was spared to him, however, less than two years, as she died on the 17th of February, 1795, leaving an infant daughter.

During this year, Mr. Duke published a duodecimo pamphlet of nearly sixty pages, entitled "Observations on the state of Religion in Maryland;" also an octavo pamphlet, entitled "Remarks on Education;" and a duodecimo volume of nearly four hundred pages, called "A Clue to Religious Truth." This volume Bishop Claggett, as well as others, took great pains to circulate. He said that it was "one of the best apologies for the Bible, that had ever appeared in this country, written by a native." He sent a copy to the English Reviews of that day, in which, as he wrote Mr. Duke, it obtained a very favourable notice. These publications were issued at a day when French Infidelity was making its inroads among the gentry of Maryland, and they had a wide circulation.

In 1796, Mr. Duke was invited to the charge of St. Margaret's, Westminster, Ann Arundel County, and, having accepted the invitation, he removed thither. At the Diocesan Convention of this year, he preached the Convention Sermon, and was elected into the Standing Committee,—a place which he held previously and subsequently for some years. But his health not permitting him to remain in charge of a parish, he removed in May following to Kent County, and resided in General Lloyd's family,

* Joseph Coudon was born probably in Annapolis, and in 1782 became lay reader in North Elk Parish, having been previously master of the Free School in Kent County, which, in 1783, became Washington College. In 1784, he received the degree of Master of Arts. He was a lay member of the Convention of the Diocese, and was prominent in organizing the Church of England, as it was called, as the Protestant Episcopal Church. In 1787, he was admitted to Deacon's Orders by Bishop White, in his forty-sixth year, and became the Rector of North Elk Parish. The next year, he was put on the Standing Committee—holding also a parish in Delaware, he was a delegate in the General Convention from that Diocese. He died in April, 1792, leaving a widow and five children.

where he was engaged in teaching a few young gentlemen, and preaching, as he was able, in one of the vacant churches. Here both his health and spirits were uniformly bad; and, after about a year and a half, he returned to his former residence at Elkton, in North Elk Parish, Cecil County.

There, in October, 1799, he opened a classical school in his own house. At the same time, he was most industrious in the exercise of his ministry. He preached in his school-room; in the church at North East; at New London Cross Roads; at the poor house, and other places; and attended marriages and funerals, and baptized whenever applications were made to him, which were indeed many—and all this time suffering from greatly impaired health. In this way he continued for more than three years, until, in February, 1803, he received the appointment of Professor of Languages in St. John's College, Annapolis. He had been here but a year, when, the Church (St. Ann's) of the city becoming vacant, he was solicited to accept it; and so he did—being thus Rector of the Church, and Professor in the College, at the same time. During this year, he published a small poem, entitled "A View of the Woods." In 1806, the General Assembly, in its wisdom, took away the funds of the College, which compelled it to disband. He consequently gave up the church in Annapolis, and once more returned to Elkton.

Here, in July of that year, he took charge of an Academy, performing, at the same time, ministerial services, as many and as various as during his previous residence there; and all without any pecuniary recompense. But his health rather grew worse than better; and yet, besides his other engagements, he wrote a number of pieces, published in the Port Folio at Philadelphia, besides occasional Essays in the papers of the day. He was thus occupied during a period of six years.

In 1812, at the earnest solicitation of Bishop Claggett and other friends, he became the Principal of Charlotte Hall School, St. Mary's County. Here he continued two years; during which time, besides his Academic duties, he officiated often at one or other of the four churches nearest that place; at many funerals; at twenty marriages; and near seventy baptisms.

Again he returned to Elkton; but owing to the war then existing with England, which exposed all on the Bay shores to its perils, he found it not safe to reside in the town, till the restoration of Peace in 1815. In 1816, he published a pamphlet on the difficulties in the Church of Maryland with the Rev. George Dashiell,* signed SYLVIANUS. In 1817, he prepared a volume of Essays, but they were never published.

In 1818, he was appointed to superintend again the Academy at Elkton. After being thus occupied for some time, he relinquished the place, and

* GEORGE DASHIELL was a native of Somerset County, and was licensed, by the Convention of the Diocese, as lay reader in his native parish, Stepney, at the age of twenty. Soon after, he was admitted to Orders by Bishop White, and held successively parishes in Delaware; that of South Sassafras, Kent County, Md.; Chester, Kent County; and St. Peter s, Baltimore City; the latter of which was erected for him. In 1816, owing to difficulties in which he was involved, he renounced the Episcopal Church, set up independently for himself, and ordained others. He was distinguished by a fervid eloquence, and was often a member of the Standing Committee, and of the General Convention. He removed from Maryland to Kentucky about 1826, and lived in the West till his death, which occurred at New York, in April, 1852, while he was on a visit to a grandson. His conduct, at one period of his life, was the subject of severe animadversion from many, though there were not wanting those, even then, who came to his defence. In his latter years his character seems to have been without reproach.

opened a classical school in his own house, which he continued as long as his physical ability would permit. He was never, during any part of this time, unmindful of the ministry. He regularly held Divine service for the Congregation that assembled at his school-room, if not elsewhere, till disabled by age and infirmities.

In 1819 and 1820, he was a large contributor to the pages of the Theological Repertory, then, and for years after, published in Washington City. His principal articles were twelve Letters to Candidates for Holy Orders; the Thirty-Nine Articles collated with texts of Scripture, in seven numbers; and an Essay on the Study of Hebrew.

Mr. Duke became at length so enfeebled as to be unable even to feed himself; and so continued till his death, which took place in 1840, at the age of eighty-three.

His only daughter survived him, and inherited his estate, which was quite considerable; and she still resides in the house which he occupied for so many years. He left a very valuable library of about five hundred volumes, classical and theological, which Miss Duke has recently presented to St. James' College. There remain of his writings a volume of Essays, prepared by him for the press, and short Manuals of Rhetoric and Logic.

He was a man of great purity of life, and very clear and decided in his views of evangelical truth. He was earnest in his attachment to his Church and her worship, and yet charitable to a fault, some would doubtless say, toward those who differed from him. His attainments in theological and classical learning compared well with those of the most respectable of his contemporaries. And for sixty-five years, he was truly a faithful servant of his Lord, both in the Church, and in the cause of Education.

I never saw Mr. Duke but once, and that was at our Convention in 1819. In person he was tall and slender. His appearance indicated infirm health, and a nervous tremulousness was visible in his movements. He was much respected and reverenced by every one, and his meek piety could not fail to impress all who witnessed it. He was an extempore preacher, and consequently left but few written sermons.

As the intimate and confidential friend of Bishop Claggett and Dr. Bend; as an author whose works were read much in his day; and as occupying various prominent situations, with credit to himself, and great usefulness to the Church and the world; I am thankful that you offer me an opportunity to perpetuate his memory. For as an example, under God, of a self made man; working hard and faithfully and yet studying intently, and thus, unaided by teacher or schools, mastering Latin, Greek, Hebrew, Rhetoric, Logic, &c., and so becoming eminent as a scholar, and not less so as a theologian, but few are found to equal him—scarcely any, it is believed, to rival him. It is evident, however, that his intellectual activity was too intense for his physical system, and thus occasioned him many years of debility and suffering.

Most truly and faithfully,

Your brother in Christ,

ETHAN ALLEN.

CHARLES PETTIGREW.*

1775—1807.

CHARLES PETTIGREW was descended from a family, originally French, though they migrated to Scotland some time before the Edict of Nantes; but whether from religious considerations or not is not now known. A branch of the family removed from Scotland to the County of Tyrone, Ireland; whence James Pettigrew, the father of the subject of this sketch came to America, in the year 1740. His emigration is said to have been occasioned by some difference between himself and other members of his family; but what the nature of it was is not now known, though it is presumed, from the fact that he was an earnest Dissenter from the Church of England, and withal was converted under the preaching of Whitefield, that it had respect to religion. His first resting place, after his arrival in this country, was in Pennsylvania, where he lived for some time amidst scenes of Indian barbarity. On one occasion he and his family were the subjects of signal preservation, in consequence, it is said, of his rigid observance of the Sabbath. The Indians having, on a certain Sunday, made an irruption into the settlement, spread havoc through the other dwellings, but the doors of his house being closed, out of respect to the sacredness of the day, it was passed by as uninhabited, and thus the family escaped.

Charles Pettigrew was born in Pennsylvania, sometime after his father settled there. In 1768, his father removed with his family to South Carolina, though this son stopped in North Carolina, and there made his permanent home. He received his education under two distinguished Presbyterian ministers,—namely, the Rev. Henry Patillo, and the Rev. James Waddel, (Wirt's blind clergyman,) from the latter of whom he seems to have received some special tokens of approbation and regard. Being obliged to depend mainly on his own efforts for a subsistence, he betook himself to the employment of teaching, and, in June, 1773, he was appointed Principal of the Public School in Edenton, N. C. But he was destined to a higher calling, and it was not long before the way was opened for his entrance upon it. Uniting to a devout spirit a vigorous intellect, and highly respectable mental acquirements, and having returned to the Communion of the Church from which his father had withdrawn, and to which his ancestors for several preceding generations had belonged, he determined to devote himself to the ministry. Accordingly, in the winter of 1774–75, he made a voyage to England, and received ordination both as Deacon and Priest,—the Bishop of London officiating on one occasion, and the Bishop of Rochester on the other. He returned to this country in the very last ship that sailed before the War. Immediately after his return, he entered on his clerical functions with great zeal: his parish church was at Edenton, at that time the principal town in the Colony, and he had chapels of ease in several of the adjoining counties. He was married, about the year 1778, to Mary, daughter of Colonel John Blount, of Revolutionary fame;

* McRee's Life of Iredell.—MS. from J. Johnston Pettigrew, Esq.

and by this connection the sphere of his influence and his usefulness was much enlarged. In a letter dated 1789, he alludes to his former habit of preaching to great crowds, and states that he was obliged to abandon it, on account of its almost invariably producing a fever. During this period, he seems to have enjoyed, in a high degree, the confidence not only of the Episcopal Church, but of other denominations, especially of the Methodists and the Lutherans, the latter of whom particularly kept him apprized of their movements, and invited him to attend their meetings. In politics he was always a decided Whig; and when he was in England he came near being involved in difficulties, on account of the free expression of his opinions in regard to the relations between the two countries. After the Peace, he was invited to one or more parishes in Virginia, but he preferred to remain in the region where he had already planted himself.

In 1789, Bishop White suggested to Governor Samuel Johnston, the expediency of organizing the Episcopal Church in North Carolina; but the Governor, not wishing to interfere with things ecclesiastical, referred the matter to Mr. Pettigrew, who requested a meeting of the Clergy at Tarboro', in June, 1790. The call, however, seems not to have met with a very prompt or cordial response, for nearly four years passed before the contemplated object was accomplished. In May, 1794, after several smaller Conventions had been held, there was a Convention at Tarboro', by which a Constitution was framed and adopted, and Mr. Pettigrew elected Bishop. Though he was strongly averse to accepting the office, particularly in consideration of the feeble state of his health, yet, in view of the depressed condition of the Church, and the urgent wishes of his brethren, he at length gave his consent. But, though elected to the Episcopate, he was never consecrated. The prevalence of the Yellow Fever at Philadelphia and Norfolk, for several years, rendering communication with those cities dangerous at the season of the General Convention, and afterwards increasing bodily infirmities, prevented him from ever being more than a Bishop elect. Still, however, he was able in various ways to render important service to the Episcopal Churches in North Carolina, as well as to the interests of religion in general.

Mr. Pettigrew, considering his advantages, was evidently a well educated man; and he took a deep interest in all measures designed to advance the cause of education. He had an important agency in establishing the University of North Carolina; and so deeply was he impressed with the importance of the enterprise, that, on one occasion, when he was compelled to choose between the General Convention, and a meeting of the friends of the University, he preferred the latter. He was one of the overseers of this institution from 1790 to 1793. There is still extant a letter of his, addressed to one of the officers of the institution, in 1797, expressing the deepest concern for the moral welfare of the students, and the apprehension that his own sons who were members of the University might suffer from bad associations. This was at a time when several of our literary institutions were seriously imperilled from the infidel and demoralizing influence of the French Revolution.

Mr. Pettigrew was highly esteemed, not only by his own denomination, but by all others with whom he was conversant, except the Baptists, between

whom and himself there seems to have been no sympathy, and to say the least, on his part,no excess of forbearance. He published several tracts on Infant Baptism, one of them extending to some two hundred pages, but they were anonymous, and seem to have been designed for merely local circulation. His duties as a minister were very onerous; as he had three or four counties under his charge, and was expected to preach a Funeral Sermon for every respectable parishioner; and withal had to exercise his ministry under the disadvantage of a sickly climate. About 1794, he began to reside at the Plantations of Bonarva and Begrod, on and near Lake Scuppernong, and there built Pettigrew's Chapel, which he presented to the church. From this time till his death, he refused to receive any compensation for his services; and, even under the Establishment, he expressly forbade the collecting of any thing from the Quakers.

He was eminently happy in his domestic relations, and, by his cheerful and genial temper, contributed much to the happiness of those around him. In 1797, when he supposed himself near the close of life, he addressed a letter to his sons in College, which was afterwards printed, and which portrays the character of a Christian gentleman in a very felicitous manner. It is a curious fact that in this letter he advises his sons "to make arrangements for white labour, as a change may take place sooner than is expected." His marriage placed him in easy circumstances; but he showed little skill in the management of his worldly concerns. He died in 1807, and his remains repose in the family vault at Bonarva Plantation.

His first wife, Mary Blount, died on the 16th of March, 1786, leaving two children, both sons. Late in life he was married to Mary Lockhart,—a lady of admirable qualities, of which marriage there was no issue. One son only (*Ebenezer*) survived him, who became an extensive planter, was a gentleman of high intelligence, and a member of Congress in 1834–35.

The following obituary of Mr. Pettigrew appeared in the Edenton Gazette, shortly after his death:—

"During the interruption of this publication, we are called to lament the death of many loved and valued characters. Among them we would particularly notice the death of that zealous and venerable disciple of the blessed Jesus, the Rev. Charles Pettigrew, Bishop of the Protestant Episcopal Church in this State, who died at his house in Tyrrel County, on the 7th of April last, (1807.) To do justice to the character of this pious and excellent man would require talents we have not the happiness to possess, and far exceed the narrow limits of this paper. His public ministrations in this place, for many years, render eulogy unnecessary. His chaste and classical discourses, his fervid and animated devotion, his irreproachable and evangelical life, will long, very long, be remembered, with melancholy regret, by those who enjoyed the advantage of his public admonitions and instructions. In him were exemplified that 'simplicity and godly sincerity,' which are the perfection of Christian character. Oppressed by the infirmities of a feeble constitution and frequent disease, his cheerfulness did not desert him. As the world and its fleeting joys receded from his view, his faith in Christ and hope of immortal glory acquired additional strength and vigour. He was, at all times, blest with that serene and placid temper, that meek and patient spirit of resignation, which are the strongest proofs of a life of piety and virtue, and of a rational, well grounded hope in the Gospel of the blessed Jesus. Having fought a good fight on earth, having finished his course, having kept the faith, we trust he has now ascended to the bosom of his God, to reap a rich reward in the regions of eternal rest, peace and joy. 'Mark the perfect man and behold the upright: for the end of that man is peace.'"

RT. REV. JAMES MADISON, D. D.*

1775—1812.

James Madison was born August 27, 1749, near Port Republic, Rockingham County, Va. His father was a respectable citizen, and for many years Clerk of an extensive District, including the County of Rockingham, and known as West Augusta. The son was sent, at an early age, to an Academy in Maryland; and, having there gone through his preparatory course, he entered the College of William and Mary in 1768. He was distinguished for his general scholarship, and especially for his attainments in classical learning, in token of which he received a gold medal, assigned by Lord Bottetourt, in 1772. Shortly after he graduated, he commenced the study of the Law, under the celebrated Chancellor Wythe, and, in due time, was admitted to the Bar; but he felt little interest in the profession, and, having made a single effort in an Admiralty case, he abandoned it with a view to devote himself to the Ministry. In 1773, he was chosen Professor of Mathematics in the College at which he had graduated; and about two years after carried out his purpose to obtain ordination in the Episcopal Church. In the Record of the Board of Visiters of the College is found the following entry, bearing date February 16, 1775:—"Upon reading a letter from Mr. Madison, Professor of Mathematics, dated 16th of December last, leave is given him to go to England for the purpose of entering into Holy Orders; upon his promise that his school should be provided for during his absence in the best manner in his power. And the Clerk is directed to let Mr. Madison know that the Visiters highly approve of his intention, and have agreed to allow him the sum of fifty pounds sterling out of the College funds." In accordance with this Resolution, he proceeded to England in the spring of 1775, was admitted to Holy Orders, and on the 1st of October following was licensed by the Bishop of London for the Colony of Virginia. Immediately on his return, he resumed his labours as Professor, and, in 1777, had devolved upon him, in addition, the Presidency of the College. He was then only twenty-eight years of age; and the statute requiring that the President should not be less than thirty was suspended in his favour. In the course of this year, he revisited Great Britain, with a view to qualify himself more fully for the duties of his office; and he remained abroad, chiefly in London, till near the close of 1778; during which time, he availed himself of the instruction of the celebrated Cavallo, and several other of the great lights of the scientific world.

On his return to this country, he entered with great alacrity upon his duties in connection with the College, and he succeeded admirably in sustaining its interests through the stormy period of the Revolution; its exercises being interrupted only for a few months, immediately before and immediately after the siege of Yorktown. Until 1784, he had held, in

* Allen's Biog. Dict.—Hawks' Eccl. Contrib., I.—MSS. from the Hon. Ex-President Tyler, Hon. C. S. Todd, Robert G. Scott, Esq., Rev. Dr. Hawks, and Rev. Dr. Totten.

connection with the Presidency, the Professorships of Mathematics and Natural Philosophy; but, at that time, he retired from the Mathematical department, and became Professor of Natural and Moral Philosophy, International Law, &c., and retained this office, together with that of President, as long as he lived.

The degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania in 1785.

Notwithstanding the Episcopal Church in Virginia had been in existence for more than a century and a half, she never had a resident Bishop until some time after the American Revolution; being nominally a part of the Diocese of the Bishop of London. Her first Convention was held in Richmond, in May, 1785; of which Dr. Madison was unanimously appointed President. In the Convention of the succeeding year, the Rev. Dr. Griffith was designated as a suitable person to be proposed to the English Bishops for Consecration to the Episcopate in Virginia; but, as he was prevented, by want of funds and some other circumstances, from visiting England, he never applied for Consecration, and, in 1789, he signified that he was no longer a candidate for the place. In the Convention of 1790, Dr. Madison was chosen in his place, and he forthwith proceeded to England, and on the 19th of September of the same year, was duly consecrated to his office in the Chapel of the Palace at Lambeth, by the Archbishop of Canterbury, the Bishops of London and Rochester taking part in the service. During his brief sojourn in England, at this period, he became acquainted with many of the leading spirits of the time, and with some of them maintained an uninterrupted correspondence to the close of life. He returned to the United States at the end of eight months.

At the period when Bishop Madison entered on his office, the Episcopal Church in Virginia was in a state of extreme depression, the Clergy being greatly reduced in numbers, and many of them actually suffering from poverty. The Bishop availed himself of his first meeting with his Clergy in Convention, to read to them a very honest and sensible homily in respect to the causes which had led to the then existing state of things. The following is an extract:—

"I do not think that I should discharge my duty in the manner which my conscience and my inclination dictate, were I not to speak, upon this occasion, with all that plainness and freedom which the importance of the subject demands. I know that our Church is blessed with many truly pious and zealous pastors,—pastors from whose example the greatest advantage may be derived by all of us; but, at the same time, I fear there is too much reason to apprehend that the great dereliction sustained by our Church hath arisen, in no small degree, from the want of that *fervent Christian zeal*, which such examples ought more generally to have inspired. Had the sacred fire committed to our trust been every where and at all times cherished by us, with that watchful and jealous attention which so holy a deposit required;—had it been thus cherished, might not that ancient flame, which once animated and enlightened the members of our Church, still have diffused its warmth? Instead of indifference to our Church, might we not now have beheld many of those members who have forsaken her, still ardent and zealous in her support? Let us then be renewed, I entreat you, in the spirit of our vocation, in that holy, fervent zeal which should be the distinguishing characteristic of every minister of the Gospel. But how is that zeal to be displayed? I answer,—*by our conversation and our example. Be thou an example of believers in word, in conversation, in charity, in spirit, in faith, in purity. We are to watch for the souls of others as they that are to give account.* If such be the nature, such the functions, of our sacred embassy, what Minister, what Priest, what Bishop is there, who will not, with pious awe, reflect most seriously upon the momentous charge committed to him; and while he profoundly meditates upon the extent of his duties,

ardently supplicate at the throne of grace the renewal of that fervent zeal, without which the great ends of his ministry can never be accomplished."

Bishop Madison made his first Episcopal Visitation in 1792; and though he found every where much to deplore, there were also some encouraging indications, especially in the increased zeal that was manifested among certain portions of the Laity. At this period, his heart seems to have been intensely fixed on uniting, as far as possible, all sincere Christians. "There is no one," he says, "but must cordially wish for such a union, provided it did not require a sacrifice of those points which are deemed essentials by our Church; from them we have not power to retreat." He introduced a proposition to this effect in the General Convention held at New York, in 1792; but it met with no favour, and was silently withdrawn. On the same occasion, he expressed his opinion and gave his vote against the use of "Articles" altogether, opposing them on "the principles of the Confessional, and other like books."

The Bishop, with a slender salary of only a hundred pounds a year, continued to make occasional Visitations; but, though his preaching was highly popular, and his character commanded general respect, his influence did little to revive the languishing interests of the Church. Indeed, it was scarcely possible that, with a slender constitution, and his duties as President and Professor in the College pressing upon him, he should perform the amount of service in his Diocese, which the exigency urgently demanded. At the Convention of 1805, he asked for an Assistant Bishop, but the subject was postponed, and the result was that none was appointed. At length, his health sunk under the pressure of care and anxiety, and, after a painful illness of many months, he died, March 6, 1812, in the sixty-third year of his age.

Bishop Madison's published works are a Thanksgiving sermon, 1781; a Letter to J. Morse, 1795; an Address to the Episcopal Church, 1799; a Eulogy on Washington, 1800; and a Discourse at the Funeral of Mrs. Ann Semple, sister of Ex-President Tyler, 1803.

Bishop Madison was married, in 1779, to Sarah Tate of Williamsburg, who was the granddaughter of the Hon. James Cocke, at one time Secretary of the Colony of Virginia. She was also connected with Catesby, the naturalist. She lost her parents at an early age, and Mr. Robert Carter Nicholas, well known in the history of Virginia, became her guardian, and performed, with singular fidelity, in every particular, that important trust. She was highly educated, and, in the time of Lord Dunmore, was one of the bright belles who adorned the fashionable society of Williamsburg. She early united herself to the Episcopal Church, and continued to the period of her death a devoted member. In every respect, her character was one of a high order. Of bland and amiable manners, she was possessed of much intellectual power, and in all the relations of life proved herself a shining model. She survived the Bishop about three years and a half, and died in Williamsburg, greatly lamented, on the 20th of August, 1815.

Bishop Madison left, at his death, two children,—*James Catesby*, who resides (1849) in the County of Roanoke, and a daughter, *Susan Randolph*, who married Robert G. Scott, and died at Richmond, on the 28th of May, 1847.

FROM THE HON. JOHN TYLER,

PRESIDENT OF THE UNITED STATES.

SHERWOOD FOREST, December 14, 1848.

Rev. and dear Sir: Your very flattering letter of the 30th of November reached me by our last mail, and I beg to repeat the assurance already given you, that a compliance on my part with any request you may make of me, which it is in my power to execute, will always afford me the truest pleasure; and, as an evidence of the fact, I proceed to give you, without delay, such reminiscences of Bishop Madison as occur to me.

My acquaintance with that Right Reverend Prelate commenced at the early age of twelve years, upon my entering the school of Humanity of William and Mary College. He was then, as he had been for many years before, and as he continued to the day of his death, President and Professor of that ancient and renowned University. His course of lectures embraced a great variety of subjects, and occupied the whole of his time for nine months in the year. He was spare in his form, but approached six feet in height. He possessed not the massive brow, so indicative of deep thought and clear mind, but yet a single glance impressed you with the idea that you stood in the presence of one whose life had been devoted to study, and who might justly be regarded as rightfully exercising the office of a high-priest in the temple of science.

His manner to the inmates of the College was kind and parental, and his reproof of the young men entrusted to his care, for any delinquency, was uttered in the gentlest tones—nothing harsh, nothing morose, but his chidings wore always the appearance of being uttered more "in sorrow than in anger;" and so strongly did he impress every student with the sense of his deep solicitude for his welfare, that, at this distant day, no one who attended the College during the time that he presided over it, hesitates to acknowledge him as a second father. As President, he exercised a general superintendence over the whole College and all its classes, and his attentions were bestowed equally upon the "grammar boys" as upon the students in the higher classes. Thus it was that he was venerated throughout the institution.

I well remember the impression he made upon me, on my first introduction: he addressed me familiarly by my proper name, and soon succeeded in placing me entirely at ease, and terminated our interview by the expression of the hope that I should not only, in due season, win the honours of the Institution, but in the end reflect honour upon it,—thus seeking to inspire me with a laudable ambition, and stimulating me to the use of exertion to excel. He was rigid in requiring the attendance of all the youth of the College at morning prayer in the Chapel. The prayers were of course selected from the compilation of the Episcopal Church, and read by himself; and nothing could exceed the impressiveness of his reading, or the clearness and distinctness of his enunciation. The deep tones of his voice and its silvery cadence were incomparably fine. It has been my fortune to hear our first and most distinguished orators, as well in our public assemblies as in the pulpit; but I recollect nothing to equal the voice of Bishop Madison. No word was mouthed, no sentence imperfectly uttered, but all was clear and distinct, and fell in full harmony on the ear. I remember one occasion in particular when he was as impressive as man could well be—Resolutions had been entered into by many citizens to celebrate the anniversary of the landing of our forefathers at Jamestown, for the first time after a lapse of two hundred years. [How differently are these things observed in New England!] Bishop Madison consented to open the services of the occasion by an Address to that great and self-existent Being, in the hollow of whose hands are held the destiny of men and nations. On the 7th day of May, 1807, I found myself, having but a short time before completed my sixteenth year, in the midst of a large crowd,

at the site of that ancient city, whose foundations had been, more that a century before, razed to the ground. I was, for the first time, treading the earth on which a band of bold and fearless adventurers had trod two centuries before. There they planted the small seed, which has now grown into a tree, whose branches are watered by the dew of two oceans. I looked around me for the traces of that mighty event, so full of interest to the human family—nought remained but the scattered materials which had been used by the workmen, in the rearing of the habitations which no longer existed, and the broken steeple of the building dedicated to God, in which "good master Hunt*" had officiated as minister, and generations had worshipped. That broken steeple still remains as a monument of the past. The rebellion of 1676, headed by Nathaniel Bacon, had brought in its train of consequences the conflagration of the entire city, including also the church. Many monuments of the dead, some of them bearing quaint inscriptions, had survived the flight of time, and it was from one of these that Bishop Madison offered up thanksgiving, supplication, and praise to the Supreme Ruler of the Universe. The occasion, the scenery around, the broken spire, the monuments of the dead, the tall, but graceful and dignified form of the venerable suppliant, the full tones of that sonorous voice, the pathos of which sunk deep into the heart,—all, all, made an impression upon me, which time has in no manner effaced. The Address to the Throne of Grace was truly eloquent, and found its way, or more properly demanded its admittance, into the columns of most, if not all, the newspapers of the day. It deserves a more enduring place of record.

He was the regularly officiating minister of what was called the "Church on the Main;" being one of the earliest built of those sacred edifices in the Colony, but he was a minister without a locally resident set of parishioners. The country round about had become depopulated, and the lands had fallen into the hands of a few large proprietors. The church was located some two miles distant from Jamestown on the main-land, (hence its name,) and was distant about five miles from Williamsburg. No trace of it now remains, to mark the spot on which it stood, save the broken bricks and rubbish which strew the ground. That great act of Mr. Jefferson,—the act establishing religious freedom, swept away many an edifice devoted to religion, and Bishop Madison was among the last of the Parsons under the old regime.

Pardon this brief departure from the straight line of my narrative. I return to the venerable Prelate and his Church on the Main. As I before remarked, he had but very few local and resident parishioners. His congregation, when he preached, consisted mostly of persons from Williamsburg, who followed the eloquent divine to this secluded spot. He may have been regarded in a similar light with John the Baptist, preaching in the wilderness; for his church was, without a metaphor, "forest embowered." And there did this venerable man deliver and enforce those Divine precepts which are of such vast importance to the family of man.

* Rev. Robert Hunt was one of the petitioners for the Charter granted by James I. to the London Company, on the 10th of April, 1606; and on the 19th of December, of that year, we find him embarking for Virginia with the leaders of the infant Colony. He was happily instrumental of settling a serious difficulty which arose among those who were to compose the Council of the Colony, and which, for a time, seemed likely to prevent the success of the enterprise. Shortly after their arrival at Jamestown, they erected an humble edifice for the worship of God, which, after a few months, was, in common with all the other buildings of the village, burnt to the ground. Mr. Hunt's library which, though not large, was to him exceedingly valuable, was also destroyed. In the track of these severe trials followed the pestilence, which raged so fearfully that, between the months of May and September, one half of the Colonists died. But these great trials only served to bring the graces of this worthy minister into more lively exercise; and it was owing much to his wise, cheerful and encouraging counsels that, in the spring of 1608, he was permitted to see the town rebuilt, and the church restored. Little is known of his history after this period, except that he spent the rest of his days in Virginia. All tradition attributes to him the character of an excellent minister of the Gospel, and a great lover and promoter of peace.

Bishop Madison, in the pulpit, was regarded in his day as eminently eloquent; his style was copious and Ciceronian, and his manner strikingly impressive. I know not whether his sermons have ever been collected and published—a single one has been preserved in my family, delivered in 1803, at the funeral of a beloved sister. It is worthy of his high reputation. His discourses were not so much of a doctrinal as a moral cast. He addressed himself to the moral sense, and enforced the importance of observing the high moral duties. Religion was the fount, and morality the stream, and he followed that stream into the great ocean of Eternity. It is, however, but due to truth to say that the Episcopal Church did not *much* revive under his Bishopric; it still lay prostrate under the blow which had annihilated the Establishment—its revival was reserved for other auspices. His labours at William and Mary College were unceasing for two-thirds of the year, and it was only the College vacation, which was or could be devoted to his Diocese in personal visits. And yet the light of his example and his correspondence did much to hold together the fragments, and to keep them in readiness to obey the plastic touch of his successors. But it was as President of William and Mary, that the chiefest value of his life was exhibited. The hundreds who went out into the world to spread around them the light of his teachings, the great and exalted names which were given to fame by several of those, who under him became the disciples of Locke and of Sidney, speak more loudly in his praise than any words I can utter or write. Well may his relative and namesake, James Madison, have said of him in the language quoted by you in your letter that "he was one of the most deserving men that ever lived."

I could have said no less of one, the memory of whose virtues is indelibly impressed upon my heart and mind—*Exemplar vitæ morumque.* As such I regarded him when living, and as such I cherish his memory, now that he is dead. A marble slab, with a chaste inscription, has been erected to him on the walls of that Chapel, in which his morning prayers were daily offered in the presence of the young men of the College, and his name will be regarded "familiar as that of household gods," by all the inmates of that venerable institution, as long as its buildings endure.

If the above brief sketch affords you any satisfaction, or at all meets your purpose, I shall be most highly gratified; and with renewed assurances of the highest respect, and best wishes for your health and happiness,

I am, dear and Rev. Sir,

Truly and faithfully yours,

JOHN TYLER.

FROM THE HON. C. S. TODD,

MINISTER FROM THE UNITED STATES TO RUSSIA.

Near Shelbyville, Ky., October 9, 1849.

My dear Sir: It was my privilege to receive my collegiate education under the Presidency of the Rt. Rev. Bishop Madison, and I retain to this day the most respectful and grateful recollections of him. After I left College and was a student at Law in Litchfield, Conn., I had the honour of his correspondence, in which he manifested toward me the same friendly regard and deep interest in my welfare, which he had uniformly evinced while I sustained to him the relation of a pupil.

Bishop Madison possessed many qualities to render his character attractive. With the most gentlemanly manners he combined a bland and genial spirit, a highly cultivated mind, and the power of bringing out his varied stores of knowledge in the most felicitous manner. He was also a man of enlarged and patriotic views, and looked beyond mere party and sectional interests to the good of the country at large. His preaching was less distinguished for animation, and

what might be called power, than for a graceful and finished style both of composition and of elocution. Many of his discourses also exhibited a profound and philosophical mind; and I am inclined to think his tendencies as a preacher were somewhat in that direction. I remember particularly being deeply impressed with a Funeral Discourse which he delivered over the remains of his ancient friend Dr. Galt, in which the emotions of the man mingled with the hopes of the Christian in a eulogy characterized by some of the finest touches of a sublime eloquence.

To give you some idea of the Bishop's kindly spirit, as well as his interest in education, allow me to conclude this very brief communication by an extract from one of his letters, now lying before me, which he addressed to me while I was at Litchfield in 1811:—

"I received both your favours, and can only beg your indulgence for not acknowledging them long before this time. I have several times resolved to do so, but ill health and much occupation, together with the necessity of taking my usual exercise, always defeated my intentions. Let me assure you, however, that I felt a sincere pleasure in your communications, and that few considerations are more grateful to me than those testimonies of esteem and friendship which I occasionally receive from those who have been students in College.

"The Law Class this year has been more numerous than usual. A few promise well. Among the other students who also have been rather more numerous than customary, there are several who have distinguished themselves for their real progress in science as well as moral conduct. The Law students, I find, prefer the method which Judge Nelson here pursues, and which is different from that you mention. I should think an advantage would result from the full illustration of general principles, by referring to opposite cases.

"I hope you do not confine yourself to Law, but take a wide range in Belles Lettres, History, and the best writers on Natural Law. There are some excellent natural philosophers most probably in your vicinity. Chemistry and Natural History should form a principal portion of the study of young men of capacity."

I regret that I cannot furnish you a more full and distinct portrait of this venerable man; but I find, when I come to task my memory, that I have little to communicate, after the lapse of so many years, besides the most general impressions.

As ever, sincerely yours,

C. S. TODD.

JOHN BUCHANAN, D. D.*

1775—1822.

John Buchanan was born near Dumfries, Scotland, in the year 1748. After passing through a regular course at the University of Edinburgh, which conferred on him the degree of Master of Arts, he studied Law with a view to being admitted to the Bar in his native country; but not being pleased with the profession which his friends had chosen for him, he came to America, and joined his eldest brother, James Buchanan, who was then extensively engaged in mercantile business, in Richmond, Va. It was soon perceived that neither his natural tastes or his early habits fitted him

* Richmond Enquirer, 1822.—Bishop Meade's Old Churches, &c.—Ch. Rev., 1854.

for this kind of life; and his own inclination, as well as the advice of his brother, being favourable to his studying Divinity, he returned to Great Britain, and received Orders in the Church of England, in 1775. He then came back to Virginia; but as the War of the Revolution was commencing, he found no immediate stated employment as a minister, and was for some time engaged as a family teacher,—preaching, however, occasionally, as opportunity offered. In 1780, he took charge of Lexington Parish, and was the first minister of that parish, after its separation from Amherst.

On the 10th of May, 1785, Mr. Buchanan was elected Assistant Minister to the Rev. Mr. Selden,* Rector of St. John's Church, Henries Parish, Va. But, on the 7th of June following, the Vestry, doubtful whether the election at that time was warranted by the powers then vested in them, proceeded to another election, which resulted, like the preceding one, in Mr. Buchanan's being chosen. On the death of Mr. Selden, Mr. Buchanan succeeded to the Rectorship. His salary, consisting of little more than the rent of the glebe and perquisites, was entirely inadequate to his support; but a benevolent and highly respectable individual in Richmond, the Hon. Jaqueline Ambler, Councillor of State during the Revolutionary War, invited him to make his home in his family; and he did so for ten years,—until the death of his benefactor. At a later period, Mr. Buchanan, in consequence of a legacy from his brother, not only had ample means of support, but was able, as he was willing, to dispense liberally to those who were in need. He began to preach at the Capitol, in Richmond, about the year 1790.

The degree of Doctor of Divinity seems to have been conferred on Mr. Buchanan some time before the year 1812; but by what College does not appear.

On the 18th of July, 1812, the Vestry of Dr. Buchanan's church resolved that "the Wardens be instructed to permit the Rev. John D. Blair (Presbyterian) to perform Divine worship in the church on to-morrow, and on each alternate Sabbath thereafter, and at any other time when the church shall not be occupied by the incumbent, the Rev. Dr. John Buchanan." For a long time, these two worthy men preached alternately in the Capitol to substantially the same audience, and were in not only friendly, but intimate and endearing, relations. The effect of this ecclesiastical co-partnership was to produce some degree of denominational confusion, and to render it somewhat doubtful, in respect to many individuals, whether they were really Episcopalians or Presbyterians. The decisive change which took place on this subject was in consequence of the burning of the Richmond Theatre, in 1812. This occasioned the building of another church,—"the Monumental," to the Rectorship of which the Rev. Richard Channing Moore, of New York, was invited, and upon the duties of which he entered immediately after his Consecration as Bishop of the Protestant Episcopal Church in Virginia, in 1814.

Dr. Buchanan, being now considerably advanced in life, it became necessary that he should have assistance in his ministerial labours. As he was

* Bishop Meade states that the Rev. MILES SELDEN was Minister of Henries Parish in 1758 and in 1776; but how long before the former year, or after the latter, does not appear. His first ancestor in this country came to Virginia about the year 1690, and settled in the Northern Neck.

at this time, quite independent in his worldly circumstances, he was able to resign the emoluments of the church to his Assistant; and the frequent and necessary absence of the Bishop on his Diocesan Visitations compelled Dr. B. to devote much of his time to the new church. The Rev. David Moore, son of the Bishop of Virginia, was called to be Dr. B.'s Assistant; but as he did not accept the call, another election was made on the 1st of May, 1815, and the Rev. William H. Hart of New York was chosen. Mr. Hart accepted the place, and continued to officiate, nominally as Assistant, but really as the Rector of St. John's, during the remainder of Dr. Buchanan's life.

Dr. Buchanan lived and died a bachelor. He was greatly beloved by his people, and respected by the whole community in which he lived. He died suddenly on the 19th of December, 1822, in the seventy-fourth year of his age. His Funeral Sermon was preached by the Rt. Rev. Bishop Moore.

FROM MRS. DR. JOHN H. RICE.

NEAR HAMPDEN SIDNEY COLLEGE, Va.,
May, 1, 1854.

My dear Sir: It was my privilege to be well acquainted with the Rev. Dr. Buchanan, of Richmond, from the time that I went thither to reside, in 1812, till the close of his life. He called on us almost immediately after our arrival in the city, and welcomed us with a spirit of kindness that seemed to overlook all denominational distinctions, and gave promise of what we afterwards fully realized,—the most harmonious and agreeable intercourse. I remember him as being even then a venerable old man, though he lived some ten or twelve years after my acquaintance with him commenced.

Dr. Buchanan was, in person, of about the middling stature,—perhaps a little inclined to be stout. He had an intelligent Scotch face, of a commanding expression, though it was somewhat marred by a wen, or something that had the appearance of it, upon one of his cheeks. He had polished and courtly manners, indicating that he had always been familiar with the higher circles of society, and this was certainly the case during his residence in Richmond. He had an exuberance of good humour, and was never reluctant either to give or take a joke, as there might be occasion. As he was an Arminian in his religious views, my husband used sometimes to hold discussions with him on some points of difference between them. Once, when they were talking earnestly on the subject of free agency, Dr. Rice, by way of illustrating his freedom, got up and walked across the room. "Ah," said Dr. Buchanan, jocosely, "you may be free here in a bachelor's study, but I doubt whether you are so at home." On one occasion, when my health had become seriously impaired, it was thought proper that I should try the effect of some of the Virginia Springs; and the old gentleman, on hearing of it, immediately enclosed me a hundred dollars, saying that if it was Mr. Rice's privilege to have the wife, he would at least claim the privilege of doing something to restore her health. In reference to a note of acknowledgment which I wrote him, he afterwards playfully remarked that he would willingly give a hundred dollars at any time to get such a receipt. A person, professing to be a clergyman, came to Richmond from the North, bringing with him a letter from Dr. Romeyn of New York, and stating that he had lost his trunk and his money, and had no means of getting back to New York. Dr. Buchanan received the stranger hospitably, and invited him to preach for him; which he readily consented to do. He then gave him an order upon the treasurer of a charitable association, of which he was President, for twenty dol-

lars to enable him to prosecute his homeward journey. The treasurer, on receiving the order, thought he discovered something equivocal in his appearance, and at length began to suspect that it was a woman and not a man with whom he was conversing. He noticed particularly some thing unusual in the appearance of the whiskers; and as if with a view to rub off something that had lighted upon them, he put up his finger to the person's face, and instantly the whiskers fell, indicating that the poor parson was a *bona fide* woman. He afterwards exulted over Dr. Buchanan, at his superior discernment in detecting the impostor; but the Doctor replied,—"It only shows your greater familiarity with bad society."

Dr. Buchanan had a thorough Scotch education, and a highly cultivated taste. I remember meeting him once at the house of a friend where we were invited to dinner, and he brought with him Allan Ramsay's Gentle Shepherd, with a view to amuse me by reading from it; and when he found that I was familiar with it, he expressed great surprise,—saying very pleasantly that he had not supposed that my husband would allow me to read such a production.

As a preacher, Dr. Buchanan would probably have ranked, as far as the tone of doctrine was concerned, with Archbishop Tillotson, or perhaps with the stricter class of "Moderates" in the Church of Scotland. His sermons were always sensible, practical, and well written. He had a good voice for public speaking, and managed it pretty well, though his manner was rather dignified than animated; and yet I think I remember some occasions when he was roused to a considerable degree of fervour. If he was not one of the most popular preachers of his day, his efforts in the pulpit were always highly respectable, and he numbered among his hearers many of the most cultivated minds in Virginia.

But the crowning attribute of Dr. Buchanan's character was his benevolence. He had a large property and a large heart; and as he had no family to provide for, he delighted in ministering most liberally to the wants of the poor. By an arrangement, unlike any thing that I know of at the present day, he and the Rev. J. D. Blair, a Presbyterian minister, were accustomed to preach alternately in the Hall of the General Assembly of the State to the same audience, consisting partly of Episcopalians, and partly of Presbyterians. As Mr. Blair was in rather straitened circumstances, Dr. Buchanan, with characteristic generosity, made over to his associate the whole amount that was contributed for sustaining the ministry by both denominations; and this was only an illustration of the intimate and delightful relations that existed between them. He requested me, whenever I came in contact with suitable objects of charity, to call upon him for pecuniary aid; and I did it frequently, and with perfect freedom, and always found him ready to assist me to any extent that I might desire. The very last interview that I had with him was with reference to an application in behalf of a poor woman who required charitable aid; but I had no opportunity to give him any further account of the case, as I had scarcely administered the desired relief before death had put an end to both his labours and his charities.

Mr. Blair, his Presbyterian associate, had, for some time, been declining in health, and had reached a point at which his recovery had become hopeless, and his death was daily expected. Dr. Buchanan, anticipating the event as near at hand, had actually commenced writing his Funeral Sermon; but before he had completed it, he was suddenly arrested by a violent disease, and preceded his friend in his passage into the invisible world.

Most affectionately,

ANNE S. RICE.

NATHANIEL FISHER.

1777—1812.

FROM THE HON. C. W. UPHAM.

SALEM, Mass., March, 1, 1858.

Dear Sir: In complying with your request to collect the memorials of Mr. Fisher, I find the work already done to my hands, and have but few items to add to the two following authentic and authoritative notices.

The first is a sketch of his life and character, by the pen of the Rev. Charles Mason, son of the late eminent lawyer and statesman, the Hon. Jeremiah Mason, a Senator in Congress from New Hampshire. Mr. Mason is at present Rector of Grace Church in Boston, having been previously, for some years, Rector of St. Peter's Church in Salem. The original is on file among the archives of the latter church, and has been kindly copied for your use.

"The Rev. Nathaniel Fisher, Rector of St. Peter's Church, Salem, Mass., from February, 1782, to December 20th, 1812, was born in Dedham, Mass., July 8, 1742. His father was a respectable farmer of that town, and one of his sisters was the mother of Fisher Ames, whose name adorns the history of our country as one of her greatest statesmen and most eloquent orators, as well as elegant writers.

"Mr. Fisher entered Harvard College in 1759, and graduated in 1763, having been associated in his academic studies with several men who attained eminent distinction, among whom may be mentioned Timothy Pickering, Josiah Quincy, Jr., Judge Joshua Upham, of New Brunswick, Dr. John Jeffries, Rev. Caleb Gannett, Chief Justice Blowers, of Nova Scotia, and Chief Justice Bliss, of New Brunswick.

"Little is known of the pursuits of Mr. Fisher for several years after he left Cambridge; but soon after the Revolution began, he was in the service of the English Church Society for the Propagation of the Gospel in Foreign Parts, as a schoolmaster at Granville, near Annapolis, Nova Scotia. In 1777, May 13, he was recommended to that Society by its Corresponding Committee at Halifax, 'as a man of learning and good sense, of unexceptionable character, and worthy of being admitted to Holy Orders, as an Assistant to the Rev. Mr. Wood* of Annapolis.' Mr. Fisher soon crossed the Atlantic, was ordained by the Bishop of London, the

* REV. T. WOOD, before going to Nova Scotia, was, for some years, the Society's Missionary in New Jersey. In 1762, he attended, during an illness of several weeks, the Vicar General of Quebec, M. Maillard: at his request he read the office for the Visitation of the Sick, the day before his death, and performed over his remains the Funeral Service, according to the ritual of the Church of England. After residing some time at Halifax, he took up his residence, in 1763, at Annapolis, (formerly Port Royal,) where he remained during the rest of his life, dividing his labours between Annapolis and Granville. He immediately applied himself to the study of the Micmac (Indian) language, with no other assistance than he could derive from the papers of M. Maillard, and fully determined to persevere until he should be able to publish a Grammar, a Dictionary, and a translation of the Bible. In 1766, he sent home the first volume of his Grammar, with a translation of the Creed, the Lord's Prayer, &c., and was now able to minister to the Indians in their own language. In 1769, by request of the Governor, he made a missionary tour among the settlements on the St. John's River, New Brunswick, and was received by the Indians with every expression of respect. After a successful ministry of about thirty years, he died at Annapolis, on the 14th of December, 1778.

celebrated Dr. Robert Lowth, and was licensed by him, September 25, 1777, as Mr. Wood's Assistant, and early in 1778, his arrival at Annapolis was announced to the Society. The death of Mr. Wood occurred the same year, so that the charge of the churches at Annapolis and Granville,—which formed one Mission, probably devolved on Mr. Fisher.

"The position thus occupied by him was not an unimportant one. Though Annapolis had declined after the settlement of Halifax, and the establishment of the Provincial Government in the latter place, in 1750, it still retained a considerable population, which rapidly increased, during the American Revolution, by the immigration of Loyalists, many of whom were persons of high intelligence and character.

"The services of Mr. Fisher in this Mission proved highly acceptable, and the Governor and Council of the Province were desirous to retain him in it. The gentleman who was first appointed to succeed Mr. Wood, never took charge of the church at Annapolis, and Mr. Fisher officiated there more or less steadily, till the close of 1781. He then returned to Massachusetts, having landed at Portsmouth, N. H., and was immediately invited to the Rectorship of St. Peter's Church, Salem, which he accepted, and entered upon his duties there on Sunday, February 24th, 1782. According to Mr. Felt, in his Annals of Salem, Mr. Fisher was admitted January 30, 1782, 'a subject of Massachusetts, on condition of taking the oath of fidelity and allegiance to this Commonwealth. As a subject of Great Britain, though born in Dedham, Mass. he had been imprisoned, but was now enlarged.'

"Soon after his invitation to Salem, he received overtures from one of the churches in Boston, for a settlement, with a much larger salary, which he rejected with a strong expression of offended honour.

"He was married, on April 5, 1782, to Silence Baker, of Dedham, by whom he had three children,—two sons and a daughter.

"His ministry in Salem extended over a period of thirty years, and closed only with his life. In the early part of it, he took an active part in measures for the organization of the Protestant Episcopal Church in Massachusetts, and the adjacent States, and was held in high respect by the Clergy and Laity. He was the Secretary of the first Convention of the churches of Massachusetts and Rhode Island, held after the Revolution, (in Boston, September 8, 1784,) and was appointed together with the Rev. Mr. Bass, and the Rev. Mr. Parker,—both afterwards Bishops of the Diocese of Massachusetts, a Committee to call a Convention of the churches in those States and New Hampshire, whenever, in their opinion, it should be necessary 'to deliberate upon some plan of maintaining uniformity in Divine worship, and adopting such measures as may tend to the union and prosperity of the Episcopal Churches in the American States.' Such a Convention was called and held in Boston, September 7, 1785, and Mr. Fisher was chosen its Secretary. During its session, an extended revision of the Prayer Book was proposed, (though never actually adopted,) and the Rev. Mr. Bass and the Rev. Mr. Fisher were appointed a Committee to 'form Collects for the case of persons who have lost their friends, for persons sick, and for persons bound to sea.'

"In July, 1787, a new church was consecrated at Portland, and on the occasion Mr. Fisher preached the Sermon, which was afterwards published.

"At the Convention of the Churches in Massachusetts, held in Salem in 1790, he was placed upon a Committee 'to frame a plan of an Ecclesiastical Constitution for the government of the Episcopal churches in the Commonwealth, and such other churches as may be admitted, and accede to the same.' This Committee reported a Constitution, which was transmitted to the several churches in Massachusetts, Rhode Island, and New Hampshire, and at a Convention assembled in Boston, January 25, 1791, it was unanimously adopted. In the following May, (24th,) the Churches in the State of Massachusetts were convened to act upon the question whether the Constitution of the Church in the United States, proposed by the General Convention held in Philadelphia, October, 1789, should be adopted. The vote of Mr. Fisher, and of several others, was recorded in the negative. At the same Convention, he was elected a member of the first Standing Committee of the Diocese; was appointed to preach the Sermon at the Opening of the next Convention; and placed upon a Committee to provide for the publication of an edition of the Book of Common Prayer, as recently revised and set forth by the General Convention.

"The Diocesan Convention, held May 24, 1796, was one of deep interest, and was the largest which had ever assembled in Massachusetts since the Revolution, and indeed larger than any afterwards held for more than a quarter of a century, comprising the Episcopal Clergy of the State of Massachusetts only. The principal subject to be acted upon was that of the Bishopric, and upon the question 'whether it is expedient, at this time, to come to the election of a Bishop.' Mr. Fisher voted alone in the negative. The Rev. Dr. Bass received the vote of every other member of the Convention, as the first Bishop of the Diocese of Massachusetts. It may here also be observed that he pursued a similar course at the Convention of 1804, at which the Rev. Dr. Parker of Trinity Church, Boston, was chosen the successor of Bishop Bass. His single vote was then again given against the expediency of proceeding to an election, and on the direct ballot, at his urgent request, he was excused from voting. He was, however, placed upon the Committee of Council to the Bishop elect, and chosen a delegate to the General Convention of the Church, to be held in New York in the following autumn. But he was not present at any Diocesan Convention after this date, though he was appointed to preach the Sermon before that held in 1810. He took no part in the United Convention of the Churches of Massachusetts, New Hampshire, Vermont and Rhode Island, assembled May 29th, 1810, at which Bishop Griswold was elected to the Episcopate, though he soon afterwards expressed to the Bishop elect his desire that he would accept the office. At this late period it is not possible to arrive at the reasons which led him to such a marked and decided course of action on those several occasions. There is no evidence that it was caused by any personal considerations connected with the office, or those chosen to fill it. Bishop Bass had served the Church in Massachusetts more than forty years, had remained at his post, and fulfilled his duties with firmness and fidelity through the difficult period of the Revolution, and, by common consent, was looked to as in all respects the fittest person for the Episcopate.

"Mr Fisher had been opposed to the Constitution of the Church, as adopted in the General Convention, probably on account of the power given to the Bishops, acting as a separate House, (which, at the time, was regarded by some as open to great objections,) and perhaps his subsequent course may have been affected by the ground then taken by him. He was a man of strongly marked traits of character, and very decided and fixed in his prejudices, which he took no pains to conceal.

"His disapprobation of the act of Bishop Seabury in taking Consecration at the hands of the Scotch Bishops was extreme, and was manifested in a most significant manner when that Bishop was once in Salem.

"His demeanour was somewhat stern, but he was a man of generous feelings and habits. In person, he was strongly built, and of a large frame. His constitution was vigorous, and remained firm till his death. This occurred suddenly on Sunday, December 20, 1812, immediately after his return from morning Service. He lived a few months beyond threescore years and ten. On the Sunday previous to his death, he preached upon the uncertainty of human life, from the words.—"How long have I to live?"

"He left a Sermon recently and fully prepared for Christmas day, which came five days after his decease. He always devoted himself, with great diligence, to the work of preparation for the pulpit, and had the fixed habit of writing two sermons every week. A volume of his sermons was published, several years after his death, in the preface to which it is observed that 'to clearness of apprehension the author joined a sprightly imagination, which was exercised with care and modesty, and contributed equally to illustrate and enliven his sentiments. This, as well as the other faculties of his mind, was regulated and enlivened by a devoted study of the ancient classics, which, to the latest period of his life, he read with the ardour of a true scholar.' It may be proper to add, in regard to these sermons, that while they contain earnest and impressive appeals to the heart and conscience, especially those which the author last wrote,—we find in them no clear and distinctive instruction upon the great Orthodox doctrines of the Church.

"They convey indeed no positive doubt in regard to any of these doctrines, but are deficient in such definite statements as would show that the writer firmly and heartily maintained them. It is possible that they may not do entire justice to their author in this respect, and that the preferences of the editor, who is supposed to have been a friend who afterwards joined the ranks of the Unitarian denomination, may have insensibly biased his judgment in the selection."

The person to whom Mr. Mason refers as having edited the volume of Mr. Fisher's Sermons was probably the late Joseph Story, one of the Justices of the Supreme Court of the United States. Judge Story was a devoted friend and parishioner of Mr. Fisher, and a warm admirer of his character and preaching. He took an active part in the publication of the volume, and may be regarded as responsible for the editorial selection of the sermons. He is supposed, also, to have been the author of the following beautiful discriminating obituary notice, published in the Salem Gazette of December 25th, 1812.

"Of the talents and acquirements, the manners and character of Rev. Mr. Fisher, all who knew him cannot but speak with high respect. Nature had given him a vigorous mind, active, enterprising and discriminating. His perceptions were clear and lively, his imagination warm and excursive, his memory copious and exact, and above all, his judgment was distinguished by a sagacity which it was difficult to mislead, and a promptitude which it was not easy to surprise. He received a liberal education at Harvard University, and there laid the foundation of that classical knowledge which made him an accomplished American scholar. In the Latin and Greek, he read with fluency, which was the result of an easy taste, rendered more correct and critical by habitual cultivation. To the very close of his life, he manifested a decisive attachment to ancient literature, as the reservoir of elegant and profound learning, and above all, because it reflected the most striking lights upon the history and the principles of Christianity. He studied Theology, not merely as an appendage to his grave and reverential profession, but with a diligence which an awful sense of its importance demanded, and with a fondness which its admirable truths are so well calculated to inspire. He may be pronounced, without hesitation, to have been a deep and accurate theologian, well read in the acute distinctions of polemic divinity, and thoroughly possessed of its essential arguments. He was an original and independent examiner of the Sacred Volume, which he may truly be said to have studied with the single view of ascertaining its real doctrines.

"After he had determined on Clerical Orders, his situation, for several years, favoured the natural inclination of his mind to search and examine for himself, to try all things, and to hold fast that which was true. In the seclusion of these years, he has been heard to declare that he sought for Divine truths by an elaborate reading of the Scriptures. He had few books about him to divide his attention, and still fewer to teach him the different doctrines of the sects: he was left, therefore, to form his own opinions, and he took a pleasure in adding that these early opinions, formed by independent study, had been fully confirmed by the more mature inquiries of his manhood and old age.

"It was probably to this early habit of self-dependance that we are to attribute that high tone of thought which characterized Mr. Fisher in all his conduct. In his public devotions he was solemn and impressive; in his sermons his style was compact and masculine. He sought not to attract so much by the elegance as by the weight and dignity of his compositions. Hence his language possessed an engaging and uniform simplicity, occasionally elevated into glowing eloquence and vehemence, but usually like a gentle stream, whose luculence, as it flows, discloses a clear and unsullied bottom. It was difficult at first fully to appreciate all the merit of his public discourses; they were so well adapted to men and manners, as they are, so just and familiar in the portrait of human excellences and defects, that the mind was insensibly led to the proper conclusion, almost without an effort. He delighted chiefly to dwell on the moral doctrines of Christianity; and if occasionally he assumed a demonstration of abstract or controverted questions, it was only when they lent a new aid to moral truths, or exhibited more fully the wonders of salvation. In developing the attri-

butes of the Deity and the character of the Saviour, his pen always assumed preternatural vigour. He communicated to all who heard him the enthusiasm of his own mind. He poured forth an impetuous eloquence, which, still simple in its grandeur, awed, affected and convinced. No man understood human nature better than himself. Hence his moral discourses were neither above nor below the tone of Christian feeling. He exhorted to virtue by awakening the mind to its intrinsic excellence, by a minute survey of the scenes of real life, and by closing with the bright and eternal rewards of the Gospel. This may successfully be done by others; but Mr. Fisher's mode of surveying his subject was still his own, his thoughts were always just, appropriate and striking, and his pictures drawn with the artlessness and the felicity of a master. Other preachers are copious, persuasive and profound; but he, above most men, had the talent so nicely to adapt his thoughts and expressions to the occasion, that all understood and followed him; his arguments imperceptibly found a ready response in the bosoms of the high and the low, the rich and the poor. More might be said with truth—less could not with justice.

"His manners were truly characteristic of his mind,—manly, unaffected and social. Open to friendship and liberal views, he spoke and acted for himself as a man and as a Christian; and though naturally of an ardent temperament, he aimed at the enlarged charity which is pure and holy, gentle, easy to be entreated, without partiality and without hypocrisy. As a father and husband, he was affectionate and kind; as a friend, faithful and sincere; as a minister, sedulous to please, and exact in the performance of the public service; and as a Christian, firm in his belief, and benevolent in his life.

"Towards the close of his life, he had the affliction to follow two of his children to the tomb, who were cut off in the bloom of youth and beauty; his darling wishes were centered in them, and when the tempest came and swept them away, for a moment he seemed desolate and dismayed; but his native firmness revived at the prospects of futurity; and while his own heart was bleeding with sorrow, he was the first to lead the way to the hopes of that better world, where pain, and anguish, and grief shall be forever wiped away; yet the colouring of the discourses of his latter years had borrowed some shades from the gloom which surrounded him, as he saw the approach of their close; hence he took frequent occasions to dwell on death and immortality; and one might see a constant effort to shed a cheering light over the past, by anticipations of the bliss of the future.

"'Blessed are the dead who die in the Lord; for they rest from their labours, and their works follow them.'"

I have but one or two items to add to what is contained in the preceding interesting notices.

The Essex Register of Wednesday, December 23, 1812, records the death of Mr. Fisher as follows:—

"Died on Sunday last, very suddenly, a few minutes after entering his house, on his return from performing Divine service, in the forenoon, Rev. Nathaniel Fisher, A. M., Rector of St. Peter's Church, aged seventy years. His funeral will proceed from the house of Mr. Johonnot, Warren street, to the church, where a sermon will be preached."

The pall was borne by the Clergy of the town, of various denominations, who severally, in turn, supplied the pulpit of the church, on the succeeding Sundays.

The congregation worshipping in St. Peter's Church in Salem is at present one of the most flourishing and powerful in the city. It has been favoured eminently in the character and talents of the present Rector, the Rev. George Leeds, and his immediate predecessors. But, at the time of Mr. Fisher's death, it was in a very feeble condition. The War of 1812, with the commercial misfortunes and restrictions that led the way to it, had operated most disastrously upon the town, and especially upon the Episcopal Society. The Rev. Daniel Hopkins, D. D., brother of the celebrated Dr. Samuel Hopkins of Newport, R. I., was, at the time of Mr. Fisher's death, Senior Pastor of the Second Congregational Church in Salem, being seventy-eight years of age. The then Junior Pastor, the Rev. Brown Emerson, D. D., still living, the truly venerable Senior Pastor of that Church, in a discourse delivered on the fiftieth anniversary of his ordination, April 24, 1855, remarks that the "apt and quaint sayings" of Dr. Daniel Hopkins, "are treasured up as a sacred deposit in the memory of his surviving friends."

Among the characteristic anecdotes thus treasured up is the fact that when his turn came to officiate in St. Peter's Church, after the death of Mr. Fisher, he preached to the bereaved and disheartened congregation from the text,—"Fear not, little flock."

Mr. Fisher's remains were deposited in Captain Barr's tomb, and have since been removed to a brick grave in the Southeast corner of the churchyard.

The Records of the First Parish Church in Dedham contain the dates of his baptism, on the 11th of July, 1742, and of his marriage. His widow died, December 5, 1821, aged seventy-one years.

The volume of sermons of which Mr. Mason speaks, was published six years after Mr. Fisher's death. They fully justify the language of warm eulogium in the obituary notice, and show that the writer of that notice correctly appreciated the peculiar excellencies of Mr. Fisher's style. It would be difficult to name productions of the kind, which retain to an equal degree the charm of freshness, or which combine to a higher degree simplicity, beauty, elegance, fervour and impressiveness. They will be read with pleasure and profit, in all coming time.

The character of Mr. Fisher was strongly marked. As a minister, he was diligent, and attentive to his various parochial duties. As a man he was frank, sincere, independent, upright and affectionate. As a scholar, he was exact, classical and highly cultivated. His name well deserves to be held in honoured remembrance.

Faithfully yours,

C. W. UPHAM.

CHARLES HENRY WHARTON, D. D.

1784—1833.

FROM THE RT. REV. GEORGE W. DOANE, D. D., LL. D.
BISHOP OF THE DIOCESE OF NEW JERSEY.

River Side, November 10, 1857.

My dear Dr. Sprague: Though my acquaintance with Dr. Wharton was brief, I cannot refuse your request to furnish you some notices of his life and character; and I can do it the more easily as it devolved on me to preach his Funeral Sermon, and I had occasion, both then and afterwards, to look somewhat minutely into the history of his rather extraordinary life.

Charles Henry Wharton was born in St. Mary's County, in Maryland, on the 25th of May, O. S. (answering to our 5th of June,) A. D., 1748. His ancestors were Roman Catholics; and the family plantation called Notley Hall, from a Governor of that name, was presented to his grandfather by Lord Baltimore. From him it descended to the father, Jesse Wharton; and at his death, in 1754, became the property of Charles Henry, his elder son. His mother, Ann Bradford, like his father, was descended from a respectable family among the first settlers of the Province. He describes her as "a woman of sweet manners and uncommon beauty;" and in a little sketch of his first fifteen years, written with such exquisite simplicity, tenderness, and beauty as to occasion deep regret that it extends no farther, he says,—"Many of her maternal precepts and tender caresses are still fresh in my memory, and frequently present her dear image to my mind." When not quite seven years old he was attacked by a furious dog, which had already torn off part of his scalp, when his father, with signal presence of mind and promptitude of action, seizing a loaded gun from behind the door, shot the dog, while the child's head was still in his jaws. As might be reasonably expected, under such parental auspices, his intellectual culture was not neglected. So that when it was determined, in 1760, (being then in his twelfth year,) to send him abroad for his education, he could read and write tolerably well, and was fonder of his book than boys of that age generally are. In the year last named, he was sent to the English Jesuits' College at St. Omer's; "a Seminary at that time deservedly celebrated for teaching the Greek and Latin languages with great accuracy, and for its strict discipline in all literary and religious duties." His master was the Rev. Edmund Walsh, to whom, he says, "as a most amiable and affectionate man, as well as a good classical scholar, I was attached by the most unlimited confidence, and the warmest sentiments of gratitude and love, which I shall ever cherish." At the close of two years, the College of St. Omer's was broken up by the expulsion of the Jesuits from France. The teachers and scholars retired to Bruges in Flanders, where they enjoyed the protection of the Austrian government. "It was then," says he, "that I completed my classical education, under the instruction and tuition of my beloved master, Mr. Walsh. Sequestered from all society beyond the walls of the College, and of course a total

stranger to every thing inconsistent with the strictest discipline, in acquiring classical attainments, and those habits of devotion which were deemed essential to a Roman Catholic youth, I applied myself very diligently to my studies, and became prominent among my associates in a very accurate knowledge of the Latin language, which became nearly as familiar as English; as we were obliged to converse in it during our ordinary relaxations from our studies."

From this period until the date of his ordination there is little known except that he was engaged a part of the time, as I believe, at Liege, in giving mathematical instruction; of his great proficiency in which science his papers afford evidence. His Letters of Orders bear date in 1772; having been admitted in June of that year to the Order of Deacons, and in September to that of Priests. There is then another lapse of information for more than ten years. At the latter end of the War of the American Revolution, he was residing in Worcester, in England, in the capacity of Chaplain to the Roman Catholics of that city, deeply interested on the side of his country and anxious to return. He employed his pen at this time in a poetical epistle to General Washington, with a sketch of his life, which was published in England for the benefit of the American prisoners there. The poem had the rare fortune to be read in manuscript, and alterations suggested in it, by the celebrated Sir William Jones. From frequent allusions in the correspondence of an intimate friend residing in London, it is evident that his mind was at this period much agitated on the subject of his religious creed. He returned to this country in 1783, in the first vessel, I have been told, which sailed after the Peace. Within a year after this, in May, 1784, as the venerable Bishop White informed me, he visited Philadelphia for the purpose of publishing his celebrated Letter to the Roman Catholics of the city of Worcester. "This production," says the Bishop, "was perused by me with great pleasure in manuscript, and the subject of it caused much conversation during his stay in our city. The result was my entire conviction that the soundness of his arguments for the change of his religious profession was fully equalled by the sincerity and disinterestedness which accompanied the transaction." I may here mention a most credible evidence, not only of sincerity and disinterestedness, but of the noblest generosity. On the death of his father, he was the legitimate heir to the paternal estate. Upon taking Orders, he immediately conveyed it to his brother. After the controversy had taken place with Archbishop Carroll, occasioned by the Letter to the Roman Catholics of the city of Worcester, it appeared that the conveyance was not complete. A meeting took place in the most amicable manner, the paper was executed, and an estate of great value,—the whole patrimony of the conveyor, given, the second time, to a younger brother.

For the first year after his return to America, Mr. Wharton resided at the paternal mansion; on leaving which, in July, 1784, the principal residents of the vicinage presented him, unasked and unsolicited, with a most honourable testimonial of his worth as a gentleman, a scholar, a Christian, and a Christian Minister. It is a document of singular excellence in sentiment, spirit, and expression; and does high honour to them who freely gave, as well as to him who worthily received, it.

The next public notice of him which I find, is his presence at the General Convention, held in Philadelphia, in September and October, 1785,—as Rector of Immanuel Church, Newcastle, Delaware,—having been present, as I learned from Bishop White, at the previous meeting, considered as the *first* General Convention, held in New York, in October, 1784. Between this date and 1792, he was, in some manner, connected with the Swedish Church, at Wilmington; from which period until 1798, he resided on his estate at Prospect Hill, in the neighbourhood of that town, in feeble health, and probably without a pastoral charge. In the year 1798, his connection with St. Mary's Church, Burlington, was formed, and it continued under circumstances of peace, usefulness, and happiness, rarely equalled in human associations, for more than thirty-five years.

The deserved reputation which Dr. Wharton's scholarship had procured him, rendered him an object of great desire with several of our literary institutions. As early as 1785, he was sought for as Principal of the Protestant Episcopal Academy of Philadelphia, under the patronage of the Bishop and Clergy; but declined on account of his health, which had been much enfeebled by a nervous fever. In 1801, he was unanimously elected to the Presidency of Columbia College, in the city of New York, which he accepted, and presided at the Commencement; but in the course of the year, to the great disappointment of the friends of the College, tendered his resignation. In 1803, he was powerfully urged to become Principal of the College at Beaufort, South Carolina, and Rector of the Parish there, but declined the appointment. The emoluments of office, in both these latter cases, would greatly have exceeded the value of his parochial living. But he loved retirement. He was unwilling to undertake duties which his health might not enable him to discharge. He was reluctant to dissolve the sacred bond which years of endearment and confidence had formed with the friends of his bosom and the people of his charge. And more than all, he had learned, with an Apostle, in whatever state he was, therewith to be content.

It was not my good fortune, as I have already intimated, to know Dr. Wharton until within a short time previous to his death. I had indeed known him, by reputation, as a pillar and ornament of the Church—adorning with his life the doctrines which with his voice he proclaimed, and with his pen had so ably advocated. I knew him as among the first in scholarship of the Clergy of America, a sound and thoroughly accomplished divine, a practised and successful controversialist, a faithful parish priest, a patriarch of the Diocese in which he lived; but I had never seen him. When, therefore, in the providence of God, I was called in the autumn of 1832 to the highest office in this Diocese, among the thoughts which were the first to follow the appalling conviction of its responsibilities, was that of the relationship which its acceptance would create between myself and him; and I confess that in the reflection I was deeply humbled. But scarcely had the evidence of my appointment reached me, when a letter came from him so kind, so encouraging, so expressive of his hearty acquiescence in the appointment, and his hearty desire for its consummation, as to contribute most materially to the determination of my assent. I saw him first on the occasion of my first Visitation here; and though for a few

hours only, there was in his deportment a tender so free and generous of his approbation and confidence, a simplicity so perfectly translucent, and a mixture—so much in keeping with his venerable aspect, his profound acquirements, and his long experience—of the affection expressed for a son, and the deference designed for an official superior, as embarrassed and perplexed me, while it wholly won my heart. Our subsequent intercourse was of the most endearing character, and it left nothing for me to lament, but that, as Providence designed it to be so brief, official absence should have diminished its golden opportunities. I looked forward with eagerness to the conclusion of my public engagements, that I might sit down with him in his delightful, quiet home, and gather wisdom from his words, while I learned piety from his example. But the Disposer of all things did not gratify my hopes. His health had been for some time failing when I saw him first, and though serene and cheerful, and long, I trusted, to be preserved to us in a green old age, it was but too apparent that the energies of his constitution were impaired, and that the elastic tone and vigour of his spirit were unbent. In the conversations which I had with him, (which, when at home, were daily,) he displayed the deepest interest in the extension of the Church of Christ, and the soundest judgment in his views and estimate of the means by which it was to be promoted. Especially did the General Theological Seminary and the General Missionary Society occupy his thoughts, and it was his desire and determination to accompany me to the annual meeting of the Board of Directors of the last named institution, in May preceding his death. Indisposition, however, prevented. And I had quite given up the long cherished hope of enjoying his presence and counsel at the then approaching Convention of the Diocese. On the morning of the day of meeting, however, to my great joy he arrived in Camden. He took a warm and active part in the proceedings, gave to the measures proposed the most manly and vigorous support, engaged earnestly in the debates, and appeared in body and mind, in voice and bearing, like one a full half century his junior. It was his last exertion. From that time, he did not appear in public, and indeed scarcely left his house. His disease became gradually seated. The ability to struggle with it was gradually diminished. He reluctantly gave up, for even a single Lord's day, the accustomed duty. He retreated reluctantly to his chamber and to his bed. The best resources of the healing art were applied with the utmost assiduity and skill. The constancy and tenderness of conjugal devotion, and the vigilance and care of relations and friends, supplied whatever love could prompt and earth afford for his recovery and relief. But it was vain. Exhausted nature could not rally. And gently declining day by day, after a few brief struggles, more painful probably to the faithful hearts that watched beside him, than to himself,—he fell sweetly asleep, even as an infant sinks to rest upon his mother's bosom, on Tuesday morning, July 23, 1833; having entered nearly two months upon his eighty-sixth year, and having been for more than sixty-one years a minister of Christ—the senior Presbyter—if I mistake not—of the American Protestant Episcopal Church.

Throughout his sickness, when not absent from home on official duty, it was my privilege to see him daily; and a death-bed so serene, so tranquil, so triumphant, I have never witnessed. It seemed, from the first day to

the last, so far as the issue of life was concerned, as if nature had been wholly set aside by grace. The single sentiment which animated and pervaded all he said, was still,—"Thy will be done." He was the humblest and most self-abased of Christians. In his long life, there was nothing, he said, on which, for a single moment, he could rest. He had endeavoured to be useful with his "poor abilities," as he always termed them, but he had done nothing. What he looked back to with the nearest approach to satisfaction, was his desire and effort to promote peace and harmony among men. In this respect he hoped, if he had done little good, he had at least prevented some harm. But the theme in which he gloried was the CROSS. That was the subject of his thoughts, and the burden of his conversation. He clung naked to it with a child's simplicity and helplessness. "I have been thinking," he said to me one day, "of the wonders of redeeming love. And the more I dwell upon it, the more I am filled with admiration, that the Almighty God, the Maker of every thing in Heaven and earth, my Maker and my Judge, should stoop to earth, and take vile flesh, and bare his bosom, and pour out his blood—for ME!" "Oh, my dear friend," he would often say to me, "the Cross, the Cross, is all." What should we be without the Cross? The Lamb of God—*He* taketh away the sin of the world. The blood of Jesus Christ—*that* cleanseth from all sin!" Such were the triumphant testimonies to the truth and power of our religion, which he rendered while he was getting ready to put off the earthly house of this tabernacle.

Dr. Wharton was twice married—the second time to Ann, daughter of Chief Justice Kinsey of this State, who survived him. He had no children.

As the limits you have prescribed to me will not allow me to go into any minute analysis of Dr. Wharton's character, I will dismiss the subject by just hinting at a few of his more prominent traits. And I may mention, first of all, his singular *purity*. He had neither guile nor the suspicion of it. Long as he had lived in the world, he seemed to have suffered little from its contact. There was a delicacy of sentiment and feeling in him, which not only bespoke his own purity of heart, but kept the atmosphere about him pure. And it was this that gave to all his conversation and conduct an air of the most engaging *simplicity*. In speech and manner he was artless as a child. You read his heart at once. And if, in turn, you did not lay your own open, you gave him all the advantage he wished or would avail himself of,—the advantage of sincerity and candour. He was distinguished also for his *humility*. With the best education that Europe could afford; as a divine, second perhaps to none in America; as a controversialist, unanswered and unanswerable; he was not only unconscious of his distinction, but he would not be made conscious of it. He was also one of the most *disinterested* of men. The principle of self seemed in him, as nearly as in humanity it can, to have been absorbed and lost. He lived for the Church first, and then for those whom he loved. And he was full of *kindness* and *charity*. He desired good to all men, and, therefore, he ever sought to do them good. He was the kindest husband, and the most devoted friend. And his crowning and completing grace was his earnest and consistent *piety*. The faith by which he tri-

umphed in his death, had made him conqueror through life. The Cross in which he gloried had crucified the world unto him, and him unto the world. His piety did not burn with fitful and uncertain flame, but with a pure, sustained and steady lustre. The aliment on which it fed was the sincere word of God. It was enkindled in him by the Holy Spirit. He nourished and cherished it by daily intercourse with Heaven.

As a Preacher of the Gospel, I never had an opportunity to know Dr. Wharton. His sermons which I have read are of a chastened and persuasive style of oratory, well arranged, written evidently from the heart, and in a diction which is like crystal for its purity and clearness. Every where, and on all occasions, he preached Christ and Him crucified.

I will only add that he was a Churchman in heart and in soul; while yet, in the exercise of his truly Catholic spirit, he regarded all who name the name of Christ with affectionate interest. It was his deep and strong conviction, again and again expressed, that the *entire Church* was to be inviolately preserved; and that the strictest adherence to all its provisions and regulations was the surest path not only of truth and duty, but of charity and peace.

Faithfully your friend,

GEORGE W. DOANE.

FROM THE HON. HORACE BINNEY.

PHILADELPHIA, 14 October, 1856

Dear Sir: I had no such intimacy with the Rev. Dr. Wharton as would enable me to do justice to his character from my own knowledge; nor did my acquaintance with him begin at a period of his life when he exhibited his powers or characteristics in their original force and freshness. I saw him frequently in the latter part of his life, and heard him regularly during my summer residence at Burlington; but when I first knew him, he was seventy years of age, his health was feeble, and though I met him occasionally in the society of the place, and in my own house, I had no opportunity of knowing him to the extent or in the way which alone would have given me the means of writing a characteristic account of him. Indeed, it is not from materials of that date that he ought to be described.

I had a most agreeable impression of his eminently well-bred manners and carriage,—of the quiet tone of his conversation, and of his occasional flashes of gentle humour, with the least possible infusion of satire in them to give them the more point. I thought I discerned in him at all times the influence of the foreign College in which he had received his religious education, in toning down his manners and conversation so as to obliterate from them every thing abrupt, or angular, or strikingly salient,—an effect, you may perceive, that interfered with those distinct impressions that are made by some men in the course of a very few interviews.

When my acquaintance with him commenced, age and feeble health had already impaired his erectness. His height in mid-age must have been, I think, five feet, five or six inches. In the advanced age at which I knew him, his head drooped a little, and his person inclined in the same direction for some distance below the shoulders. He did not stoop, but he was a little bent. His form was slight and valetudinary, but without emaciation. His eyes were, I think, pale-blue or gray, his complexion fair, and the anterior part of his rather fine head was bald. He wore powder, and his dress was at all times scrupulously neat and appropriate. I do not recollect a more gentlemanly figure, or a more benevolent

and trust-worthy countenance. As he used to pass up the aisle, the only aisle, of the old church, on Sundays, to the chancel at the Eastern end, in his black gown, powdered hair, and hat in hand, inclining with a gentle bow to the one side and the other, towards the parishioners whom he saw in the pews to receive him, nothing could be more gracious and paternal. I have a deep impression of that kindly habit.

The services were read well,—not with a strong voice, but distinctly, nor with much emphasis on any part, but without monotony. His manner of reading, whether of the services or the sermon, was not impressive, but it was in a pure tone, that perfectly conveyed and seconded the meaning of what he read. In repeating the prayers, he was devout and self-collected, but not impassioned.

Though I constantly attended his church, with all my family, I was not aware that on any occasion I heard a sermon from him that seemed to have been written recently. From the moral topics in some of them, I thought I could infer that they had been written twenty years and more, my own recollection carrying me back to the days of the French Revolution, when such topics, with the developments he gave them, were more frequently treated than at the then present day. All his sermons were good and instructive, but not frequently drawn from the depths of his learning, either theological or moral. Parts of them were beautifully written; but it could not be discerned, from his mode of reading them, that he thought one part better than another. All parts of them tended to promote sound doctrine, pure morality, and a kindly Christian temper. I never wearied of his discourses, which, though not long, were never short. It was pleasant to listen to truths of the kind he taught, which came recommended by simplicity and sincerity of manner, and were corroborated by such purity of example in the life of the teacher.

I may give you an example of his simplicity and naturalness, which you may think a little too light for your work.

There was no Presbyterian Church in Burlington until after Dr. Wharton's death. That is my impression. In his time Presbyterians mingled with Churchmen in that simple and primitive temple. Dr. Boudinot's family, for instance, constantly worshipped there; and the Clerk who announced the Psalms and Hymns from a gallery at the Western end of the church, and led the music with a rather wiry and dissonant voice, was a worthy Scotch Presbyterian, named Aikman, a cabinet-maker in the town. We all liked Aikman for his directness and truth. He was as steady in his temper and purpose as a Covenanter. One Sunday, when Aikman, from the West gallery, gave out the Psalm before the Ante-communion service, Dr. Wharton rose in the chancel, and said in his natural quiet tone,—"Mr. Aikman, that is not the Psalm I gave to you." "Yes, but it is, Doctor."—"No, it is not."—"Yes, but it is, Dr. Wharton. It is right. I have it here in your own hand write,"—holding up a paper.—"Oh, well, have it your own way, have it your own way. Sing any thing."—You may suppose the smiles.

My nephew, Horace Binney Wallace, left behind him manifold writings, not intended for publication, but from which his brother has published a selection, until this morning in two volumes, now three, as I find by the third which he has just sent to me. They are not connected volumes. In the volume (the second) entitled "*Literary Criticisms*"—(Parry and McMillan—Phil. 1856) at page 259, you may find a paper entitled "*A Dinner-party Dialogue.*" The Dr. Gauden there introduced was, I have no doubt, intended to represent Dr. *Wharton*. I have no other authority, however, for saying this, than the internal evidence. Mr. Wallace had great esteem for Dr. Wharton, and saw much of him when a youth. The esteem, moreover, was hereditary. His paternal grandfather was an old time parishioner and friend, and his mother, my sister, knew him intimately, and appreciated him highly. Had she survived to this time,

she, of all others, would have been the resource for personal anecdotes. The description of Dr. Wharton's personal appearance, at page 262, is very just. You may obtain something from this paper that will show Dr. Wharton as a converser at a literary table. As to myself, I can go no farther. During the twelve or thirteen years that I knew Dr. W., I passed all my lay days in the active labours of my profession in the city, and saw him only on Sundays, and such occasional holidays as I snatched to join my family at Burlington. This may account for my inability to render you better service.

I remain, my dear Sir,
With the highest respect,
Faithfully yours,
HORACE BINNEY.

COLIN FERGUSON, D. D.*

1785—1806.

Colin Ferguson was born in Kent County, Md., on the 8th of December, 1751. His father, Colin Ferguson, was an emigrant from Scotland, of respectable character, but in moderate worldly circumstances. His mother, whose maiden name was Mary Walker, was a native of the county in which he himself was born. In his early youth he was sent to a country school under the care of a native of Scotland. After some years, the schoolmaster being about to return to Scotland, proposed to take young Ferguson, whom he had found to possess remarkable talents, to Edinburgh, and educate him without expense to his father. The old man accepted his offer, and Colin rejoiced in the opportunity of thus securing the object on which his heart was more intently set than any other. After being, for several years, a student at the University of Edinburgh, he returned to this country a highly accomplished scholar.

Whether at this time he had the ministry in view does not appear, but he was engaged as early as 1782, as an instructer in Kent County School, a flourishing institution at Chestertown. When Washington College (the oldest College in Maryland) was organized, in 1783, he was chosen Professor of Languages, Mathematics, and Natural Philosophy; and he held this place until 1793, when he was appointed Principal of the College. In this latter position he continued until 1804, when, the College being deprived of its funds by the Legislature of Maryland, he tendered his resignation, which the Board of Trustees reluctantly accepted. He then retired to his farm in the vicinity of Georgetown Cross Roads, where he spent the remainder of his life.

He studied Theology under the direction of the Rev. William Smith, D. D., then Rector of Chester Parish, and was admitted to Deacon's Orders, in Christ Church, Middletown, Conn., August 3d, and to Priest's Orders, August 7th, 1785, by the Rt. Rev. Bishop Seabury. On the day of his ordination to the Priesthood, he received a license from the Bishop "to perform

* Bishop White's Memoirs of the Protestant Episcopal Church.—Calendar, 1854.—MS. from Dr. P. Wroth.

the office of a Priest in the Church of Christ, particularly in St. Paul's Parish, in Kent County, in the State of Maryland." In this, his only parish, he officiated from his ordination till 1799, and probably a year or two longer. He is known to have preached occasionally as late as 1803.

He was honoured with the degree of Master of Arts from Washington College, Md., in 1783,—the year of its organization; and with the degree of Doctor of Divinity from the same institution, in 1787. He was an active and influential member of the General Convention of 1789, which framed the Constitution of the Episcopal Church in this country.

Dr. Ferguson experienced a paralytic stroke several years before his death, which materially affected his constitution, though it left him in full possession of most of his faculties. It was a renewed attack of this disease, while engaged in morning prayer, that terminated his life in twenty-four hours. He died at his residence in Kent County, on the 10th of March, 1806, in the fifty-fifth year of his age.

In 1799, he was married to Rebecca, daughter of John Hyland, of Chestertown, Md., by whom he had two daughters, the elder of whom died at the age of fifteen, the younger, Mrs. Anne E. Taylor, still (1858) survives.

FROM PEREGRINE WROTH, M. D.

Chestertown, Md., June 12, 1858.

Dear Sir: I was entered in the preparatory department of Washington College in 1795; and from 1796 to 1803, was Dr. Ferguson's pupil; so that, for seven years, I had constant opportunities for making observations upon his character. I have also, during my whole life, been familiarly acquainted with many with whom he was in intimate relations, and know well the general estimation in which he was held by his contemporaries.

His appearance and manners were dignified and somewhat stately, but there was nothing about him to mark him as a disciple of Chesterfield. His complexion inclined considerably to brown; his eye was sparkling, black and expressive; his whole countenance finely intellectual. His hair, originally very black, became much mixed with gray, but to the time of his death he never became the least bald. He was about five feet, eight inches high, legs rather small, and abdomen a *little* protuberant. He wore breeches and shoes with large silver buckles, as was common with old gentlemen of that day. He walked with a measured step, supported by an oaken cane, silver-headed, and nearly as high as his own shoulders.

As a scholar, I may say that Dr. Ferguson was distinguished among the best of his day in this country. His memory seemed to retain every thing that had once gained a lodgment in it. His knowledge of Latin and Greek was most minute and thorough—not only were the best writers in these languages perfectly familiar to him, but he had a rare appreciation of their beauties both of style and of thought, and often delighted his pupils by bringing out before them his treasures of classical learning. When a pupil would apply to him to explain a difficult passage, in Virgil, for instance, he would tell him to read the first line, and would then himself go on, repeating many successive lines, after which he would begin to translate, and as he proceeded would solve any difficulty that might occur. I believe he knew all the Latin poets, usually taught in College, by heart.

I remember, on one occasion, Dr. Ferguson challenged my class to translate one of Horace's Odes in heroic measure. When the time arrived for the exhibi-

tion of the translations, the pieces were all read, and the Doctor, who had engaged in the contest with all the ardour of youth, acknowledged himself outdone, and awarded the premium to a member of my class. These pieces are now all forgotten, as those of the young men doubtless deserved to be. One of the lines in the victorious translation I still remember—for I shall never forget how the Doctor was amused and convulsed with laughter at the anachronism. The Poem of Horace was in praise of Falernian wine. The line to which I allude was—after speaking of Falernian and its delightful effects—

"Better than the best of our modern rum."

The introduction of the Roman Poet, as making a comparison of his favourite beverage and the "rum" of the eighteenth century, made our teacher forget his usual dignity, and almost fall out of his chair.

But it was not merely in the Classics that he excelled—he was also well nigh unrivalled as a Mathematician; and his Lectures on Mental and Moral Philosophy were at once elegant and profound. He read and spoke French like a native of France; and I suppose he was familiar with Italian also; for when circumstances compelled me to leave College, I was about getting a Grammar to begin the study of that language.

As Principal of the institution, he was dignified, though respectful, towards the other members of the Faculty. In the management of his particular department, he was never boisterous,—too much the custom of that day,—but always firm in the exercise of authority, and gentle to those pupils who were inclined to be dutiful and studious. So judicious and reasonable was he in the administration of discipline, that even those who were the subjects of it were less disposed to complain of him for severity than to honour him for the firm and faithful discharge of his duty. On the whole, I can truly say that, in my long life, (I am now seventy-two,) I have never known a finer scholar or a better teacher than Dr. Ferguson.

After his first attack of palsy, he walked as well as ever, and his mind was not impaired,—at least so far as his power as a teacher was concerned. But sometimes, when lecturing his classes, and especially on one occasion, when conferring diplomas on a graduating class, he was affected to tears. His ability to command his feelings was entirely gone.

As a preacher, I cannot say that he possessed any remarkable power. His sermons, as specimens of composition, were of a high order,—creditable to him as a scholar and a writer, but, like most of the preaching in the Episcopal Churches in Maryland at that day, they were not strongly marked by an evangelical tone. Perhaps I should not do him injustice, if I were to say that his sermons, in this respect, were not very unlike those of the celebrated Dr. Hugh Blair.

Dr. Ferguson sometimes indulged himself in writing, or as he used to say, "manufacturing," poetry; for he did not lay claim to any thing like poetical genius. In the early part of his employment at Washington College, there was a physician at Chestertown,—a certain Dr. W——, who was politically hostile to Dr. F., and withal, like most of the political party to which he belonged, hostile to the College. In the newspaper, then published in our town, Dr. W. attacked the College and its Faculty as a knot of Tories, and enemies of "liberty and equality." To this assault Dr. Ferguson replied in verse; and when I was a student, I well remember hearing it read by my preceptor, Dr. Browne, a political and social friend of Dr. F., as also his physician. The copy from which Dr. B. read was in manuscript, and much worn and torn. I regret that I cannot give it to you. But I distinctly remember that it consisted in a description of Death on the Pale Horse, from the Book of Revelation, and a comparison between Dr. W., "mounted on Gray" with the rider of the Pale Horse. This little gem of a poem ended the controversy between Dr. Ferguson and his assailant.

I believe that my neighbour, Judge Chambers, and myself,—he, at that time, a student of Law, and I, of Medicine, are the only survivors of those who attended Dr. Ferguson's funeral. But though so many years have passed since his death, it is easy as it is pleasant to me to recall his image, and I am more than willing to co-operate with you in the effort to perpetuate his memory.

Very respectfully yours,

P. WROTH.

WILLIAM SMITH, D. D.

1785—1821.

FROM THE HON. GULIAN C. VERPLANCK

New York, 28th May, 1858.

Rev. and dear Sir: The Rev. William Smith, D. D., sometime of Connecticut, who was an acquaintance of my youth, deserves honourable notice in your work, amongst the Episcopal divines of this country, though he was a native of Scotland. He is worthy of memory for his influence upon the learning of the Episcopal Clergy, at a period when scholarship was at a low ebb in this country; for his having left a lasting monument of himself in the American Common Prayer Book, in the Office for the Induction of Ministers, of which he was the sole author or compiler; and also especially for his works on Church Vocal Music, and their effects, certainly very great on his communion, and probably reaching to a considerable extent beyond that sphere.

He was a native of Scotland, born about the year 1754, and came to this country, as an ordained minister, in 1785. Here he spent the rest of his life. He was educated at one of the Scottish Universities—I have a vague impression, perhaps merely a conjecture, that he studied at Aberdeen. But wherever it was that he studied his "humanities," (as the old Scotch phrase is, for classical studies,) he was a good classical scholar, pronouncing the Latin with the broad A, and other approximation to the Continental modes, which have become more familiar to us now than they were in his day on this side of the Atlantic. Shortly after his arrival here, he was settled as minister of Stepney Parish, in the State of Maryland. After remaining there about two years, he went to Rhode Island, and on the 7th of July, 1787, entered upon the duties of Rector of St. Paul's Church, Narragansett, which was then in a very depressed state. Here he continued to officiate until the 28th of January, 1790, when he left, having accepted the Rectorship of Trinity Church, Newport. He was instrumental in organizing the Church in Rhode Island, and preached the Sermon at the first Episcopal Convention held in that State, in November, 1790, which was published. His ministry at Newport continued until the 12th of April, 1797, when he informed the congregation that he had accepted a call from St. Paul's Church in Norwalk, Conn., which was then one of the most considerable Episcopal churches in that State. He remained at Norwalk until sometime in the year 1800, when, in consequence of some

disagreement with his people, in respect to the permanency of a settlement, he resigned his charge, and removed to New York. He opened a Grammar School in the city, and acquired a high reputation as a teacher; but in 1802, he was called to the respectable post of Principal of the Episcopal Academy at Cheshire, and entered upon his duties there in the spring of that year. This institution, in addition to the ordinary elementary instruction of our Academies, was designed to furnish (and for many years did so) the means of some higher instruction to students intended for the Episcopal ministry, and to supply in some degree the want then existing of any College or Seminary specially adapted to that object. He, for several years, filled that station, for which, in most respects of scholarship, general information, the power of communicating knowledge and inspiring a taste for learning, he was eminently fitted; though, in other respects, as probably the art of government, and in cool judgment and prudence, less adapted to usefulness. In 1806, he left Cheshire, and returned to New York, and engaged again in the business of private classical instruction. Relinquishing this occupation on account of failing health and advancing age, he went back to Connecticut, where, without being regularly settled in a parish, he officiated in one or two small congregations. He died in New York on the 6th of April, 1821, in the sixty-ninth year of his age.

Such is the outline of his life, as I gather it, partly from memory, and partly from a note in Updike's agreeable volume of the "History of the Episcopal Church in Narragansett."

Dr. Smith was a man of extensive and diversified learning, of an ardent and fertile mind, a great and ready command of language, a flow of thought, as well extemporaneously and in conversation as on paper. He had too a lively fancy, which often gave an ornate and rhetorical character to his sermons and to his conversation. In spite of his Saxon name, he had much of the Celtic ardour, such as old Buchanan calls the "perfervidum ingenium Scotorum."

To these general qualifications for popularity and usefulness he added deep religious feeling, unquestionable zeal and devotion to his duties, whether in religious or secular instruction, and a frank, kind disposition. Yet, unhappily, he was never successful in either sphere of labour, in any proportion to his ability or acquirements. He was in fact every way wanting in knowledge of mankind, and in social prudence, so that he reminded me more of the Parson Adams and Dominie Sampson of the great novelist, than any man whom I have known in our practical American life. He was, though an amiable man, yet as I have been told, quick tempered, and his manners wanted the dignity and gravity which could command the respect of the young and ignorant. His judgment was not equal to his quickness of comprehension, and his opinions and language were often carried to extremes.

He was a short, lively and quick motioned man, and his Scotch dialect was very decided. His sermons, one or two of which I have heard, were generally extemporaneous, as to language, full of matter, florid and flowing in diction and animated in delivery. They must always have been heard with interest and instruction by some at least of the more cultivated part of his auditors. Indeed, judging from his printed writings and my

own recollections, his sermons were of the very character, which, joined to physical advantages of voice, manner, and presence, gain a wide spread reputation for many pulpit orators. But though animated, he was not impressive, his voice and delivery were not in any way effective, and his Scotch accent, I have heard said, often rendered him hardly intelligible to part of his congregation. I do not myself recollect any such difficulty as to his accent or pronunciation, but my own ear has been familiar from boyhood to that Doric dialect of our language.

I used to see Dr. Smith at my grandfather's, (Dr. William Samuel Johnson,) where, like Dominie Sampson, it was his delight, with the choice of several chambers in a large old-fashioned country house, to have a bed made for him in the library, that he might revel from early dawn among the treasures of a library collected in England in the days of folio and quarto learning.

Although the personal drawbacks, just referred to, were in the way of Dr. Smith's attaining that popular reputation and social position which his ability and acquirements would have otherwise gained for him, his talent was not rendered useless or unprofitable, but brought forth much and lasting fruit. He doubtless contributed a good deal to raise the standard of scholarship within his sphere of action, which was not a narrow one. His stores of learning were always at the service of any one who wanted their aid, and amongst the Episcopal Clergy of Connecticut in his day, who were a worthy, painstaking and efficient body of men, but most of them not highly educated, his learning and quick mind were constantly put in requisition, sometimes for individual, sometimes for public, use.

His preparation of one of the special Offices of the American Episcopal Church is a striking example of this, and deserves commemoration. The Common Prayer had been revised and set forth by the General Convention, without any form of an Office for the Induction or Institution of Ministers on entering on the duties of the church or parish to which they were called. This was thought to be a serious deficiency by the Diocesan Convention of Connecticut, and they requested Dr. Smith to prepare a form of service. This was prepared by him alone: it was of course in part compiled or translated from materials of acknowledged authority, but it still bears decided marks of his style and cast of thought and opinion. And as *a whole*, the service is substantially an original composition, there being no similar one in the Church of England, where the Institution and Induction are distinct legal and canonical forms, as signing the articles, taking legal possession of the church edifice, &c., unaccompanied by any special religious service. That prepared by Dr. Smith, and now used in this country, is remarkably appropriate, solemn and impressive. This form was approved by the State Convention, and recommended to the General Convention, by which it was approved in 1804, and again set forth, with some slight alteration, in 1808.

Dr. Smith wrote a good deal for the press on various subjects—amongst others was a controversy with Dr. Blatchford of Bridgeport, on the question of Episcopacy. I have never seen it, but whatever were the merits of the disputants, I am certain that, much as the subject has been discussed, Dr. Smith's part of it was not commonplace, and that he found something new to say in his own peculiar manner.

But his most remarkable and characteristic performance is his book on Church Music, Chanting, and Metrical Psalmody. It is entitled "The Reasonableness of setting forth the Praises of God, according to the use of the Primitive Church with Historical Views of Metre Psalmody." It was published in a duodecimo of about three hundred pages, New York, 1814, by T. and J. Swords, the estimable printers and publishers who were then, for half a century, the chief publishers of the Episcopal Church in this country, and to whose accurate press we also owe many of the most important medical and scientific publications of that period. Dr. Smith's little volume is now quite rare, and may soon become an American bibliographical curiosity. This book, though full of curious learning and technical knowledge of Music, is written in a very popular style, always perspicuous and entertaining, sometimes sprightly and sometimes earnest, animated and rhetorical. There are occasional passages of florid eloquence, such as, in the mouth of a good speaker, would be very effective in a sermon or popular lecture. His main object is to prove that the prose chant, by its simplicity, dignity, and expression, is the true and only proper musical vehicle of *scriptural* psalmody, or of other passages of prayer, or prayer from Scripture, introduced and used as such in our public worship. For the ancient chants, and in different ages of the Christian Church, he almost claims an inspired origin, tracing them back to the Hebrew Psalter and the Temple Worship. In the course of these arguments, he ranges familiarly from discussions on the Hebrew metres and classical prosody to the literature and practice of modern music, interspersing here and there a curious and ingenious, though probably over-refined, criticism on words or phrases of the Greek Testament, involving ideas of vocal music, together with much other singular and interesting matter. Throughout he has the rare merit of making the whole of this mass of curious scholarship and musical technicalities, quite interesting, and almost quite perspicuous even to the unlearned or the unmusical reader. The power over the reader's attention arises in great part from his ingenious and instructive matter, and the intense earnestness with which the writer urges his opinions; in part also from a certain singularity, and the entertaining manner in which he pushes his opinions to the boldest extreme. Not content with amply vindicating the power and merit of the prose chant, he denounces with unmitigated hostility all metrical and rhyming psalmody, and its metre tunes, specially including among them the psalmody of Tate and Brady, and others used in his own Church. He maintains that whilst the chant, conveying the literal and unadulterated sense of inspired Scripture, has the deepest impressiveness and devotional effect, rhyming translations are of necessity presumptuous and irreverent, diluting and even adulterating the pure sense of the Word, and besides rarely fail of being sometimes mean, or quaint, or trifling. He says that "there is no Divine promise to bless the use of Holy Scripture in any other form than that of the original, or of vernacular translations, but that, with measured feet and rhyming cadences, &c., metrified Scriptures may tickle the ear, but are incapable of meliorating the heart and affections." He considers that Scripture does not authorize "the versifying of any part of the Divine contents, or the assimilating the songs of Zion to those of the world, or even the *fitting* of

the Psalms of David to *the tunes used in the Churches*." Yet he does not extend this proscription to the use in public worship of hymns of avowedly human composition, "provided," says he, "they are devout poetry, intelligibly expressed, and in harmony with 'the faith once given to the saints.'" In this spirit he commends the Methodist Collection, but bitterly denounces Pope's parody (as he terms it) of the Lord's Prayer, which is found in some collections.

In short, this little volume, with its various knowledge, its popular and glowing style, and its very oddities, seems to me a book, that, if it were now first published, could not fail of making a popular sensation, whether it made converts to its opinion or not. In its day, it had doubtless some effect in bringing chanting into more general use and favour, but its sale was limited. Dr. Smith was not merely a theoretical musician. I have understood that he was no mean vocal performer, that he built organs, and that he compiled and published a volume of chants for public worship.

I trust that this imperfect sketch is sufficient to show that Dr. Smith, in spite of eccentricities and imperfections of character, was a man of worth, talent, and varied acquirement, whose memory should not be suffered to be wholly lost. I cannot do for it, by any means, all that it deserves, and I can only say, in the words of a language and a poet which he loved—

"His saltem accumulem donis et fungar in ani
"Munere."

I am very truly yours.
G. C. VERPLANCK.

PHILO SHELTON.

1785—1825.

FROM THE REV. WILLIAM SHELTON, D. D.,
RECTOR OF ST. PAUL'S CHURCH, BUFFALO, N. Y.

BUFFALO, November 18, 1857.

My dear Sir: Instead of complying with the letter of your request by writing for you a sketch of my venerated father, I would gladly put in requisition the services of some other person, whose judgment might not be suspected of having received a hue from filial affection. But on looking around, I find that the last of the generation of my father's contemporaries are gone; and I cannot think of a single person who would be able to render such a testimony concerning him as your request contemplates. Under these circumstances, I have no alternative but to undertake the delicate task of speaking of my own father: and I can at least give you the material facts of his history, however my pen may falter in an attempt to delineate his character.

PHILO SHELTON was born at Ripton, (now Huntington,) Conn., on the 5th of May, 1754. He was a descendant, in the third generation, from Daniel Shelton, who settled in that township in 1680, and purchased an extensive tract of land, a portion of which is still owned and occupied by his descendants. It is believed that he was the first of the family in this

country, who received a collegiate education, or entered professional life. He graduated at Yale College in 1775, when he had just reached the age of twenty-one; and immediately after he returned to his native place, determined to devote himself to the ministry in the Episcopal Church, his family having always belonged to that Communion. If my memory serves me, he prosecuted his theological studies under the Rev. Mr. Scovill,* of Waterbury, and was for several years a lay reader, and during a part of the time, waiting for the Consecration of Dr. Seabury, from whom he expected to obtain Holy Orders.

On the 24th of February, 1785, a call was made out for my father from three several parishes in the township of Fairfield,—namely, Fairfield, North Fairfield, and Stratfield, with an understanding that his services in each place should be proportioned to the number of members belonging to the respective churches. Until he should be in Orders they agreed to pay him twenty-eight shillings, lawful money, for each day that he should officiate; and after that time he was to receive "for his maintenance one hundred pounds, lawful silver money, together with the use and improvement of a piece of land lying in Fairfield, at a place called the Round Hill, containing about eight acres." He accepted the call, and his salary always remained the same. He was ordained Deacon on the 3d of August, and Priest on the 16th of September, 1785.

As this was the first, so it was the only, scene of my father's ministerial labours. He had the pleasure to see his parishes gradually increase, and that of Stratfield grew into the borough of Bridgeport, in which a commodious church edifice was in due time built, and many of the inhabitants attained to a high degree of worldly prosperity. His course was an even and noiseless one; for though he was always occupied in his appropriate work, and laboured with great efficiency withal, yet his influence for the most part operated silently, and was often felt most where he was least thought of. Never seeking promotion to public places, he was yet ever ready to meet whatever public claims were made upon him. He was sometimes a delegate to the General Convention, and always a member of the Standing Committee of the Diocese. He was uniformly disposed to keep aloof from the strife of politics. In his youth his sympathies, in common with those of his brethren generally, were with the Mother Country; and

* The Rev. James Scovill was a native of Waterbury, Conn., was graduated at Yale College in 1757, and received the degree of Master of Arts from King's (Columbia) College in 1761. In 1759 he became the Missionary of the Society for Propagating the Gospel in Foreign Parts, in his native town. In the early part of his ministry, he officiated half of the time at Waterbury, and divided the other half between New Cambridge (now Bristol) and Northbury (now Plymouth). In 1764 or 65, a new church was built at Westbury, (now Watertown,) in consequence of which Mr. Scovill's services were in part withdrawn from New Cambridge and Northbury, and bestowed upon the new congregation. In 1771, such had been the increase of his parishes that it was unanimously agreed to call another clergyman; and, accordingly, Mr. Scovill gave up New Cambridge and Northbury to a successor, and confined his services to Waterbury and Westbury. When the War of the Revolution came on, though Mr. Scovill s sympathies were with the mother country, he behaved with so much prudence and moderation that he escaped every thing like personal indignity. At the close of the War, he received notice from the Venerable Society, that they could not, in consistency with their charter, any longer continue salaries to Missionaries in this country, and at the same time an offer of a handsome addition to his income, provided he would remove to the Province of New Brunswick. Mr. S. was reluctant to leave this first field of his labours, and offered to remain, provided the salary which he had previously received could be continued to him. But as that offer was rejected, and he had a family to provide for, he felt constrained to remove to New Brunswick; though, for the first three years, he spent his summers only with his new parish, and his winters in Waterbury, officiating as usual. He died in the year 1809.

this circumstance no doubt contributed to keep him out of the pale of political interests in subsequent life. And yet when the Episcopal Church in Connecticut petitioned the Legislature in vain, as she did, for a series of years, for a Charter to a College, he, with others of his brethren, proposed a union with a political party, then in a minority, to secure what he regarded a just right. And the first fruit of this Union was the Charter of Trinity College, Hartford. He was one of a small number of clergymen who decided on this measure, and were instrumental of carrying it into effect: and it resulted in a change in the politics of the State which has never yet been reversed.

His latter days were embittered by severe trials,—such as put his confidence in the providence of God to a severe test, but he sustained himself under them in the dignity of Christian resignation, calmly waiting all the days of his appointed time till his change should come. He entered into his rest on the 22d of February, 1825, aged seventy years. He was buried under the chancel of the old church at Fairfield, which he had served for forty years. The congregation erected a handsome monument to his memory, which, however, was afterwards destroyed, with the building that contained it, by fire. His remains were then removed and placed beside those of his venerable and sainted wife, who had been his best counsellor for nearly half a century. A monumental marble marks the place of his grave, and there is another in the wall of the church at Bridgeport,—both of them bearing an affectionate testimony to his Christian worth and ministerial fidelity.

My father, I may safely say, was distinguished for simplicity, integrity, and an honest and earnest devotion to the interests of pure and undefiled religion. He was both by education and conviction a thorough Episcopalian. His Theology was strictly in accordance with the Book of Common Prayer, as he believed it was legitimately interpreted, and he was decidedly averse to the peculiar dogmas of Calvinism. He believed in the Divinely constituted Church; believed the Church in America to be a daughter of the Church in England; believed in the unbroken succession of that Church through her Bishops from the Apostles' days; believed in the spiritual efficacy of the Sacraments, and in the Divinity of Christ, by whose sacrifice the sins of men were atoned for. These and other kindred doctrines he taught as essential to the well-being of the Christian Religion.

As his heart was firmly set upon the great objects of the ministry, so he was ever intent upon their accomplishment, as well in private as in public. He mingled with his people with a kindly, affectionate, and yet dignified, freedom, always endeavouring to render his intercourse with them in some way subservient to their higher interests; and his fidelity was met with corresponding testimonies of regard and approbation. They not only revered him as a minister, but looked up to him with the affectionate confidence due to a tried and devoted friend.

Though he had only a moderate income, he was given to hospitality, and had always a cordial welcome ready for any brother minister or other friend who might call upon him. Of the neighbouring ministers with whom he was in the most intimate relations, I may mention the Rev. Ashbel Baldwin, then of Stratford; and as you intimate a wish that I should say something

concerning him, I cheerfully subjoin the following facts and recollections, though you will bear in mind that the latter are those of one who was but just coming upon the stage, as he was passing off.

Ashbel Baldwin, son of Isaac Baldwin, Esq., was born at Litchfield, March 7, 1757, and was graduated at Yale College in 1776. Soon after leaving College, he received an appointment in the Continental army which he held for some time, and which proved of great importance to him in his latter years in securing to him a pension, when he had little, if any, other means of subsistence. He was married to Clarissa, eldest daughter of Mr. Samuel Johnson of Guilford, and grand-niece of the Rev. Dr. Johnson, of Stratford. He was ordained Deacon, August 3, and Priest, September 18, 1785, by Bishop Seabury, and was immediately called to the Rectorship of St. Michael's Church in his native place.

In 1793, he became the Rector of Christ Church, Stratford, and remained there until 1824. On leaving Stratford, he officiated at Wallingford several years, and for a short time at Meriden, North Haven, and Oxford, until 1832, when he became disabled by age for any active duty. He died at Rochester, N. Y., in 1846, in the eighty-ninth year of his age.

I remember that his voice was very clear and loud, and it seemed the louder, coming as it did from one who was considerably under size. He walked haltingly, in consequence of one leg being shorter than the other. He abounded in anecdotes, and he evidently had a great relish for them in the conversation of other people. His kind and affable manners and social habits rendered him a welcome guest at the tables of his more wealthy parishioners, and he had the power of accommodating himself with equal facility to those in the opposite extremes of society.

Mr. Baldwin was long a member of the Standing Committee of the Diocese, was delegate to the General Convention, Secretary of the Diocesan Convention for many years, and several times Secretary of the General Convention. His uncommon self-possession and promptness in giving expression to his opinions, gave him great advantage in a deliberative assembly over many of his brethren who were not inferior to him in good judgment or in general ability.

But these venerable men have passed away, and scarcely any memorial of them now remains, except as the results of their labours have been silently wrought into the general structure of society. They did good service for the Church while they lived, and some of the institutions whose benefits we enjoy, especially Trinity College, are the fruits of their enlightened Christian public spirit. Let the men of the present generation, as they have superior advantages, fulfil their mission, if they can, better than those who have preceded them; but let the time never come when our earnest, self-sacrificing and worthy fathers shall not be held in grateful and cherished remembrance.

I am very sincerely
And truly your friend,
WILLIAM SHELTON.

JOSEPH GROVE JOHN BEND, D. D.

1787—1812.

FROM THE REV. ETHAN ALLEN, D. D.

BALTIMORE, December 8, 1857.

My dear Sir: The short notice which I am about to furnish you of the Rev. Dr. Bend, is derived partly from St. Paul's Records and his own letters, but mostly from Hugh Davy Evans, LL. D., who was one of the young men under his ministry, and well remembers him. I applied to him for some reminiscences of his old pastor, which he most cheerfully furnished, assuring me of the pleasure it gave him,—having derived great and lasting benefits from his ministry. He deems him one who is well entitled to a place in your invaluable work.

JOSEPH GROVE JOHN BEND was born in the city of New York, about the year 1762. Whether his parents were then residents, or only visitors, in that city, I have not been able to ascertain. Afterwards, however, they resided on the Island of Barbadoes. There Joseph, their only son, received an excellent commercial education, as well as a good classical one, and was, for some time, in a counting house. He was a superior book-keeper and accountant. And both his parish and the Diocese of Maryland subsequently received great advantage from the habits of regularity and system connected with those acquirements.

It is not known at what time he returned to this country, or what circumstances led him to cast in his lot with the ministry of the American Church. But in July, 1787, at the first ordination ever held in the Diocese of New York, he was ordained Deacon, by Bishop Provoost, at the same time with Mr. Richard Channing Moore, subsequently Bishop of Virginia.

On the 3d of December following his ordination, he was elected Assistant Minister of the United Churches of Christ Church and St. Peter's, Philadelphia, of which Bishop White was then Rector. In 1789, young as he then was, he was appointed one of the delegates of the Diocese of Pennsylvania to the General Convention of the Episcopal Church, during which was completed its independent organization in the United States.

On the 17th of June, 1791, Mr. Bend was elected the Rector of St. Paul's Church, in Baltimore. He accepted the place; and the Vestry at Philadelphia, in receiving and accepting his resignation, rendered a high testimony to his character and services, while in their connection; in which also the Rector cordially concurred; and both united in expressing their kindest wishes for his future prosperity. He was the first Rector of St. Paul's Church, who had received ordination in this country. On the day after his election, he took his seat in the Diocesan Convention, then in session, and was made a member of the Standing Committee—a fact which shows somewhat the appreciation of his merits by that body.

Such was the success of his ministry that, in 1796, a second church was completed under his charge,—namely, Christ Church, and an Associate Rector appointed. In 1800, an institution for the maintenance and edu-

cation of poor female children was established in his parish, which still exists.

In 1800, Mr. Bend received the honorary degree of Doctor of Divinity. In the following year, he was called to consign to the grave his wife, who left him with two sons and one daughter, none of whom are now living. She was a native of New Jersey, and connected with several distinguished families there. Five years after, he married Mrs. Claypole, whose maiden name was Polk. She survived him many years, but left no children.

In 1802, St. Peter's Church was built, and had its own Rector; and in 1808, Trinity Church; and yet in 1811, in the first recorded Report of his parish to the Convention, Dr. Bend states the number of adults of his congregation to be 1015, and communicants 165, being more than double the number which he found at his first coming here. Two new organs, a chime of bells, and two new burying-grounds had been purchased, and an additional parsonage and charity school-house had been erected.

About this time, Dr. Bend, with some others, formed a Society for promoting Vaccination generally, and was also very earnestly and industriously engaged in the Book Society of the Diocese, which he had been mainly instrumental in getting up. He was also one of the most active founders of the Baltimore Library, and Baltimore General Dispensary, which still exist.

He died September 13, 1812, in the fiftieth year of his age. Over his grave the Vestry placed an imposing monument, at an expense of three hundred and fifty dollars.

The estimation in which Dr. Bend was held in the Diocese is shown by his being always a member of the Standing Committee; always a delegate to the General Convention; always the Secretary of the Diocesan Convention; always a member of its most important Committees—I say *always*, for the exceptions are too few to notice; and he was far more than any other, the confidential adviser of his Bishop. The Diocese of Maryland indeed owes a debt to his memory, which should secure to his name a perpetual remembrance.

In his family—he taught his children himself, devoting to their instruction especially the time employed in making his daily toilet. During his life time, they never went to a school.

He was an eminently punctual and economical administrator of both time and money; though he never spared either in the service of the Church, of the poor, or of a friend. One of his family rules was that there should be a pot of soup made every day, particularly in the winter; and after being partaken of by the members of his family, the remainder should be distributed to the poor.

In his parish he was indefatigable. He kept a register containing the names of all the members of his congregation, and visited each in turn, making a certain number of visits every day. For that period, he was remarkable for the number of his week-day public services.

His theological opinions were probably not very different from those of his friend Bishop White, though the exclusive claims of his Church were more decidedly affirmed by him. Indeed he is said to have been the leader of the then High Church party, both in the Diocese and General Convention.

He published two Funeral Sermons, and his Sermon at his Inauguration as Rector of St. Paul's; and these are the only publications of his known to exist. But of his autograph letters to Bishops Claggett, Kemp, and others, in his beautiful business-like style of penmanship there exist hundreds in the archives of the Diocese, showing, among other things, his industry and interest as Treasurer of the Diocese, and Visiter of the District committed to his care.

Be pleased to accept my sincere regards,

And believe me yours,

ETHAN ALLEN.

SLATOR CLAY.

1787—1821.

FROM THE REV. JEHU C. CLAY, D. D.

PHILADELPHIA, November 17, 1857.

My dear Sir: In compliance with your request, I send you the following sketch of the life and character of my venerated father.

SLATOR CLAY, a son of Slator and Ann Clay, was born in Newcastle, De., October 1, 1754. His mother was a daughter of Jehu Curtis, who held the several offices of Speaker of the Assembly in Delaware, Judge of the Supreme Court, and Treasurer and Trustee of the Loan Office, and whose remains lie in the church-yard at Newcastle, where he resided, with an inscription on the stone that covers them, written by Dr. Franklin.

When quite a young man, he studied the profession of the Law; but soon after he was admitted to practice,—about the close of 1779 or the beginning of 1780,—he was induced by the Captain of a vessel, who was his friend, to accompany him to the West Indies on a voyage which he expected would be of but short duration. But, at the time the voyage was taken, the Revolutionary war was in progress, and the vessel in which they sailed was captured by a British privateer, and my father taken to the Island of Antigua, where he was put on shore with but one piece of money in his pocket. Soon, however, an opportunity offered for his taking passage in a vessel for New York, at that time in possession of the British. After leaving the Island, one of the crew, an Italian, proposed to my father and some others to unite in seizing and taking possession of the vessel. My father secretly informed the Captain of what was in contemplation, and the ringleader, and I think some few others, who were suspected of favouring the design, were at once arrested and placed in close confinement. The vessel, however, had not been long at sea before she was taken by an American privateer. The Italian had threatened my father that if they should be taken by an American vessel, and he be thus liberated, his first act should be to take his life. This my father supposed he would now do; and sitting on the deck, when the Americans, who had now charge of the vessel, released the prisoners, the Italian rushed forward, with an uplifted deadly weapon, with the apparent intention of fulfilling his avowed

horrible purpose. But he seemed not to have the power to strike, and in a few moments withdrew his arm. This man became afterwards so changed in his feelings towards my father, as to ask him to take charge of his trunk until he should be able to send for it. Soon after the vessel became a prize to the Americans, and when off Cape Hatteras, a severe storm came on, and she was driven towards that dangerous coast. The waves were breaking over the rocks directly ahead of the vessel, and a man was standing with an axe to cut away the mast as soon as she should strike, when, in an instant, while all were expecting to be engulfed by the waves, the wind shifted, and they were driven out to sea. But the vessel did not escape. She was wrecked on the rocks of Bermuda, where my father landed in safety.

As there was little prospect of his being able soon to get away from the Island, he opened a school, and for six years was engaged there as a teacher of youth. The events of his late voyage had produced in his mind impressions of seriousness, and, becoming acquainted on the Island with an excellent Presbyterian clergyman, (the late Dr. Muir of Alexandria,) he revealed to him freely the state of his mind, and was thus led onward in the path which had already opened to his view. It was not long before these impressions ripened into a desire to devote himself to the Lord in the work of the ministry. He made many warm and attached friends during his residence among the people of Bermuda. They encouraged him in his wish to enter the ministry, and proposed that he should go and receive Orders at the hands of the Bishop of London, and then return and settle among them as their pastor. The necessary documents for the accomplishment of this purpose were prepared, and every thing was ready for his departure, when he heard that measures were in progress for the Consecration. of Dr. White of Philadelphia, as Bishop of Pennsylvania; and, preferring to spend his life in his native land to remaining in Bermuda,—much as he admired and loved the people there, he took passage for Philadelphia, where he arrived sometime in the year 1786. On the 3d of December of that year, he was married, by the Rev. Dr. Collin of Philadelphia, to Mrs. Hannah Hughes, a widow, by whom he had four children,—a daughter and three sons. On the 23d of December, 1787, he was ordained, in Christ Church, Philadelphia, to the Order of Deacons, by Bishop White, who, the beginning of this year, had been consecrated in England, and on the 17th of February following, was, in St. Peter's Church, ordained to the Order of Priests.

My father at once took up his residence in Upper Merion, near Norristown, Montgomery County, Pa., fifteen miles from Philadelphia, where he commenced his ministerial labours, as Rector of St. James' Church, Perkiomen, erected in 1721, in the same county; St. Peter's, Great Valley, Chester County; and St. David's, Radnor, built in 1713; and also as Assistant Minister of Christ Church, Upper Merion,—the last mentioned church being one of the three Swedish churches under the Rectorship of the Rev. Dr. Collin of Philadelphia.

The scarcity of Episcopal Clergymen, at the time my father was ordained, was the reason why he felt himself called upon to divide so much his labours, and officiate at so many different churches.

In July, 1799, he removed from Upper Merion to his church at Perkiomen, where was a parsonage recently built for him, and a glebe of some thirty acres, his labours being still distributed as before, except that he officiated less frequently at Radnor, on account of the increased distance, and gave some portion of his time to St. Thomas' Church, Whitemarsh.

While my father was labouring in the churches above mentioned, or about the year 1810, he received a call to Alexandria in Virginia. But he preferred the retirement and quiet of the country to the busy scenes of a large town or city, and therefore declined the call. Where he began his ministerial labours, there he continued them up to the time of his death, which took place on the 25th of September, 1821.

There are few clergymen who have been held in more honour and esteem by their congregations than my father. His earnest and fervent piety no one doubted: for it shone forth in his whole walk and conversation. All who listened to his preaching,—and his churches, whenever the weather permitted, were always crowded,—felt that they were receiving instruction from one whose life was an exemplification of the truths which he taught. He embraced in all their fulness the doctrines of the Cross, and the great subject of all his preaching was "Jesus Christ and Him crucified." He had the most lowly conceptions of human sufficiency in the work of salvation, and the most exalted conceptions of the sufficiency of Christ. In the pulpit his action was plain and natural, his voice agreeable, and his whole manner earnest and impressive. The illness which terminated in his death was of but a few days' continuance, and at the age of sixty-seven years he closed a life of faith on earth, in a sure hope of entering on a life of glory in eternity.

In stature my father was about five feet, eight inches, of a slender and delicate frame, with eyes of a hazel colour, and a benign and interesting countenance. In manners he was reserved towards strangers, but affable and pleasant in the presence of his friends. When a young man, he was proud and high tempered; but, under the influence of God's renewing grace, he became as humble as a child, and in his disposition most gentle and amiable.

My father had an elder brother, ROBERT, who was a clergyman of the Episcopal Church. He was born, October 18, 1749; was in early life connected with an eminent mercantile house in this city; was ordained by Bishop White about the year 1787; was for thirty-six years Rector of the Church at Newcastle; and died in December, 1831. He was a fine reader of the Church Service, and sustained an unblemished reputation. He was never married.

Very faithfully your friend and brother,

J. C. CLAY.

TILLOTSON BRONSON, D. D.*

1787—1826.

Tillotson Bronson, the son of Amos and Armar (Blakeslee) Bronson, was born at Plymouth, Conn., in the year 1762. His father was a respectable farmer, a man of vigorous mind, well acquainted with the doctrines of the Bible, and an exemplary member of the Episcopal Church. His earlier years were spent upon his father's farm; but even then his taste for science began to be developed, and his leisure moments were faithfully devoted to the perusal of the few books which casually came in his way.

In the autumn of 1780, he commenced the study of the languages under the instruction of the Rev. John Trumbull,† the Congregational minister of Watertown, with a view to entering College. During the time that he was prosecuting his preparatory studies, he taught a school at Waterbury, where he made so favourable an impression that, many years after, when the church in that town became vacant, he was immediately, and it is believed unanimously, called to the Rectorship.

He entered the Freshman class at Yale College in 1782, and graduated in 1786; having spent the summer previous to his graduation in teaching a school at New Milford, Conn. His pecuniary circumstances were straitened, and he resorted to teaching as a matter of necessity. He sustained a high reputation throughout his College course for talents, diligence, and exemplary deportment. Soon after he left College, he was admitted a candidate for Holy Orders by Bishop Seabury. His theological studies were prosecuted chiefly under the direction of the Rev. (afterwards Dr.) Richard Mansfield of Derby, though they were concluded under the immediate superintendence of the Bishop.

He was ordained Deacon by Bishop Seabury, in Christ Church, Derby, on the 21st of September, 1787. In October following, he was called to officiate in the churches in Stratford, Vt., and in Hanover, N. H. He returned to Connecticut in the early part of the year 1788; and on the 25th of February, was admitted by the same Bishop to the Holy Order of Priests, in St. James' Church, New London; and was, at the same time, appointed, in the form then used, to the Rectorship of the parishes mentioned above. He, however, resigned this charge in October following. In the spring of 1792, he went to Boston, and was soon after called to supply the place of the Rev. Mr. Montague,‡ Rector of Christ Church in that

* Calendar, 1854.—MS. from Isaac Bronson, Esq.

† John Trumbull was a descendant of Judah Trumbull, who came from England in 1645, and settled in Ipswich, Mass. He was born in Westbury, (now Watertown,) Conn., April 23, 1715; was graduated at Yale College in 1735; was settled as Pastor of the Congregational Church in his native place, where he died December 13, 1787, in the seventy-third year of his age, and the forty-eighth of his ministry. He was a Fellow of Yale College from 1772 till his death. He was married in 1744 to Sarah, daughter of the Rev. Samuel Whitman, of Farmington, and was the father of John Trumbull, author of McFingall. He is represented as having been an uncommonly amiable and accomplished man, a devout Christian, and a highly respectable Minister of the Gospel.

‡ William Montague was graduated at Dartmouth College in 1784. In 1786, he was employed, on trial, as lay reader, in Christ Church, Boston, for six months. At the expiration of this term, the engagement was renewed. In June, 1787, at the request of the congregation, he obtained Holy Orders, and continued his services with some interruptions, till May, 1792, when he declined officiating any longer as their minister. He died in 1833.

town, during his absence on a transatlantic tour. In the spring of 1793, he again returned to Connecticut, and in the autumn of the same year was settled over the churches at Hebron, Chatham, and Middle Haddam. In these parishes he was extensively useful; and he was accustomed to recur to this period of his ministry ever after with grateful recollections.

In the year 1795, he was called to the Rectorship of St. John's Church, Waterbury. Here he remained about ten years, and, during the whole time, the parish was in a united and prosperous condition, and many believed themselves savingly benefitted by his ministrations. Several circumstances occurred to render his removal from Waterbury expedient; particularly his appointment to conduct the Churchman's Magazine, which was then published at New Haven. He, accordingly, resigned his Rectorship in the spring of 1805, and immediately removed to that city. After having had charge of the Magazine between two and three years, it was thought desirable, owing to some peculiar circumstances, that it should be removed to the city of New York; and with that event his connection with the work terminated. His labours in this field were highly appreciated, and the volumes which he edited are still regarded as creditable alike to his talents and his learning.

Towards the close of the year 1805, he was elected, without opposition, by the Protestant Episcopal Convention of Connecticut, to the office of Principal of the Episcopal Academy at Cheshire; whereupon, he removed to Cheshire, and entered immediately on the duties of his office. He found the Academy in a depressed condition; but it gradually rose under his able and faithful superintendence and management, until it became one of the most respectable institutions of the kind in the country. A considerable number completed their classical course here; and many of those who were designed for the ministry, remained and availed themselves of his instruction in the different branches of their theological education.

He was honoured with the Degree of Doctor of Divinity from Brown University in 1813.

He enjoyed almost uninterrupted health until about a year and a half previous to his death. The disease which then overtook him was the stone; which, though it subjected him to severe paroxysms of pain, did not, for some time, materially interrupt the discharge of his duties. He had suffered more than a year before the nature of his disease was fully ascertained; but at length he could not but be sensible that it was making rapid inroads upon his vigorous constitution, and he seemed convinced that the time of his departure was at hand. The Churchman's Magazine had a little before this been revived the second time, and he had again undertaken the duties of editor; and, though he was a constant sufferer, and had no reason to expect any relief until death should bring it, he still continued to prepare and arrange the matter for the Magazine, besides attending to his accustomed duties in the Academy.

On the 1st of June, 1826, he found his strength so much wasted that he felt constrained to address to the Convention a letter, declining a re-election as a member of their Standing Committee,—an office which he had held for the twenty preceding years. After this he continued gradually to decline till the 15th of August, when his disease took on a more

aggravated form, thus betokening the near approach of death. A paralytic shock quickly ensued, that prostrated at once the powers of his body and his mind. This was succeeded by another similar attack about the 1st of September; on the 4th he became insensible, and on the 6th he died, in the sixty-fifth year of his age, and the twenty-first of his Principalship of the Academy. So long as his reason was continued to him, his mind was clear and tranquil in respect to the future, and he expressed himself ready to depart and be with Christ. An appropriate Discourse was delivered at his Funeral by the Rev. B. G. Noble.

Dr. Bronson received many testimonies of public respect. He was selected by the Standing Committee to preach the Sermon at the Opening of the Convention which was called soon after the death of Bishop Jarvis. He was again appointed, as Chairman of the Standing Committee, to deliver the Address in behalf of the Convention, recognising the Rt. Rev. Dr. Brownell as their Diocesan. And on both occasions he acquitted himself with great dignity and ability. He was very often honoured with the appointment of delegate to the General Convention. The office of Trustee of the Episcopal Academy of Cheshire was held by him almost from its commencement; and, at the time of his death, he was a Trustee of the General Theological Seminary, and of Washington College.

He was married on the 9th of November, 1797, to Hannah, daughter of Hezekiah Thompson, of Woodbury, Conn. She died at Cheshire, on the 28th of February, 1808. He was afterwards married to Polly Hotchkiss, of Hampden, Conn., who died on the 26th of September, 1826. By the first marriage he had four children; by the second, two. One of his sons (by the first marriage) was for a while a member of Kenyon College, with the expectation of entering the ministry; but was compelled by ill health not only to leave College, but to relinquish the prospect of engaging in his chosen profession, and is now (1855) engaged in teaching.

FROM THE HON. JOHN A. FOOT,
OF CLEVELAND, OHIO.

CHESHIRE, Conn., July 5, 1855.

Dear Sir: I am detained here by the illness of my son, and feel ill prepared to fulfil the promise I made, some time since, to give you some of my recollections of the late Dr. Tillotson Bronson—nevertheless I will make the attempt.

My parents removed to this place in the spring of the year 1813. I was then in my tenth year; and I resided here, with the exception of the time I spent in pursuing my collegiate and professional studies, until the period of Dr. Bronson's death. I mention this that you may know what opportunities I had of becoming acquainted with his character.

The Doctor must have been, I think, nearly six feet in height; was rather portly, and when he appeared in the street, enveloped, as he was in winter, in a dark cloak, or at other seasons, clad in a plain, black suit, his appearance was decidedly commanding. I always supposed, however, that he was indebted to his devoted family for whatever of *appearance* there was in his favour; for the slightest intercourse with him would convince any one that he was entirely careless of personal appearance. His manners were perfectly simple—perhaps, however, a more correct impression would be conveyed by saying that he seemed so engrossed in thought and study, as to be careless of manners. And he was

sometimes regarded by the fastidious, as I have been informed, as even *unmannerly*. During the week, excepting as he passed to and fro, I think he spent nearly all his available time either in his study, or in attending to his duties in the Academy. He never seemed to me to indulge in, or to require, to any great extent, the ordinary recreations of other men. There was a zest in study, in thought, and in reading, to him, which preserved health, kept up a flow and exuberance of spirits, and seemed almost to supersede the necessity of any more formal relaxation. "Still new beauties do I see, and still increasing light," seemed always to be true of him, not merely in reference to his own studies, but also in the matter of ordinary recitations—the fine passages alternately bringing out his tears or his hearty laugh, as his sympathy or his humour was appealed to. Particularly was all this true when he found a student appreciating the beauties of the author he was studying, or correctly rendering a difficult passage. Towards the close of his life, he remarked to me that his interest in study was diminishing, and I thought it seemed a sad reflection to him.

You will conclude from what I have already said that he was an accomplished and excellent teacher for those who were disposed to improve their advantages. A large number of the prominent Clergy of the Protestant Episcopal Church finished their education under him. And from among those who were at the Academy with me, there are two who stand at the head of our Bar at Cleveland, and who would have the same place at any Bar in our country.

I am bound to say that, with all his excellent qualities as a teacher, I think he would have accomplished more if he had exercised a more vigorous discipline. In his exuberant kindness and boundless love of study, he was easily led to believe that all his pupils would be faithful and studious; and from these causes, as well as from the fact that he was very near-sighted, the roguish and lazy boys were full of their pranks, and proportionally neglectful of their studies. But we all loved and respected him. There seemed to be not a particle of harshness or bitterness in his constitution; and though usually alone, and engrossed by his books or thoughts when not surrounded by his students, yet every thing indicated his deep interest in the happiness of others.

I remember one notable exception to the remark I have just made in respect to Dr. Bronson; and it is the only exception of which I ever had any knowledge. As I entered the school-room one afternoon I found the Doctor absent, and the scholars intensely excited. I soon learned that some boy had caused a torpedo to explode under our teacher's chair, and that he was then in the other department for the purpose of discovering the offender. He quickly returned and inflicted severe punishment, and all mischief was ever after carried on in a decidedly less noisy manner.

During Dr. Bronson's connection with the Academy, there was a horse-jockey living at one of the hotels in the village, whose sharpness at a bargain had made him notorious throughout the whole region. His name was Simeon C——. One of the boys at the school, after having read a Latin sentence, expressive of as much surprise as if a certain man should be deceived, gave the somewhat liberal rendering—"as if *Sim* should be cheated in a horse trade," to the great satisfaction of the Doctor, who saw at once that the boy had got the idea as well as naively expressed it.

In regard to Dr. Bronson's character as a preacher, I cannot say much from actual knowledge, as, my father's family being of the Puritan stock, I was not accustomed to hear him. My impression is, however, that, while he was capable of *writing* an excellent sermon, his manner of delivery was not particularly attractive. I have more than once heard that, at an Episcopal Convention, where the regularly appointed preacher had failed to attend, and there was no other present who was prepared to preach, one of the clergy, who was a good rhetorician, borrowed the sermon that the Doctor had preached in a preceding year,

and preached it over again, with great eclat, and without the least suspicion being awakened that it was an old sermon; until, when they came to ask a copy of it for the press, the preacher told them they must ask Dr. Bronson about that, as he had written it, and he alone had a right to say whether it should be published. I am inclined to think that the Doctor felt that it was rather his mission to train others for the pulpit, than to shine there himself. There was another difficulty in the way of his success in this department, growing out of the extreme tenderness of his feelings. He could not read aloud the story of Joseph without entirely breaking down, when he came to the passage,—"I am Joseph, your brother, whom ye sold into Egypt;" and the same interesting weakness would always exhibit itself under similar circumstances.

I remember an anecdote illustrative of the Doctor's remarkable abstractedness. He was, as I have been credibly informed, once seen walking through the streets in a violent thunder storm, with his umbrella raised in his hand, but not opened or spread, and he entirely unconscious of his mistake, though thoroughly drenched.

You may well conclude that I regard the subject of this letter as having been a much more than common man, and one whose memory deserves to be perpetuated; and I only regret that I cannot do more in aid of your praiseworthy object.

Very truly and respectfully yours,

JOHN A. FOOT.

FROM THE REV. FREDERICK HOLCOMB, D. D.,

RECTOR OF TRINITY CHURCH, NORTHFIELD, CONN.

WATERTOWN, Conn,, June 15, 1858

Dear Sir: My first acquaintance with the Rev. Dr. Tillotson Bronson was about the year 1810. I then met him to undergo my first examination, as to literary qualifications to become a candidate for the ministry in the Protestant Episcopal Church. I found him the staunch and zealous advocate of an educated ministry. And my subsequent examinations by him in Ecclesiastical History, Didactic Theology, and other kindred studies, gave me but too good an opportunity both to see and to *feel* his familiarity with those subjects. At that time and for many years after, he was Principal of the Episcopal Academy at Cheshire, and was regarded by his pupils not less than by the Church at large, as a ripe scholar, a close and logical reasoner, and well read divine.

In his hours of study, some of which were devoted to the higher branches of Mathematics and Philosophy, as well as in the composition of his sermons, he often showed himself capable of such an abstraction of mind, as almost precluded the possibility of interruption from ordinary causes. He once told me of an adventure illustrative of this characteristic,—pointing out to me the spot where it took place,—which had well nigh been productive of very serious consequences. As he was riding alone in a sleigh, his thoughts were employed upon the framework of a sermon; and just as he had got its various parts arranged in his mind, he found himself upset upon the brink of a precipice. It was, as it turned out, no very serious catastrophe; but it served, at least for the time, to show him to what world he belonged.

Though he found his chief enjoyment in his studies, and the appropriate duties of his vocation, he had naturally fine social qualities, and could occasionally be very happy in the society of his friends. With him there was always a broad line of separation between the grave and solemn on the one hand, and the ludicrous and witty on the other. And while in one set of circumstances, he could be easily affected to tears, in another he could be thrown into as hearty a laugh, and could evince as keen a relish for good-humour, as any man you would meet.

but in his most genial and sportive moments, he always maintained the dignity of his character as a Christian minister, and never even seemed to connive at any thing that partook in the least degree of irreverence or vulgarity.

Dr. Bronson was an accurate observer of passing events, and was much inclined to view them in their relations to both the past and the future. He was also a diligent student of human nature; and by the helps which were hereby furnished him, he had, as it now seems to me, an almost prophetic insight into the future. His talents were rather solid than showy; his knowledge was the result of continued and laborious application; but he was fitted both by nature and by culture to be eminently useful; and he performed a service for his generation, in a noiseless and unobtrusive way indeed, which justly entitles him to be remembered as a public benefactor. It gives me sincere pleasure, in compliance with your request, to bear my humble testimony in honour of his character and his services.

Truly and faithfully yours,

F. HOLCOMB.

JOHN SYLVESTER JOHN GARDINER, D. D.*

1787—1830.

John Sylvester John Gardiner was descended from a respectable ancestry, who emigrated from England to this country at an early period of its settlement. His grandfather, Sylvester Gardiner, an eminent physician, was a native of Rhode Island, but spent a considerable portion of his life in Boston. His father, John Gardiner, was sent to England for his education; and having studied Law at the Inner Temple, and been admitted to the Bar under very promising auspices, was married to a highly respectable Welsh lady by the name of Harris; and their eldest son, the subject of this sketch, was born in June, 1765, at Haverford (or as it is commonly called, Harford) West, in South Wales. The father, being a Whig in politics, and a Dissenter in religion, was little disposed to remain in Great Britain, and accepted the appointment of Attorney General of the Island of St. Christopher, whither he removed soon after the birth of his son, and where he remained till the close of the War of the Revolution. At the age of five years, and about the year 1770, the son was sent to this country, and placed under the care of his grandfather, then a resident here. The first school he attended was that of the celebrated Master Lovell, of Boston; but, after three or four years, he returned to his father at St. Christopher's, and, having remained there a short time, was sent to England to complete his education under the direction of the famous Dr. Parr. Here he continued, enjoying the instruction of this veteran in classical literature, from September, 1776 to December, 1782. On leaving Dr. Parr's school, he again visited his father in the West Indies; and about the year 1783, came with him to Boston, where he was to find his future and permanent home. For a short time, in compliance with his father's wishes,

* Bp. Doane's Fun. Serm.—Blake's Biog. Dict.

he pursued the study of the Law, partly under the direction of his father, and partly under that of the late Judge Tudor. Subsequently, however, he determined, with his father's consent, to enter the ministry; and, having devoted some time to the study of Theology, and officiated for a season as lay-reader at Pownalboro', in Maine, he was ordained Deacon in St. Paul's Church, New York, October 18, 1787; and Priest, December 4, 1791, by the Rt. Rev. Bishop Provoost. Having officiated, for a while, in the parish of St. Helena, Beaufort, S. C., he was elected, in 1792, Assistant to the Rev. Dr. Parker, Rector of Trinity Church, Boston. The income of the "Green foundation," on which he was placed, not then being an adequate support, he assumed, in connection with his duties as a minister, the office of a teacher of youth; having charge first of a large classical school, and afterwards of a class of select pupils in his own house. Upon the death of Dr. Parker, who, towards the close of his life, was appointed to the Bishopric, he was unanimously chosen Rector of the Church, and was inducted to that office, April 15, 1805. The office of Assistant Minister, which he had filled, was kept vacant by his request, that the funds might be allowed to accumulate so as to furnish an adequate support to his successor; notwithstanding this arrangement was at the expense of greatly increasing his own labours. He continued to have the sole charge of the church for many years, till his health became so much impaired that it was found absolutely necessary that he should have some one to share with him the burden; and it was not till then that he consented to receive an Assistant. At length his disease became so threatening that he was induced, by medical advice, to try the effect of a voyage to Europe. He reached Liverpool, not at all benefitted by the passage. Thence he hastened to London, with a view to avail himself of the best medical aid; and thence to Harrowgate, to try its mineral waters. But it was all to no purpose. His disease made regular and rapid progress towards the seat of life, and finally reached a fatal termination, July 29, 1830. Two days after, (on the 31st,) his remains were committed to the grave, by strange hands, on a distant and foreign shore.

He was married on the 29th of September, 1794, to Mary Howard, who survived him. He lost two children, at an early age, and left three,—one son and two daughters. His wife and eldest daughter accompanied him on the tour to England, from which he was destined never to return.

He received the honorary degree of Master of Arts from Harvard University, in 1803; and the degree of Doctor of Divinity from the University of Pennsylvania, in 1813.

"Among the circumstances," says Bishop Doane, "of Dr. Gardiner's literary life, his connection with the *Anthology Club* may be singled out as most interesting, and most important in its results. The club, though projected by the late Rev. Mr. Emerson, was formed at Dr. Gardiner's house; and he continued to be its President, and, as an old member of it recently expressed himself, 'its very life and soul,' from its foundation in 1805, to his retirement from the club in 1811; when he was succeeded by President Kirkland, six months before its dissolution. By this club, the 'Monthly Anthology and Boston Review' was conducted—a work which was, at its time, the ablest periodical of literature in the United States, and assisted greatly in elevating the standard of letters in this country. Indeed the origin of the North American Review may be remotely traced to it. But the great glory of the Anthology Club consists in its having laid the foundation of the Athenæum. Among the objects of the club was a reading room for the use of the members. This was first put in execution at a meeting held October 23, 1805, at the Rev. Dr. Gardiner's; he himself setting the example by

the donation of a large number of volumes of the 'Gentleman's Magazine.' By degrees the plan was enlarged; the property of the books was vested in trustees for the use of the members and other subscribers; the name was changed; and from this humble beginning originated the noble institution of the Boston Athenæum, now numbering twenty-five thousand volumes."

The following is a list of Dr. Gardiner's publications:—A Sermon before the Convention of the Protestant Episcopal Church in Massachusetts, 1802. An Address before the Massachusetts Charitable Fire Society, 1803. A Sermon before the Humane Society of Massachusetts, 1803. A Sermon on the death of Bishop Barker, 1804. A Fast Sermon, 1808. A Thanksgiving Sermon, 1808. A Sermon before the Boston Female Asylum, 1809. A Sermon on the Decease of Elizabeth Lady Temple, 1809. A Sermon on the Decease of Dr. James Lloyd, 1810. A Sermon before the African Society for the Abolition of the Slave Trade, 1810. A Fast Sermon, 1810. A Christmas Sermon, 1810. A Sermon entitled "Preservative against Unitarianism," &c., 1811. A Sermon on the Decease of George Higginson, 1812. A Sermon on the Death of Thomas C. Amory, 1812. A Fast Sermon, April 9, 1812. A Fast Sermon, July 23, 1812. A Sermon before the Trustees of the Society of Donations and the Episcopal Convention of the State of Massachusetts, 1813. A Sermon on the Death of David Sears, Esq., 1816. A Sermon before the Ancient and Honourable Artillery Company, 1823.

FROM WILLIAM H. PRESCOTT, ESQ.,

Boston, December 21, 1848

My dear Sir: It gives me great pleasure to comply with your request for my recollections of Dr. Gardiner; for I believe few persons understood his character and moral worth better than I did, as he was my preceptor in my early days, and afterwards my minister. I shall, however, do little more than reproduce part of an obituary notice of him which I wrote shortly after his death, while the recollection of his peculiar traits was yet fresh, not doubting that that will suit your purpose better than any thing I could write now, after the lapse of so many years.

Dr. Gardiner's character was one which it required no study to penetrate. It was marked by great honesty and directness of purpose, and entire candour in the expression of it. It was this frankness and cordiality of temper which begat an attachment for him in the bosom of his friends such as few even of those blest perhaps with an equal degree of virtue, are capable of exciting. He had none of the chilling reserve nor the pedantry which too often attach to learning, and he was entirely exempt from the little jealousies and envy which so frequently interrupt the freedom of social intercourse. The enlarged benevolence of his disposition was shown in the ready confidence and cheerfulness of spirit, which never fail to win confidence in return, and which engage the sympathies of the young as of the old.

Dr. Gardiner was firmly attached to the doctrines of the Church of England, but he had none of the exclusive feelings of those who would close the gates of mercy against such as are without the pale of their own sect. He did not burn with any undue spirit of proselytism; for he conceived that the real interests of Christianity would be better advanced by an exposition of the practical duties which it recommended than by polemical discussion. While he was strenuous in inculcating religious and moral precepts, he set little comparative value on the exterior, the mere forms of devotion. His interest in the ministry was evinced by the punctuality and constancy with which he continued for

nearly forty years to fulfil its arduous functions, which, during by far the greater part of the time, devolved almost exclusively on himself, in consequence of the paucity of clergymen of the same denomination in this city. And it is an affecting circumstance that his eagerness to discharge his professional duties, notwithstanding his physical exhaustion, and the affectionate services of his partner in the ministry, operated, in no slight degree, to exasperate his mortal malady.

Dr. Gardiner was distinguished for an habitual cheerfulness, which flowed partly from his constitution of mind, partly from his views of Revelation, and in no small degree also from his ardent love of letters. He had the rare fortune of being a pupil of the celebrated Dr. Parr, after the retirement of that scholar from the Harrow School. He acquired, as was most natural, under such tuition, an acquaintance with and a high relish for classical learning. And his subsequent life affords a pertinent illustration of the lasting benefits of an early and thorough discipline in classical literature. They are visible in the habitual accuracy and propriety of his style, both in writing and conversation; in his pure taste in criticism, as well as in his increased relish for the more refined beauties of composition, and in the inexhaustible source of delight which the study of this literature continued to afford him to the last moments of his life. As an exemplification of this, during the last summer in which he remained in this country, when his frame was fast sinking under a disorder which might naturally have disposed the mind to any thing but active exercise, he carefully perused (and it formed but a small portion of his reading) the forty-eight Books of the Iliad and the Odyssey in the original, without the aid of a Lexicon or an English version. There are not many scholars in our generation, who would seek in this way to lighten the heavy hours of sickness. He was still more accomplished in the Latin tongue, in a familiarity with which it may reasonably be doubted whether he left an equal in this country. From these venerable sources of wisdom he continued to derive his daily nutriment, reviewing the best authors every year, until his acquaintance with the idiom was such that he read it with the fluency of a mother tongue. All who had the benefit of his instruction will readily recall the exact acquaintance which he manifested with the nicest principles of construction, and the most latent beauties of expression in the works of the Roman authors. As a teacher of youth, Dr. Gardiner's services in inculcating the lessons which he received from his accomplished master, Dr. Parr, and his success in inspiring his pupils with his own enthusiasm for the immortal productions of antiquity, cannot be too highly appreciated; occurring, as they did, at a period when the principles of education, particularly in the department to which I now refer, were but poorly understood in this country. The high standard which Dr. Gardiner had formed from his intimacy with the severe models of antiquity, led him to be fastidious in no little degree, in his estimation of the moderns. He withheld his admiration from those works which appeared to him not to have the principle of enduring vitality, while he studied over and over again the productions of those minds which seemed destined to enlighten all future generations. He adopted Pliny's maxim to read much rather than many books—*multum non multa;* and all who knew him will bear testimony to the rich stores of English literature which he had laid up in his memory, and to the uncommon facility and pertinency with which he was accustomed to produce them on every suitable occasion.

Dr. Gardiner was of about the middle height, with a strong and symmetrical frame. He had a fresh and ruddy complexion, intimating the English stock from which he sprung. His voice was sweet and sonorous. Its finely modulated tones, and the remarkable accuracy of his pronunciation made him a delightful reader. There were few enjoyments greater than that of listening to him as he read aloud from the English classics, which he loved, and which were pretty

sure to be of the age of Elizabeth or of Anne. This accomplishment was of great importance to him as a minister of the Episcopal Church. There are few who listened to him in the pulpit, who do not carry with them the recollection of his charming elocution. After the lapse of so long a time, the rich tones of his voice still linger in my ear, calling up once more the image of the excellent man to whose memory I now pay this most sincere, though ineffectual, tribute.

I shall be glad if this imperfect sketch answers your purpose, and beg you will believe me, my dear Sir, with much respect,

Your obedient servant,

WILLIAM H. PRESCOTT.

RT. REV. RICHARD CHANNING MOORE, D. D.*

1787—1841.

Richard Channing Moore was a lineal descendant of Sir John Moore, of Berkshire, England, who was knighted by Charles the First, in 1627, two years after he came to the throne. He lost both his estate and his life in the Revolution which ended in the violent death of that ill-fated monarch. Of his descendants little is known till we come to John Moore, the grandfather of the subject of this sketch, who was an eminent merchant in the city of New York, in Colonial times, and, at the time of his death, Colonel of one of the New York Regiments, and a member of the King's Council for the Province. He died in 1749, and was the first person buried in Trinity Church yard. He had eighteen children by one marriage, thirteen of whom were sons; the seventh son was *Lambert*, who was sent to England for an education; afterwards returned to his native country; lost his property during the Revolutionary War; and finally removed to Norwich, Conn., and resided with a brother, where he died on the 19th of June, 1784. His wife was Elizabeth Channing—a lady of highly respectable family, of the finest dispositions and accomplishments, and of devoted piety. They had twelve children; one of whom was *Richard Channing*, born in the city of New York, on the 21st of August, 1762.

At the commencement of the Revolutionary War, he was prepared to enter King's College, having pursued his studies under Mr. Alexander Leslie, Professor of Languages in the College; but, on account of the troublous times, his parents fled with him to West Point, where he remained four years. After this, he returned to the city, and commenced the study of Medicine under the instruction of Dr. Richard Bayley, a distinguished physician of his day. In due time, he became a medical practitioner, an continued in the profession about four years. His mind had been early impressed with religious truth through the influence of his mother, but, as he grew up, he became immersed in the pleasures and gaieties of the world. After having been for some time engaged in the practice of Medicine, his early impressions returned with increased strength, and he was brought, as he believed, to receive Christianity in its life and power. The consequence

* Henshaw's Memoir.—Southern Literary Messenger, 1842.

of this change was that he soon formed the purpose of devoting himself to the ministry of the Gospel. Having pursued his preparatory studies, under the general direction of Bishop Provoost, receiving aid also from some other of his clerical friends in the city, he was ordained by the Bishop as Deacon, in July, 1787, in St. George's Chapel, New York, and was admitted to Priest's Orders, in September following.

The first two years of his ministry were spent at Rye, Westchester County, N. Y., where his labours were at once highly acceptable and useful. Thence, in October, 1789, he was called to take charge of the congregation of St. Andrew's Church, at Richmond, on Staten Island. Here he laboured for twenty-one years with eminent success. The bounds of his parish, during this period, were greatly enlarged, the number of communicants much increased, and the standard of Christian attainment greatly elevated. After making large additions to the sittings of the church, such were the numbers that flocked to his ministry, that it became necessary to provide still more extensive accommodations, and a chapel of ease was accordingly built about six miles distant from the parish church.

The Honorary degree of Doctor of Divinity was conferred upon him by Dartmouth College, in 1805.

In May, 1808, during his residence on Staten Island, he was one of the clerical deputies to represent the Diocese of New York in the General Convention of the Episcopal Church, held in Baltimore. During the session of the Convention, he preached several times in the churches of the city to great acceptance; and afterwards received an invitation from St. Paul's Parish to become their Rector. He had previously received a call from the same parish; but in both instances felt constrained to decline. At the same Convention, an addition was made to the Hymns of the Church, and Dr. Moore was Chairman of the Committee appointed to make the selection. When he read the Report, one hymn after another was adopted without discussion, till, at length, an opponent of the measure rose and said,—"I object to the hymns being read by that gentleman; for we are so fascinated by his style of reading, that we shall, without hesitation, adopt them all."

In June, 1809, he was called to a still more important sphere of usefulness in St. Stephen's Church, New York. He accepted the place, leaving his eldest son in charge of his flock on Staten Island. Here he found a small congregation, and only about thirty communicants; but, at the end of five years, the church was crowded to overflowing, and the number of communicants was between four and five hundred.

In 1814, he was called to the Rectorship of the Monumental Church at Richmond, and to the Episcopate of Virginia. He was consecrated to the office of Bishop in St. James' Church, Philadelphia, on the 18th of May, by Bishop White, assisted by Bishops Hobart, Griswold, and Dehon. The Episcopal Church in Virginia had, owing to various circumstances, fallen into a sad state of decay, and needed greatly to be revived, not only in respect to its outward interests, but especially in the inward evangelical spirit. Bishop Moore was pre-eminently qualified to undertake such a work; for, though he was past fifty, he retained his full vigour, and had all those intellectual, moral, social and spiritual qualities, that were neces-

sary to secure to him a most benign and extensive influence. The result of his labours was more than the most sanguine could have anticipated. When he came to the Episcopate, there were, in the Diocese, only four or five active, labouring ministers; but when he left it, there were nearly one hundred, most of them zealously devoted to their work. Nor was he less esteemed as a Rector than as a Bishop. His fine personal and pastoral qualities, together with his popular talents and admirable evangelical spirit, gave him an almost unlimited influence over his congregation; and there were few of the large body of communicants, at the time of his death, to whom he had not administered the rite of Confirmation.

Bishop Moore's physical and intellectual faculties lost little of their vigour with his advancing years. Two days before he commenced his last Visitation, he officiated at a funeral, and delivered extempore a most appropriate and affecting address; and such was the energy and fervour that he manifested on the occasion, that an aged Christian, of another communion, remarked that "this must surely be his last message to Richmond." And thus it proved. Though he was then in his eightieth year, he set out on a journey to Lynchburg, distant a hundred and fifty miles, to perform Episcopal functions. He arrived at Lynchburg on Thursday, the 5th of November. The next day he attended Divine service in the forenoon; in the afternoon, met at the Rector's house the candidates for Confirmation, and addressed them in an exceedingly interesting manner; and in the evening, attended service again, and after a sermon by one of his Presbyters, delivered an address, characterized by uncommon animation and pathos. But this proved to be his last public service: that night he was seized with a fatal malady. Finding himself unwell before midnight, he arose to call for help; but his strength failing him, he fell upon the floor, and lay there helpless for some time before he could make himself heard. It was found that he was labouring under a violent attack of pneumonia. He lived five days after this, and was for the most part in a comatose state, though there were intervals in which he would be roused up, and his countenance would resume its accustomed intelligent and benignant expression. When told that death was at hand, he answered, with the utmost composure,—"It is well; I trust I am prepared either for this world or the next." He died in perfect peace, and without a struggle, on Thursday, November 11, 1841, at the age of seventy-nine, having been a minister of the Protestant Episcopal Church fifty-four years, and Bishop of the Diocese of Virginia twenty-seven years. A Sermon, with reference to his death, was preached by his assistant in the ministry, the Rev. William Norwood.

At the age of twenty-two, he was married to Christian Jones of the city of New York, who died April 20, 1796, aged twenty-eight, after having been a devoted wife to him for twelve years. By this marriage there were three children,—two daughters and one son. On the 23d of March, 1797, he was married, a second time, to Sarah Mersereau, of Staten Island, by whom he had six children,—two sons and four daughters.

His son, *David*, was born in the city of New York, on the 3d of June, 1787. He was graduated at Columbia College in 1806; was ordained Deacon by Bishop Benjamin Moore, on the 8th of May, 1808, and afterwards Priest by Bishop Hobart. After the removal of his father from

Staten Island, he was unanimously chosen Rector of that large and important parish, and though only twenty-one years of age, rendered himself at once universally acceptable in that relation. In this parish he spent his whole ministerial life. He was honoured with the degree of Doctor of Divinity from Union College, in 1841. He died of a painful malady, of about one year's continuance, on the 30th of September, 1856. He was a fine example of a meek, devout and benevolent spirit, of an exemplary Christian life, and an exalted ministerial character. The other son of Bishop Moore, who bears his name, was graduated at Washington (now Trinity) College, Hartford, in 1829; was Rector of St. John's Church, Elizabethtown, N. J., from 1834 to 1855; and is now (1857) in charge of a church in Williamsport, Pa.

Besides various Charges, &c., Bishop Moore published a Sermon on "the Doctrines of the Church," preached in St. James' Church, Philadelphia, at the Opening of the General Convention of the Protestant Episcopal Church 1820.

A Memoir of Bishop Moore's life, by the Rev. J. P. K. Henshaw, D. D., then of Baltimore, afterwards Bishop of Rhode Island, was published shortly after Bishop M.'s decease.

FROM THE REV. GEORGE WOODBRIDGE,

RECTOR OF THE MONUMENTAL CHURCH, RICHMOND, VA

RICHMOND, January 6, 1849.

Rev. and dear Sir: Our common friend, Mr. T——, some time since mentioned to me your wish that some one should furnish you with a brief sketch of the character of the late Bishop Moore, and he further requested that I would undertake it. If the following should suit your object, it is quite at your service.

Bishop Moore's natural character was an uncommonly fine one. His disposition, originally kind and sympathetic, became still more so under the training of Providence, and the teaching of the Holy Spirit, and vibrated, like the Æolian harp, to every touch of joy or wo in his fellow creatures. In his visits to the afflicted he was eminently a son of consolation; and while he was always ready to weep with them that wept, he was not less so to rejoice with them that rejoiced.

He was admirably qualified by nature for the ministerial office. His voice was sweet and clear, and so flexible as to convey his meaning with the utmost exactness. His comprehension of his subject was clear, his grasp of it vigorous, and his style simple and perspicuous. His whole manner was solemn and dignified, and eminently fitted to make an impression. With these advantages, he could scarcely fail to be a popular preacher; and so indeed he was. During his residence in the city of New York, he usually preached three times on the Sabbath, and almost always to a crowded audience. And his labours were far from being in vain; for there was one almost uninterrupted scene of religious interest pervading the congregation to which he ministered. And his ministry on Staten Island was perhaps blessed in a degree still more remarkable. It was at a weekly lecture that he first observed the evidences of an incipient awakening; and so intense became the feelings of his audience, and so eager their thirst for spiritual counsel and instruction, that he delivered three successive lectures to them on the spot, and then was obliged almost to force them away on account of his own physical exhaustion.

There are some excellent traits of character which he possessed in an eminent degree. He spoke evil of no one; and nothing met from him more decided dis-

approbation than a spirit of censoriousness in others. He seemed disposed always to look upon the brightest side of every character; and though he was not insensible of the failings of his fellow-men, he always kept silent in respect to them, unless there was some special reason for the contrary. He never rendered evil for evil; but, under the reception of the greatest injuries, was meek and patient, and committed himself to Him that judgeth righteously.

He was distinguished also by his inflexible integrity. Not merely that he was scrupulously honest in all his dealings, but he was entirely void of every thing like deceit. Trickery, meanness, duplicity in every form, he regarded not only with disapprobation but with abhorrence; and it was not easy for one in whom he had discovered this odious quality ever to restore himself to his confidence and regard.

I must not omit to mention the uncommon gentleness of his spirit. But this, it must be acknowledged, was, to a great extent, the effect of self-discipline; for his temper was naturally quick and excitable. If his accustomed benignity and calmness ever forsook him, under a severe provocation, it was sure to return to him, almost in a moment. His sensibility was exquisite. There was a class of subjects to which he could rarely advert without tears; and his mind scarcely ever recurred to the great objects and interests of religion, without evincing a spirit of unwonted tenderness.

Wishing you all success in the labour you have undertaken,

I am yours truly,

GEORGE WOODBRIDGE.

FROM THE HON. JOHN TYLER.

Sherwood Forest, Charles City County, Va., April 23, 1848.

Rev. and dear Sir: Your letter of the 5th inst. reached me some two mails ago, and in reply I have to say that it will at all times afford me the truest pleasure, whenever I can, to comply with your requests.

It was my good fortune,—for to have known such a man may well be esteemed a fortunate circumstance in one's life,—to have been well acquainted with Bishop Moore, the most venerable man in his outward person and appearance I remember ever to have seen. His snow-white locks, which hung in thick profusion over his shoulders; his face broad and full; his eye so expressive of benevolence and charity; and his lips evermore wreathed with a smile, such as a kind father wears towards his children, added to a walk and a deportment, which bespoke to the beholder the man of God, made an impression upon one not readily to be forgotten. A striking instance of the effect of his personal appearance occurred, under peculiar circumstances, during the time that I occupied the President's House. A Convention of the Clergy and Laity of the Episcopal Church was holden at Alexandria, over which this venerable Prelate presided. I expressed to him, by letter, the great happiness which I should derive from his taking up his abode with me, during his sojourn in the District. After the rising of the Convention, he graciously accepted the invitation, and I had the gratification to receive him into the bosom of my family. The day after his arrival, we were promenading with other members of the family in the spacious East room, when the beating of drums was heard, and the servant in waiting announced to me the presence of a military company, which had called to pay their ordinary salutations to the Chief Magistrate. I directed that they should be invited into the room, which they soon after entered in full military array. The Bishop was placed mid-way the floor, where he stood with his hat in hand, the true personification of all that was venerable. The soldiers' eyes fell upon him, and simultaneously the flag was lowered, and the officers and soldiers united in the pas-

sing salute; thus exhibiting their respect for the unknown aged man, who stood so unexpectedly before them. I do not remember ever to have witnessed so striking an instance of the effect of mere personal appearance.

In the pulpit, he impressed one as a father delivering lessons of wisdom to his children. No one could hear him without acknowledging to himself,—"This venerable patriarch has a perfect right to assume towards me the character of a monitor; and from his lips I shall hear nothing but the sage lessons of truth and experience." It was not his eloquence, in the popular acceptation of the word, that impressed you: I have heard others far more eloquent; but there was evermore that about him that seemed to say,—"Open your ears, my son, to the admonitions of one who has lived long enough to learn the fleeting and unsubstantial vanities of life, and whose commission it is to reprove your errors, and lead you along on the way in which you ought to go."

In the walks of private life, he lent a charm to society which few have power to impart. There was nothing ascetic, nothing constrained, in his intercourse. In social circles, there was no occasion for him to refer by language to the mighty theme, to the teaching of which his life was devoted. The aged Apostle stood before you, and his presence was a holy preaching to your heart. He kept the company enlivened by his anecdotes, of which he seemed to possess an endless store, while yet they were all made tributary to the illustration or enforcement of some important lesson of truth or duty.

Such was the Right Reverend Prelate in the chapel and in the drawing room—an impressive teacher of sacred truth in the former; a most delightful, cheerful and profitable companion in the latter. When he went down to his grave, he was mourned for, as children mourn over a kind and affectionate parent.

The Episcopal Church was nearly prostrate in Virginia before his day. Her sacred edifices were in ruins, and there were few to minister at her altars. No wonder that, under the preaching and example of such a Prelate, her condition should have been changed. No wonder that her altars should once more be rebuilt, and songs of praise again resound in edifices reared by the worshippers of olden times. And yet this venerable man was no bigoted sectarian,—no fiery zealot. He regarded true religion, like the hen in the Scriptures, as expanding her wings, and taking in all her children. "Faith, Hope, Charity—the greatest of these" with him was emphatically "Charity."

Happy that you have given me the opportunity thus to testify my affectionate respect for the memory of this excellent man, I am, with the tender of my sincere wishes for your health, happiness, and long life,

Dear and Reverend Sir, most faithfully yours,
JOHN TYLER.

FROM THE RT. REV. WILLIAM MEADE, D. D.,
BISHOP OF THE DIOCESE OF VIRGINIA.

Millwood, August 9, 1858.

Rev. and dear Sir: In reply to your letter requesting of me some recollections of the late Bishop Moore, I think I cannot serve your purpose better than by sending you a few extracts from some of his letters to me, which have never been published, and which not only bear the impress of his general character, but exhibit his views of several interesting subjects.

In the year 1813, in reply to a letter from Dr. Wilmer and myself, proposing the Episcopate of Virginia to him, he thus writes:—"When events of great importance are suspended upon the adoption of any contemplated measure, the mind wishes to be possessed of such reasons as will justify us, in case a want of success should attend the undertaking. In reflecting upon the plan proposed to me by Mr. Wilmer and yourself, I have in vain looked for those evidences which were necessary to convince me that it was my duty to acquiesce. Had I con-

sented to your proposition, I must have done it without that full persuasion which was necessary to my own quiet. My advances, therefore, would have been so tremulous that your expectations would have been disappointed, and the cause injured, which you are both so anxious to promote. Could I have felt the pressure of duty on my conscience, it would have required more than a human arm to have arrested me in the prosecution of the measure; but wanting that evidence, that "Pillar of a Cloud," I have taken it for granted that your partialities have misled you, and that I am not the individual calculated for the work."

In the year 1821, a proposition was made to divide the Diocese of Virginia. I declined taking any part in it without first consulting him. In reference to the letter which was addressed to him, and the reply made, he thus writes to me:—"To the late contemplated Division of the Diocese I really had no objection but such as prudence and a regard to the peace and integrity of the Diocese required. To multiply Bishops at a time in which the only one we have is supported by a single parish would be at variance with sound discretion and good policy. To see our chief pastors involved in debt no good man would wish, especially when it is remembered that they cannot change their residence as Presbyters can do, but must be contented to suffer without the possibility of any other help than charity can afford them."

In the year 1822, he wrote to me concerning a young Deacon who was reported to him as being too negligent of the Canons. To my reply he thus writes:—"Your letter convinces me that I may always lean upon your arm for support in discharge of every legitimate act of Episcopal duty." "The want of conformity to my directions, you assure me in your communication, proceeded from misconception, and not from intention: I should therefore be more than unkind if I were to withhold from him any good offices in my power to bestow." "Tyranny, either in Church or State, I abhor from my heart; but as confusion and want of order would be equally prejudicial, we should guard against too much lenity with as much jealousy as against too much power."

Bishop McIlvaine and myself both wrote to him, in 1828, in regard to some measures adopted by revivalists of that day, especially Anxious Seats and certain modes of almost forcing persons to a profession of religion or of deep concern, expressing our disapprobation of them. In reply, he says,—"So far as I am acquainted with religion, one of its first operations on the mind is that of great humility. They feel that they are sinners, and that impression makes them humble. Now an humble Christian is in general so doubtful of himself, that, instead of rushing to the first seat, he prefers a less conspicuous place; and why the prayers of the minister cannot be heard unless the anxious occupy a particular seat I cannot understand. The publican, I recollect, stood afar off, and yet his modest and humble petition was heard, while the Pharisee went empty away. I have always been charged with a leaning towards too much religious feeling. I love feeling in religion. Nay, I will say that there can be no true religion without it. But then I love to see that feeling produced by a faithful disclosure of evangelical truth, by preaching Christ as the Power and Wisdom of God; by leading men to the Saviour of life; free from any thing that looks like management or human contrivance."

In the same letter, speaking of Clerical Associations, he says,—"In your last letter you lament that our clerical associations are not more attended to. I am as sorry, as any person can be, that it is so—knowing, from experience, that people will attend more generally on such occasions, than on the stated services of an individual. I wish the brethren would take that measure into consideration, for I am sure, if they would, that the services of the Church and the preaching of our estimable Clergy thus assembled, would be productive of the greatest and best good.

Very truly yours,

WILLIAM MEADE.

RT. REV. JAMES KEMP, D. D.*

1789—1827.

James Kemp, the youngest son of Donald and Isabel Kemp, was born in the parish of Keith Hall, Aberdeenshire, Scotland, in the year 1764. He was sent, at an early age, to the grammar school of Aberdeen, where he was distinguished for exemplary conduct and rapid proficiency in his studies. In 1782, he entered Marischal College, Aberdeen, where he pursued his studies with great assiduity; and in his Senior year he took the mathematical prize, notwithstanding he had for his competitors several distinguished scholars, and among them the celebrated James Hay Beattie. Marischal College, at that time, numbered among its Professors a galaxy of illustrious names, such as Copland, Hamilton, Beattie, Campbell, &c.; and such was young Kemp's appreciation of the advantages of a residence there that, after taking his degree in 1786, he remained as a resident graduate for a year, attending the Lectures of Dr. Campbell, and at the same time applying himself to some other branches not generally embraced in a collegiate course. He was now earnestly solicited by a particular friend to engage in mercantile pursuits; but, notwithstanding the most liberal offers were made to him, such was his aversion to this kind of life that he did not hesitate to decline them.

He had been, for some time, desirous of visiting the United States; and, having now formed the purpose to do so, in the hope that some promising field of usefulness might here open to him, he embarked for this country in April, 1787. Soon after his arrival, he became a private tutor in a respectable family of Dorchester County, on the Eastern Shore of Maryland, and continued in this employment about two years. At length, having determined to devote himself to the ministry, he was led, from the peculiar circumstances in which he found himself, to direct his attention especially to the Episcopal Church. He had been educated a Presbyterian, and, in his native country, had known little of any other form of Church polity; but, being thrown among Episcopalians in Maryland, he was led to institute an inquiry in respect to their system, and, as the result of his examination, reached the conclusion that it was entirely apostolical and scriptural. He, accordingly, left the Presbyterian Church, and joined the Episcopal, with a view to enter the ministry in that communion; and, having, for some time, pursued his studies under the direction of the Rev. Dr. Bowie,† then Rector of Great Choptank Parish, he was ordained Dea-

* Wyatt's Funeral Address and Biographical Notices.—Hawks' Eccl. Contrib. II.

† John Bowie was of Scotch descent, but a native of Prince George's County, Md. Repairing to England, and having been admitted to Holy Orders, he was licensed for Maryland, July 28, 1771. After his return, he became Curate to the Rev. Alexander Williamson, of Prince George's Parish, in Montgomery County. In 1774, he became the incumbent of Worcester Parish, Worcester County. On the breaking out of the Revolution, he was a violent partisan of the English Government, in consequence of which he was taken and carried to Annapolis, and there imprisoned for two years. On being released, he settled in Talbot County, on the Choptank, where he supported himself by teaching a classical school, and became the Rector of St. Peter's Parish, in which he lived. In 1785, he became the Rector of Great Choptank Parish, the other and South side of the river, still retaining his school. Early in 1790, he resigned this parish, and on the 29th of March, of the same year, became Rector of St. Michael's Parish, in Talbot County. Here he remained, still keeping up his school, till his

con by Bishop White, on the 26th of December, 1789, and Priest, the next day.

In August, 1790, he succeeded his theological teacher, the Rev. Dr. Bowie, as Rector of Great Choptank Parish, where he continued for upwards of twenty years, much respected and beloved by his people. In 1802, he was honoured with the degree of Doctor of Divinity from Columbia College. In 1813, he succeeded the Rev. Dr. Bend, as Associate Rector with the Rev. Dr. Beasley, of Saint Paul's Parish, Baltimore.

In 1814, he was elected by the Convention of Maryland, as Suffragan Bishop with Dr. Claggett, with the understanding that he should succeed to the full Episcopate, in case he should survive him. This measure was vigorously opposed by a portion of the Clergy, and had well-nigh been the occasion of a schism in the Body; though the prudent and conciliatory spirit subsequently evinced by the Bishop, did much to soften and disarm the opposition. He was consecrated at New Brunswick, N. J., September 1, 1814, by Bishop White, assisted by Bishops Hobart, and R. C. Moore. Bishop Claggett committed to him the special jurisdiction of the churches on the Eastern shore,—making about one third of all the parishes in the Diocese, which was every way grateful to Bishop Kemp's feelings, as that was the region where he had long resided, and had formed many of his earliest and strongest attachments. On the death of Bishop Claggett, in 1816, he succeeded to the full responsibility and honour of the Episcopate; and from that time to the close of his life, devoted himself most assiduously to the discharge of its various duties.

In 1815, he was elected Provost of the University of Maryland, which office he held as long as he lived.

Bishop Kemp's death was occasioned by a distressing casualty. On the 25th of October, 1827, he was in Philadelphia, on the occasion of the Consecration of the Rt. Rev. Dr. Henry U. Onderdonk. On his return home, the next day, the stage-coach in which he left New Castle, De., was overturned, in consequence of which he received an internal injury that caused his death, on the third day after,—the 28th of October. His bodily sufferings were intense, but the tranquillity of his mind was undisturbed to the last. I was myself in Baltimore at the time of his death, and well remember the demonstrations of respect and grief that were made at his funeral. An Address was delivered on the occasion by the Rev. Dr. Wyatt, which was published. The following paragraph, extracted from the Address, details the particulars of the dying scene:—

death in 1801. He left behind him three sons and a daughter. Mr. Bozman, the author of the Early History of Maryland, (1799,) writes thus:—"It is unnecessary for me to state to you the highly respectable character which the Rev. Mr. Bowie has long sustained in this State, not only as a private teacher for twenty years past, but as a gentleman of extensive erudition, of the first rate talents and abilities, a complete classical scholar, and above all a gentleman of unblemished morals and integrity."

Alexander Williamson, referred to above, was licensed by the Bishop of London, for Maryland, December 27, 1755, and became Curate in St. Andrew's Parish, St. Mary's County, and from thence removed to St. Ann's, where he presented his letters of induction from Governor Sharpe, to the Vestry, April 23, 1759. In February, 1761, he was presented to the Curacy of Prince George's Parish, then Frederick County, but now Montgomery; and at that time he is supposed to have resigned St. Ann's. In the following year, on the death of the Rector of Prince George's, he became the incumbent, and so continued till the autumn of 1776, when, by an act of the State Convention, the Clergy ceased to be supported by law. He was known as a Tory, but continued to reside on his estate above Georgetown, D. C., until his death.

"It has been my office to stand at many a bedside, where death was doing his strange work. Many an humble and contrite spirit have I been called to sustain by the words of truth, in its approach to the awful realities and mysteries of eternity. But never have I seen a calmer or firmer assurance, a more humble and entire submission to the will of God, trust in his promises, or sense of the value of the Redeemer's blood, than in Bishop Kemp in his 'hour of fear.' There was no repining, no impatience under pain, at any moment. There was cheerfulness and comfort in the manner in which he spoke of the duty in which he had been engaged. On the last morning, he at one time arrested the attention of his friends to listen to some sentiments which he then felt able to utter; and he immediately proceeded to avow his faith in the efficacy of the Saviour's covenant, his sense of a need of his atoning merits; his charity—his charity for all, his forgiveness of all; his trust, submission, and hope. He then commended particularly all the objects of his affection and solicitude to the mercy and care of the Almighty; and this with an unfaltering voice, until he uttered the words,—'I pray for my Diocese,' when some emotion caused his accents to tremble. He heard with manifest pleasure of the sensibility you had discovered, my brethren, when, a few moments before, your prayers had been asked in this temple that his life might be spared; and he repeated several times,—'Kind, good people, good people.' A few moments before his last breath escaped him, when your speaker was endeavouring to persuade himself and the sufferer that the inevitable hour was not so nigh at hand as had been supposed, he replied,—'I cannot be deceived; two more such pains as I experienced just now, would extinguish life.' And when the same individual was expressing to him the bitterness of his grief at the threatening calamity, the Bishop said,—'It is to me a truly happy moment, and I shall, I trust, be accepted of God, my Saviour and Sanctifier.' His consciousness and his breathing appeared to leave him almost at the same moment: and the spirit parted without agony, to partake—must I not say, in the view of the sure covenant of Jehovah—to partake of eternal and unmingled felicity."

Bishop Kemp was married, in 1790, to Elizabeth, daughter of Capt. Edward Noel, of Castlehaven, Dorchester County, Md. They had three children, one of whom, an only son, is now (1854) a member of the Baltimore Bar, and was for several years Chief Justice of the Orphan's Court for Baltimore County. Mrs. Kemp died on the 14th of August, 1826.

Besides several Episcopal Charges, &c., Bishop Kemp published the following:—A Sermon on the Death of Washington, 1800. A Sermon before the Convention of the Diocese of Maryland, 1803. A Sermon before the Masonic Fraternity, 1806. A Tract on Conversion, 1807. Letters in Vindication of Episcopacy, 1808. A Sermon on Death-bed Repentance, 1815. A Sermon on the Death of Bishop Claggett, 1816. An Address to the Diocese on the Death of Bishop Claggett, 1817. A Sermon before the General Convention, 1821. An Address to the Students of the General Theological Seminary, New York, 1825.

FROM SAMUEL J. DONALDSON, ESQ.

BALTIMORE, December 7, 1854.

Rev. and dear Sir: It gives me pleasure, in accordance with your expressed wish, to give you some, though imperfect, idea of the character of the late Dr. James Kemp, formerly Bishop of the Protestant Episcopal Church of the Diocese of Maryland, with whom, in former years, I was intimately acquainted, and for whom I entertained the highest affection and respect. Shortly after his removal to Baltimore, in the latter part of the year 1812, though much my senior in years, he sought my acquaintance as a descendant of one whom he had highly valued; and, from that period until the moment of his death, when I was at his bedside, our intercourse was of the most intimate and confidential kind, and never interrupted by any circumstance calculated to interfere in the least degree with the mutual kindness existing between us. I loved, revered and respected him, and firmly believe that every feeling of my heart towards him was fully reciprocated.

Bishop Kemp combined great simplicity of manners with a fine and cultivated understanding, which made him a most agreeable companion, while they served to attach him more closely to his immediate friends. Social in his disposition, and devoid of that austerity which too often keeps good men apart, he was accessible to all; and I have frequently known him, in his hours of relaxation, by his agreeable manners, to draw around him, with pleasure, persons of very different tendencies and opinions from those he himself possessed; and yet, in doing so, he never lessened the dignity of his deportment, or for a moment swerved from those principles he professed as a Christian and a Churchman. For some years before his death, when not prevented by more serious engagements, he was in the habit of spending his Monday evenings at my house; and this becoming known to others of my friends, induced them informally to assemble there, on such occasions, for the purpose of enjoying his society. He was full of anecdote, and told a story remarkably well, and with considerable humour, so as to interest as well as amuse his hearers; but withal preserved a dignified simplicity which drew towards him the respect as well as the attention of all who listened to him.

As Rector of St. Paul's Parish in this city, he was truly beloved by his flock, as he was sincerely attached and devoted to them. His sermons were plain and practical, within the comprehension of all classes, and at the same time replete with good sense and Christian feeling and principle—not pretending to the character of an orator, he yet impressed on his people, in a solemn and affectionate manner, their Christian duties. It was not his wont to attack and denounce by name any particular worldly amusement, however objectionable it might be; but he preferred endeavouring to imbue his people with Christian feeling, by which he believed they would be Christians in practice. As President of the Bible Society of Baltimore, where, in the Board of Managers he was surrounded by, and brought into close communication with, persons of various religious denominations, he enjoyed the confidence and respect of his associates, among whom were the Rev. Dr. Inglis of the Presbyterian Church, the Rev. Dr. Duncan of the Associate Reformed Church, and others not now recollected. As a Man, Bishop Kemp possessed qualities of sterling worth. As a Friend, he was sincere and ardent, while, to his immediate family he was a kind, affectionate and considerate husband and father. The Laity of his Diocese generally, and a majority of his Clergy, were warmly attached to him, and his death was regarded as a calamity in the Church over which he had presided for more than eleven years.

Trusting that this short sketch of the character of my lamented friend may be of some slight service to you in the work you are now engaged in,

I am, dear Sir,

Very respectfully yours,

SAMUEL J. DONALDSON.

RT. REV. JOHN CROES, D. D.*

1790—1832.

John Croes† was born at Elizabethtown, N. J., on the 1st of June, 1762. His father, Jacob Croes, was a native of Poland, but received his education, which was only a very limited one, in Holland. On his passage to America, he became acquainted with Christiana Charlotte Reigart, who was from Germany; and their acquaintance resulted, soon after their reaching this country, in her becoming his wife. They settled first at Elizabethtown, N. J.; he pursuing some mechanical business, and she engaging in the business of baking, in which she became so famous that her cakes were an article of export to the West Indies. When John was eleven years old, the family removed to Newark, which continued to be his residence chiefly until he had reached early manhood. He was religiously educated, and began early to evince a serious and reflecting habit of mind, which led him ultimately to choose the ministry as his profession.

His father designed originally to educate him to a mechanical trade; for though he discovered an early fondness for study, the circumstances of the family were not such as to enable his father to offer him, at his expense, the advantages of a liberal education. He, however, so far yielded to the wishes of his son, as to give his consent that he should acquire an education at *his own* expense; and of this permission the son eagerly availed himself. He was, however, quickly arrested in his course of study by the commencement of the Revolution, being called upon to render active service in the cause of his country. He served, at intervals, from the summer of 1778 to that of 1781, always as Orderly Sergeant, and sometimes as Quarter Master. Besides the regular service to which he was appointed, he repeatedly engaged in voluntary expeditions in different parts of the State of New Jersey. On one occasion, he slept in the Court House at Newtown, Sussex, then an out of the way place; and thirty years after, visited, by appointment, the same spot, and, according to his Report, preached in June, and also in October, 1808, to "a small congregation assembled in the Presbyterian meeting-house." Though he was never in any severe engagements, during the Revolution, he was more than once in circumstances of great peril, and seemed to take much delight, in after life, in giving an account of his military experience.

At the close of the Revolution, he seems to have relinquished temporarily the idea of a classical education, and engaged for some little time in mercantile concerns; but this employment proving distasteful to him, he resumed his studies, and prosecuted them with great zeal and diligence. Having become quite a proficient in the Latin and Greek Languages, he engaged in the business of instruction, chiefly with a view to procure the means of support, while he should be in a course of immediate preparation

* Churchman, 1832, 1849.—Evergreen, 1845.—MSS. from Rev. R. B. Croes.

† The name is believed to have been originally *Kruitz*. The Bishop always pronounced his name as if it were spelled *Croose*.

for the ministry. He, however, continued his labours as a teacher, while he was pursuing his theological studies.

During his residence in Newark, he enjoyed, in a high degree, the friendship of the venerable Dr. McWhorter, then the Pastor of the Presbyterian Church in that place. The high estimate which the Doctor had of him may be inferred from the following extracts from a letter which he addressed to Judge Kirkpatrick of New Brunswick, many years after this, in answer to some inquiries he had made concerning Mr. Croes, in behalf of the Trustees of Queen's College who were looking out for a suitable instructor, and of the Vestry of Christ Church who were desirous of securing a Rector:—After telling the Judge that he had been prejudiced in his favour from a boy, but that he would endeavour to be just in expressing an opinion, he says,—"Mr. Croes was bred an Episcopalian, and has uniformly, without superstition or bigotry, adhered to the peculiarities of his own religion. If your Episcopalians wish for a man of the first abilities, prudence, and discretion in this State, let them exert themselves to get him." His literary qualifications are then enlarged upon; and the Doctor adds,—"He possesses the gift of government in a high degree; he governs a school in such a manner as to acquire the esteem and affection of boys, without undue rigour or extreme severity. You will find him a man of sense and reading, but a certain vail of modesty sheds an obscurity over his abilities and accomplishments."

In the summer of 1789, he visited the town of Swedesborough, in Gloucester County, N. J., and accepted an invitation to act as lay reader for a few months in the Episcopal Church in that place. On the 28th of February, 1790, Bishop White of Pennsylvania ordained him as Deacon, in St. Peter's Church, Philadelphia, and he immediately became the stated minister of the congregation. On the 4th of March, 1792, he was admitted by the same Prelate and in the same church, to the Order of Priests, and then was regularly instituted Rector of the church.

When Mr. Croes took charge of the church at Swedesborough, it was in an exceedingly unprosperous state, the place of worship being unfinished, and the attendance on public worship sparse and irregular. By his persevering efforts, however, he succeeded in completing the edifice, in greatly increasing the number of worshippers, and in raising the church to a degree of prosperity which it had never before enjoyed. Here he continued for twelve years. His salary was small; and he sustained, shortly after his settlement here, a loss of several hundred dollars, which was all or nearly all that he had; but he bore the loss with great fortitude, and by rigid economy succeeded not only in recovering himself, but in giving to three of his sons a liberal education. After sustaining the loss referred to, he returned temporarily to the employment of teaching, which he carried on in connection with the ministry; and his own sons were of the number of his pupils.

Mr. Croes first appeared in the Convention of New Jersey, in the year 1792; and from that time, with one or two exceptions, which occurred in consequence of ill health, or other circumstances which he could not control, he attended all the Conventions for forty years. In 1793, he was chosen a deputy to the General Convention, and a member of the Standing

Committee;—offices which he continued to hold, with but one intermission, till he was elected Bishop.

In the year 1801, Mr. Croes resigned his charge at Swedesborough, and accepted the Rectorship of Christ Church, New Brunswick, to which he had been invited; and, at the same time, took charge of the Academy at New Brunswick, and of St. Peter's Church at Spotswood. The Academy was the remains of what had been Queen's College, (now Rutger's College,) the exercises of which had been suspended for several years. Both churches flourished under his administration; and the Academy, which numbered at the commencement only fifteen pupils, gradually increased to the number of seventy, and enjoyed a high reputation throughout the State. He resigned the charge of the Academy in 1808, having, by his exertions, prepared the way for the resuscitation of the College. From this time he was at liberty to devote himself exclusively to the duties of his profession.

In 1811, Mr. Croes was honoured with the degree of Doctor of Divinity from Columbia College, New York. In 1814, he was chosen to preside over the House of Clerical and Lay Deputies in General Convention, and the next year he was chosen Bishop of New Jersey. The election of a Bishop for the Diocese of New Jersey had been long agitated by the Convention, and as early as 1800, an appointment had actually been made, though, for some reasons, the individual chosen (Rev. Uzal Ogden, D. D., of Newark) was never consecrated. In June, 1815, Dr. Croes was elected to the Episcopate of Connecticut; but, in consideration of the strong ties that bound him to New Jersey, and particularly to his own church in New Brunswick, he felt constrained to decline the honour. It was probably in consequence of this that the Episcopalians of New Jersey took measures immediately to bring the subject of an election of Bishop before their next Convention, which was held at Trenton on the 15th of August following; the result of which was that Dr. Croes was chosen. His Consecration took place in St. Peter's Church, Philadelphia, on the 19th of November ensuing, Bishop White officiating on the occasion, assisted by Bishops Kemp and Hobart.

From the time of his Consecration, he engaged with exemplary diligence in the duties of his new office, and commenced a system of Visitation which he intended should be annual. This he nearly accomplished until the last two years of his life, when he found himself disabled, in a measure, from the infirmities induced by disease and advancing age. In May, 1831, he attended the Annual Convention of the Diocese for the last time, which held its session in the town of Spotswood, the scene of his early ministrations. In the Address which he delivered on that occasion, he referred in a touching manner to the fact of his having been the subject of a distressing malady, which, for nine months, had rendered all active service extremely burdensome to him. On the 20th of September following, he presided at the annual meeting of the Board of Directors of the "Episcopal Society of New Jersey for the promotion of Christian Knowledge and Piety," which was held at Elizabethtown. Shortly after his return home, he had a renewed attack of disease, which occasioned him much suffering during the following winter. But so intent was he upon the discharge of his duty, that he summoned resolution and strength enough to hold an ordination in

Christ Church, New Brunswick, on the 28th of December, which was the last act of his public administration as Bishop. From this time he was confined to his house, and chiefly to his room, though his interest in the concerns of his Diocese never flagged; and when the time for the annual meeting of the Convention returned, in May, 1832, though he could not be present, he addressed the Convention by a letter, in which he gave them an account of his Episcopal ministrations during the year, and tendered them the assurance of his affectionate regard. This communication closed his official labours. In the immediate prospect of death he evinced great tranquillity; and a few days before the event, the Communion was, at his request, administered to him. He died on the 26th of July, 1832, in the seventy-first year of his age.

Bishop Croes published, besides several Charges to his Clergy, a Sermon entitled "The Duty and the Interest of contributing liberally to the promotion of Religious and Benevolent Institutions," preached in St. Peter's Church, Philadelphia, at the Opening of the General Convention of the Protestant Episcopal Church in the United States of America, 1823.

On the 21st of May, 1785, he was married to Patty, daughter of Elihu and Hannah (Mix) Crane, of Newark. They had eight children,—five sons and three daughters. Two of the sons became clergymen in the Episcopal Church; one of whom, the Rev. *Robert B. Croes*, still survives.

The other son of Bishop Croes who entered the ministry, the Rev. John Croes, Jr., was born September 22, 1787; was graduated at the College of New Jersey, in 1806; and subsequently assisted his father for a while in conducting the Grammar School of Queen's College. He was ordained Deacon in Trinity Church, New York, on the Festival of St. John the Baptist, 1809, by Bishop Benjamin Moore, and Priest, on the 1st of October, 1811, by Bishop Hobart. He commenced his labours in the ministry, officiating in St. Peter's Church, Freehold; Christ Church, Shrewsbury; and Christ Church, Middletown; in New Jersey. He became Rector of Christ Church, Shrewsbury, and continued for thirteen years, greatly respected and beloved, in that relation. On leaving Shrewsbury, he spent a few months in New Brunswick, and then became the Rector of St. Paul's Church, Patterson, N J., where he remained three years. The next two years he was in Newark; and the two following in New Brunswick, sharing with his venerable father, who was beginning to feel the infirmities of age, the duties of his pastoral charge. Shortly after the death of the Bishop, this son succeeded him as Rector of the parish, and continued such for eight years. The last nine years of his life he spent at Keyport; and he had but just left that place, and made his temporary residence at Brooklyn, where, and in the adjoining parishes on Long Island, he was usefully occupied in occasional services, when he was prostrated by the illness (of the nature of cholera) which brought him to his grave in two weeks. He died on the 18th of August, 1849, at the age of sixty-two years, and after a ministry of nearly forty. He received many testimonies of the respect and confidence of his brethren,—such as being repeatedly elected a Delegate to the General Convention, being appointed a Trustee of the General Theological Seminary, Secretary of the Convention of the Diocese Member of the standing Committee, and Treasurer

of certain important trusts of the Church. In the Convention of 1832, at the election of the Diocesan, which resulted in Dr. Doane's being chosen, Mr. Croes was at first the most prominent candidate. In September, 1812, he was married to Eleanor, daughter of Rulef Van Mater, of Monmouth, N. J. They had three sons and five daughters.

FROM ARCHER GIFFORD, ESQ.

NEWARK, N. J., 19th November, 1855.

Rev. and dear Sir: My acquaintance with Bishop Croes commenced at an early age, and when he was in the full vigour of his intellect and the prime of his usefulness. He was then Principal of the Academy at New Brunswick,—an institution in high repute, and Rector of Christ Church in that city. Although I had often seen him in my youth, it was not until after he was consecrated Bishop that I became in any degree intimate with him. I used, in my early boyhood, to hear interesting incidents of his life related by my father, who was associated with him, when they were young men, in the Revolutionary War. He represented him as very amiable, ingenuous, and extremely conscientious—traits of character which recommended him to the officers, and prevented his engaging with others in many of the rough amusements of that period.

I have also learned from one of his pupils still living, at a very advanced age, that while he was employed for a short time in mercantile pursuits in this place, and also near Hackensack, in Bergen County, he devoted much of his leisure to reading, and availed himself of every means of intellectual culture within his reach.

Mr. Croes was brought into early and intimate relations with Dr. McWhorter, the Presbyterian Clergyman of this place, who fully appreciated his talents and virtues, and showed himself ready to assist him by every means in his power. He manifested his candour and disinterestedness especially by falling in with his predilections for the Episcopal Church, and giving him letters of introduction to several gentlemen of New Brunswick and Philadelphia, designed to facilitate his obtaining Orders. The difficulties which Mr. C. encountered in early life had undoubtedly a very important influence in forming his character. He used often, as one of the lessons which had been taught him by his own experience, to urge the necessity of perseverance and singleness of aim in the prosecution of any important object; and on one occasion he observed to a friend of mine whom he was advising in respect to his future course, that he had never attempted any thing which he had not accomplished. The remark was not made in a boasting spirit, but was designed merely to encourage my young friend to keep his faculties in vigorous and healthful exercise.

Bishop Croes was in stature about six feet, and of a portly frame. His dress and mien gave him that staid and venerable appearance that may be often seen represented in pictures of the Addison age, and well corresponded with the sanctity and native simplicity of his character. He always seemed to have special regard for his profession, and studied to make all his acquirements auxiliary and subservient to it. His sermons were remarkable for presenting truth in a manner adapted to the different ages, characters and circumstances of his auditors; and even when treating of moral duties, they were never deficient in spiritual unction. While he gave strong views of the vices of the age, he never did it in a way to offend the taste or shock the sensibilities of his hearers. His style of writing was simple and natural, perspicuous and energetic, with no approach to any thing florid or declamatory. His audience, if it were not their own fault, would always find themselves instructed by his discourses; and the effect of them was not a little increased by the patriarchal dignity and impressive earnestness with which they were delivered.

I have most frequently met with Bishop Croes, and observed his character and deportment, when he presided at the Diocesan Conventions of our State. On these occasions he uniformly exhibited a most becoming demeanour, always conducting the business with great discretion, dignity and impartiality. During many years' attendance as a delegate, I cannot recall a single instance of the semblance of unkindness or unfairness on his part towards any individual, or of the least want of respect on the part of any individual towards him.

Bishop Croes, in his ecclesiastical polity, was not exactly what is now termed High Church or Low Church; but he always maintained the distinctive principles of the Protestant Episcopal Church with firmness and consistency, while yet he never made himself offensive to Christians of other communions.

In all his intercourse, whether private and social or official, he was a model of a quiet, considerate and kindly spirit. His life was a perpetual advocacy and enforcement of the great principles and precepts of the Gospel. He never interfered with the concerns of others, though he was always upon the alert to minister to their happiness. In his family he was a strict disciplinarian, and withal a pattern of economy, while yet he was a loving and tender father, and was a fine example of a generous hospitality.

His sense of obligation, not less than his love of doing good, kept him active amidst infirmities and decay, in which he might have reasonably sought repose from all labour; and he went down gradually and gently to his grave, leaving as a legacy to his family, to his diocese, to the world, a character pre-eminently "honest, just, pure, lovely, and of good report."

Respectfully yours,

A. GIFFORD.

WILLIAM HARRIS, D. D.*

1791—1829.

William Harris was a son of Deacon Daniel and Sarah (Church) Harris, and was born at Springfield, Mass., on the 29th of April, 1765. In the line of his ancestry are to be found William Pynchon, the first settler of Springfield, and George Wyllis, Governor of Connecticut. He was fitted for College under the instruction of the Rev. Mr. Church,† the Congregational minister in Hartland, Conn. He entered Harvard College in 1782, and graduated in 1786. After his graduation, he devoted himself, for a while, to the study of Theology, and in due time was licensed as a minister of the Congregational Church, in which he had been educated. A delicate state of health, however, soon obliged him to abandon the exercise of the ministry; in consequence of which, he commenced the study of Medicine, under the direction of Dr. Holyoke of Salem. While he was thus engaged, he became acquainted with the Rev. Mr. Oliver,‡ an Episco-

* Chr. Jour., 1829.—MS. from his son, Rev. Dr. R. W. Harris.

† Aaron Church was graduated at Yale College in 1765; was settled as Pastor of the Congregational Church in Hartland in 1780; resigned his charge in 1814; and died in 1823.

‡ Thomas Fitch Oliver, a native of Salem, Mass., was graduated at Harvard College in 1775, and was for a short time a Congregational minister at Pelham, Mass.; but becoming an Episcopalian, he went to Providence, R. I., to officiate as a lay reader at St. John's Church, and remained in that capacity till the close of the War of the Revolution. He was afterwards ordained, first Deacon, and then (September 18, 1785) Priest, by Bishop Seabury, and served

pal clergyman of Marblehead. This gentleman put into his hands a Compend of Hooker's Ecclesiastical Polity, which was the means of directing his attention to the principles of the Protestant Episcopal Church. The result of his inquiries on the subject was a conviction that the Doctrine and Discipline of that Church were sustained by Scriptural authority, and that it was his duty to connect himself with it. Shortly after this, the re-establishment of his health led him to return to the exercise of his chosen profession, though in a new ecclesiastical connection.

He was admitted by Bishop Provoost to the Holy Order of Deacons, October 16, 1791, in Trinity Church, New York; and, on the following Sunday, to that of Priests in St. George's Chapel, in the same city. In the course of the next month, he took charge of St. Michael's Church, Marblehead, having from 1788 had charge of the Academy in that place. He officiated both as teacher and preacher until 1802, when he accepted the Rectorship of St. Mark's Church in the city of New York, and removed thither in February of that year. He soon after established and conducted, in the neighbourhood of his Rectory, an excellent classical school.

In 1811, he was honoured with the degree of Doctor of Divinity, from Harvard University, and from Columbia College.

On the resignation of the Presidency of Columbia College by Bishop Moore, in 1811, he was chosen to that office, and he held it, in connection with his Rectorship, until 1816. At that time, the office of Provost, on whom a portion of the duties of President had devolved, being discontinued, and the public labours of the ministry being unfavourable to his health, he resigned his Rectorship, and afterwards devoted himself exclusively to the duties of the Presidency.

Dr. Harris' health had been declining during several of his last years, though he was able to attend to his duties in connection with the College until within a short period of his death. He suffered much from an asthmatical affection, and the disease of which he died was of a pulmonary kind. His son, the Rev. Dr. Robert William Harris, thus describes the scene of his departure:—"He was looking forward to the last great change, and preparing for it for some time before it took place. I was much with him, and at his request often offered prayers at his bedside. [I was ordained while he lay on his death-bed]. His end was quietness and peace, even as his life had been gentle and without guile. There was not a struggle or a groan. So calm and composed were his features that he seemed as asleep; and so instantaneous was the change at the midnight hour, that ere we could reach him, the breath had left him,—my brother, who was a medical man, being alone at his bedside. So many years have passed since my father died, that I cannot remember his particular expressions at that solemn period. But the last hours of his life, in their serenity and quiet hope, are still bright before my mind." He died at Columbia College, on the 18th of October, 1829.

In 1791, Mr. Harris was married to Elizabeth, daughter of the Rev. Jonas Clark, an eminent Congregational clergyman of Lexington, Mass.

that Church until September, 1786, when he accepted a call from St. Michael's Church, Marblehead. In 1791, he was Rector of the Churches of Johnstown and Fort Hunter, N. Y. In 1795, he became Rector of St. Thomas' Church, Baltimore, where he died January 25, 1797, aged forty-eight years.

They had seven children, the two youngest of whom only were sons. One of them (*Josiah Dwight*) was graduated at Columbia College in 1822, was a Surgeon in the army, distinguished for his ability and professional skill, and died at Fort Smith, Arkansas, in 1833. The other (*Robert William*) was graduated at Columbia College in 1825, and is a clergyman in the Episcopal Church, now (1855) settled at White Plains, N. Y.

Dr. Harris published a Sermon before the Convention of the Protestant Episcopal Church of Massachusetts, 1794; a Sermon before the Convention of the Protestant Episcopal Church of New York, 1810; and a Farewell Sermon at St. Mark's, New York, 1816.

I had the privilege of a slight acquaintance with Dr. Harris during the latter part of his life, and was always much impressed by his serene, kindly, and yet dignified, manner, and especially by the beautiful simplicity and modesty that breathed in his conversation and were impressed upon his countenance. I once had occasion to put his kindness to the test, and no man could have rendered a favour more promptly, or cordially, or gracefully. In the first years of my ministry, I was thrown much among the friends of his early life, but I never met with one who was not prepared to render a warm testimony to the purity and elevation of his character.

FROM THE REV. J. M. MATHEWS, D. D.

New York, March 2, 1852.

My dear Sir: I first became acquainted with Dr. Harris about the year 1812, a short time before he was translated from the Rectorship of St. Mark's Church, to the Presidency of Columbia College. From that period till the close of his life, my intercourse with him was frequent, familiar, and to myself always agreeable. And notwithstanding we belonged to different religious denominations, that circumstance, I am sure, never had any effect upon our relations beyond what was strictly ecclesiastical.

Dr. Harris' personal appearance, mind, heart, whole character, were all of a piece. In his person, he was of about the middle size and well proportioned. His face was rather unusually pallid, but his features were regular, his eye expressive of great kindness and benignity, and his whole countenance spoke of a warm and generous heart. Nor was this by any means a false index; for such was the gentleness of his spirit, and such the amenity of his manners, that, so far as I know, all who knew him esteemed him, and all who knew him intimately loved him. He delighted in conferring favours, not merely where he could do it without inconvenience, but even where it subjected him to a sacrifice: it was evidently a luxury to him to do good in any way. His mind was distinguished rather for correctness, clearness, and symmetry, than for extraordinary strength. He was a good classical scholar, having enjoyed the advantages of an education at Harvard College, where classical learning has always been held in the highest estimation.

As a preacher, Dr. Harris did not belong to the class of remarkably stirring and overpowering pulpit orators; but he was mild and winning in his manner, chaste and correct in his style, while his sermons were not wanting in evangelical truth, and were evidently written with great care. I never heard from him anything like a startling burst of eloquence, and I doubt whether any one else ever did; for this was not his manner; but there was an air of dignity and sincerity about him, which, when taken in connection with his good sense, his uncommonly perspicuous and pure style, his appropriate and excellent thoughts, his benevolent and open expression of countenance, and I may add, his acknow-

ledged excellence of character, rendered him a highly acceptable preacher, as well to the plainer as the more intelligent class of hearers.

As President of the College, Dr. Harris was greatly revered and beloved. The students looked up to him as a father, and he, in turn, regarded them with an affectionate solicitude that was truly parental. Their intellectual and moral improvement, their happiness in this life and the future, were evidently among the objects that lay nearest his heart. I was myself a Trustee of the College during several of the last years of his Presidency, and had a good opportunity of knowing how highly he was esteemed in all his relations to the institution.

Dr. Harris lived and died without the semblance of a spot upon his character. He had the respect and confidence of the whole community. He was, in the best sense of the word, a Christian gentleman.

As ever, most truly yours,

J. M. MATHEWS.

FROM JOHN McVICKAR, D. D.,

PROFESSOR IN COLUMBIA COLLEGE.

Columbia College, New York, 21 June, 1858.

Dear Sir: I cheerfully comply with your request that I should furnish you some general estimate of the character of my lamented friend, the late Rev. Dr. Harris, President of Columbia College. I knew him intimately for many years, and from 1817 till his death was officially associated with him in the instruction and government of the College. I also delivered an Address at his funeral; and that makes it the more easy for me to comply with your request, as that Address was written when my impressions of his character were more distinct and vivid than they are now, after the lapse of nearly thirty years. I shall only say in general of his intellectual character that he had an uncommonly well balanced and a highly cultivated mind, and shall limit myself chiefly to those fine *moral* qualities, which constituted emphatically the charm and the power of his life.

I would say then, first of all, few men surpassed him in singleness of heart. It was not common openness or candour of character; perhaps in him it was rather marked by reserve; but it was a certain genuine simplicity and truth of mind, which admitted of no double motive either in his words or actions. It was childlike in its purest and best sense; and while it perhaps unfitted him for the busy, bustling intrigues of life, it qualified him for that higher station to which the words of our blessed Saviour alluded, when he took little children in his arms and said, "Of such is the Kingdom of Heaven." As a consequence of this, I may safely say that he had not an enemy on earth; every man was his friend; every one who knew him rejoiced in all the good that befel him, and sympathized in the sorrows of a heart that knew no guile.

Nor did this trait add only to the amiableness of his character; it greatly increased his powers, since it led him on all occasions to give himself up to his duty with that devotion of time and thought which could not but double their value. This was especially remarkable in the duties of his station as President of the College. In this he was not like other men. It was not merely the conscientious performance of duty. Other men do this, who yet find time for varied occupations; but with Dr. Harris there was an absorption of heart, a solicitude which cannot easily be paralleled in the history of official station—it was like the devotion of the student to his favourite pursuit, or of the worldly man to his interest; his time, his thoughts, his very heart, were centered in the College; for it alone he seemed to live; neither fortune, nor fame, nor personal enjoyments seemed to have any attractions for him, or to receive at his hands even their justifiable share of attention. The College was to him all in all; to its

best interests he devoted his life, and for them I verily believe he would have been content to resign it.

Another leading trait of his character was meekness. No man could approach him without being impressed with it, and it was in beautiful accordance, I may say, with his benevolent countenance and venerable mien. He bore his honours so meekly that all men yielded him a willing reverence, and he shamed those who rendered to him even the slightest services, by the undue value which his grateful heart set upon them. This gave, on all occasions, to his language and manners, as well as to his opinions, a certain quiet, unpretending dignity, which those who approached him would have found it as difficult to break through, as it was far from their inclination to do so. It was accompanied also by an equanimity which I rarely ever saw disturbed, perhaps I should say never, except by what touched the cord of his religious feelings, or that honest pride he felt in the institution over which he presided.

Nor was this placidness of temper the valueless fruit of a life untried. Dr. Harris was tried beyond the lot of ordinary men. In the arduous station which he occupied, while he found many high and noble gratifications in the affectionate reverence and subsequent gratitude and attachment of those generous spirits who grew up under his care, he found what is inseparable from such a station, many harassing and anxious cares. He had to contend with the errors of thoughtless youth, too often with the petulance of ungoverned tempers, and sometimes even with base ingratitude from those whom he was seeking, with parental kindness, to lead into the paths of honour and virtue.

If, on such occasions, severity ever took place of gentleness, it was only when some trait appeared of a bad heart, or a spirit dead to the sense of religion—then indeed his rebuke was sharp and even terrible; but it was the anger of a parent, which the tears and penitence of the offender could change in a moment into love. This beautiful trait of meekness in Dr. Harris' character, I may be allowed to say, was often greatly misunderstood. It had in it no marks of feebleness. It is true that, averse to the rude collision of temper, which the business of the world often demands, he lived little in the public eye, withdrew himself from all needless contest, and retired within the circle of his own peaceful thoughts and quiet home; but this, which some men misnamed weakness, was rather to be esteemed the wisdom of a peaceful spirit, for in the performance of his duty no man was bolder. Deliberate in making up his opinions, and modest in the expression of them,—he was yet steady in their maintenance, and once resolved, it was not words merely or authority that could move him; and when called to put them in practice in the administration of discipline, his manner was marked by that happy union of mildness and decision, which intimidated the rebellious, while it disarmed them of all hostile feeling.

Nor were these his only trials—he was tried in private life, with the cares and anxieties of a large and dependant family, if that indeed could be called to him a trial, which he seemed never to feel as such, for his children were to him ever a blessing; and as to the anxieties of a narrow fortune, he seemed to transfer all that care to the kind Providence of God. Though he passed through a long life under circumstances that would have filled most men's minds with anxious and distracting disquietude, yet he ever went through them with a confiding, pious, contented spirit; and God blessed him in so doing. Want threatened, but at a distance; good friends arose when friends were needed. Year followed year with comfortable means of support; and though at his death he left little of this world's goods to his children, he left them what was incomparably better,—the legacy of a holy example and an honoured name.

Nor did his equanimity forsake him under those harder trials which come home more directly to the heart,—I mean domestic affliction and bereavement. Upon few have these fallen heavier—few have more painfully known what it was to

mourn, but fewer still have mourned with less of worldly sorrow. The partner of his life separated by long disease from all participation of its pleasures; two children sinking untimely into the tomb, at the very age when a ripening mind is beginning to repay to a parent the cares and anxieties of their youth—these afflictions were borne by him in a meek and Christian spirit—they perhaps added soberness to his mind, but they never impressed upon it sadness, and a cheerful and thankful spirit was ever shining forth amid all his troubles.

Piety of spirit was another leading feature of his mind. In this also was there something peculiar. Many men are pious by an act of reflection. With them reason brings in religion; but it was not so with this excellent man; with him a religious spirit seemed almost like a felicity of nature; like a constitutional sentiment, which it would have cost him as much labour to subdue, as it does those less favoured by nature to excite it. Of the instinctive warmth of this feeling his occasional poetical effusions afford a striking and beautiful illustration. They are like the poetry of those pure and early days, when poetry was devoted to its first and noblest theme, to prayer and praise—sometimes they appear in the overflowing of a grateful heart; sometimes as if written amid troubles, in the spirit, and almost in the language, of the Royal Psalmist—"O that I had wings like a dove, for then would I flee away and be at rest."

But his religion was deeper than a vague instinctive feeling. It was confirmed by much study, by reflection, and by all the habits of a Christian life. His reading turned much upon the older divines of our Church. Some of them were always to be found upon his table, and upon their model he seems to have formed himself in style as well as in doctrines. His own discourses were plain, serious and persuasive; they came up to a celebrated critic's demand of what sermons should be—"the good sense of a good man;" and as delivered by him, they had much of that power which flows from an earnest simplicity of expression; they had the eloquence of sincerity, and went to the heart simply because they came from it.

Dr. Harris was a Churchman upon principle and examination. The Book of Common Prayer and Hooker's Ecclesiastical Polity, he used to say, had made him an Episcopalian. On the great doctrine of the atonement, not only was his reason satisfied, but his heart clung to it as the anchor of his hopes.

Dr. Harris' death was a fitting close to his devout, exemplary and useful life. It was full of calm and humble trust in his Redeemer, and cheering anticipation of the glory that was to follow—such as might be expected to crown the days of an old and faithful disciple.

Trusting that the above recollections may answer your worthy object, I remain, respectfully,

Your obedient servant,

JOHN McVICKAR.

DAVID BUTLER, D. D.*

1792—1842.

David Butler was born at Harwinton, Conn., in the year 1763. At an early age he was apprenticed to a mechanical trade, which, however, he left, for a time, to serve as a soldier in the War of the Revolution. On arriving at the proper age, he commenced business for himself, and had a fair prospect of being successful. Having formed a matrimonial connection, and settled down, every thing seemed to indicate that he had taken his direction for life. But he had an inquiring mind, and was very fond of reading; and to this most of the leisure he could command especially in the evening, was devoted. Though he had been educated a Congregationalist, his mind received a strong bias in favour of the Episcopal Church, partly as the result of his own reading and reflection, and partly from his intimacy with the Rev. Ashbel Baldwin, who was, for many years, a prominent Episcopal clergyman in Connecticut. He became deeply interested also in the character of the venerable Bishop Seabury; and this also not improbably had something to do in aiding and maturing his convictions on this subject. By whatever means the change may have been effected, he became ultimately thoroughly convinced that Episcopacy is of Divine authority; and this conviction was soon followed by a resolution, not only to come within the pale, but to enter the ministry, of the Episcopal Church. Accordingly, after having pursued his studies for some time under the direction of his friend, the Rev. Mr. Baldwin, he was admitted to the Order of Deacons, by Bishop Seabury, in Trinity Church, New Haven, on the 10th of June, 1792; and on the following day, he was licensed by the same Bishop "to perform the office of a Deacon, in the Church of Connecticut, and wherever else he might be lawfully called thereto; and also to preach on all proper occasions, more particularly at Guilford, South Guilford, and Killingworth." Bishop Seabury also admitted him to Priest's Orders, in Christ Church, Middletown, on the 9th of June of the following year.

For some time after his ordination as Deacon, he officiated at Guilford and Killingworth; but in June, 1794, he became Rector of St. Michael's Church, Litchfield. Here he continued till February, 1799, when he resigned his charge, and removed to Reading, but still supplied the Church in Litchfield, and also that in Danbury. In 1804, he accepted a call to the Rectorate of St. Paul's Church in Troy. During several of the first years of his residence there, he gave a portion of his time to the Episcopal Church in Lansingburgh, then in its infancy; but he ultimately confined his labours entirely to the Church in Troy,—not, however, to the exclusion of a general superintendence of the interests of the Episcopal Church, throughout the whole region. Not only his own particular church greatly increased under his ministry, but other churches were formed by his side,

* Bishop Doane's Fun. Serm.—Calendar, 1854.—Communications from Hon. Judge Buel, Dr. Brinsmade, and Mrs. Stephen Warren.

and an impulse was given in favour of Episcopacy throughout the surrounding region.

In 1832, he was honoured with the degree of Doctor of Divinity from Washington (now Trinity) College.

Dr. Butler's health became impaired not far from the year 1830,—his disease being an affection of the bladder; and this, in connection with the gradual inroads of age, led him, in 1834, to resign his pastoral charge. He, however, still retained an undiminished interest in the welfare of his people, and besides officiating frequently at Marriages, Baptisms, and Funerals, he was always ready, whenever the convenience of his successor might require, or other circumstances render it expedient, to occupy the pulpit. It was only two weeks before his death, that he supplied the pulpit of a neighbouring parish. His death was not occasioned by the disease from which he had suffered so long and so much; but by a fit of apoplexy, which terminated in three or four days. His mind, during this period, was for the most part in a bewildered and comatose state, though he signified to Bishop Doane, on the Sunday previous to his death, his continued love to the Saviour and interest in his Church. He died on the 11th of July, 184[illegible], in the eighty-first year of his age. His Funeral Sermon was preached by the Rt. Rev. Bishop Doane, and was published.

Dr. Butler published several Discourses, among which were a Sermon preached before the Free Masons, in Woodbury, on the Festival of St. John, the Evangelist, 1804; a Sermon on I. John iii. 9, published in the Churchman's Magazine, 1807; a Sermon at the Institution of the Rev. Mr. Van Horne into the Rectorship of the Church at Ballstown, N. Y., and a Sermon entitled "Reward of the Faithful," published in the Protestant Episcopal Pulpit, 1835.

Dr. Butler had a large family of children, the youngest of whom is the Rev. Dr. Clement M. Butler, of Cincinnati

FROM THE HON. DAVID BUEL.

Troy, July 27, 1858.

My dear Sir: The Rev. Dr. Butler, of whom you ask me to give you some account, was Rector of St. Paul's Church in this city from my early manhood; and, as I was connected with that congregation, I was in intimate relations with him till the close of his life. Indeed, it was chiefly through the instrumentality of my father that he was induced to come to this place. It is easy for me, therefore, to give you the outline of his character.

His personal appearance was at once commanding and attractive. He had a well built, well proportioned frame, indicating a habit of activity and more than common power of endurance. His eye was large and dark, and his whole visage indicative at once of a vigorous intellect and an amiable and genial temper. He lacked the advantages of an early liberal education; and yet he made up for this, in a great degree, by his extensive reading, and a habit of close observation of men and things. His original powers of mind were undoubtedly of a high order; and even the early disadvantages to which I have referred, did not prevent their development in such measure as to secure to him a very prominent place in the Diocese to which he belonged, and in the community in which he lived. He had remarkably fine social qualities, conversed with great ease and appropriateness, and was always cheerful; while yet he never forgot that he was a clergyman. He had a very kindly and benevolent spirit, and was always ready to confer a

favour whenever he had opportunity. In his social intercourse, he by no means confined himself to the people of his own charge, but mingled indiscriminately with different denominations, and he was fortunate, I believe, in possessing the good-will of all.

Dr. Butler could not be considered, as may be inferred from what I have already said, a highly accomplished preacher, but he was eminently a sensible preacher. His clear, sound, logical mind impressed itself upon all his discourses, and always furnished material for useful reflection. His views of Church Government would rank him with those who are called High Churchmen, and he occasionally made those views the subject of a vigorous defence in the pulpit; but his ordinary preaching partook little of a controversial character, and was rather practical than doctrinal. Though he was not indifferent to the political concerns of the country, and doubtless had enlightened and well considered views in respect to them, he never, I believe, allowed himself to make them in any way the subject of his public discourses. He had a clear, manly voice; and though you could not say that his manner in the pulpit was highly cultivated, it was still impressive and dignified, and indicated that his heart was in all his utterances. He read the Service with great solemnity and propriety.

While Dr. Butler was always honest and frank in the avowal of his principles, where occasion required, he never needlessly enlisted in disputes with those of different communions. When the present edifice of St. Paul's Church was in progress, speaking to one, with his characteristic ardour, of the magnificence of the building, he was answered with the rather doubtful remark,—"I hope the *Gospel* will be preached there." "The very thing," said the Doctor, "that we are building it for." On another occasion, as he was travelling in a stage coach, he was not a little annoyed by the efforts of one of the company to draw him into a discussion on Theology, which he assiduously avoided. At last, his fellow-traveller, determined apparently to provoke him, said,—"Your articles, you must allow, are Calvinistic." "Then *you*," answered the Doctor calmly, "can find no fault with them."

His love of peace comes out very strikingly in the following extract from a discourse, which he preached towards the close of his life:—"I am now an old man, and such reflections peculiarly become me. And though, from childhood, I have always been fond of peace and quietness, I find it more necessary to my comfort now. It is at present almost my only earthly wish to wind off my days, undisturbed by the turmoil of a restless world. I should prefer 'a dinner of herbs, where love is,' to 'a stalled ox and hatred therewith.' And therefore, as one who has long been connected with you,—which connection is soon approaching its termination, even by death, if nothing else intervenes,—I beseech you by the most endearing motives, not only by the joy it would give me, but by what is much more engaging in its influence, the consolation of Christ, and the comfort of love, to continue in peace; to do nothing with strife or vain glory."

Dr. Butler was unusually attentive to the sick and afflicted—his warm and genial sympathies well fitted him to be a son of consolation. And though he resigned his charge a considerable time before his death, he still showed himself the affectionate friend of his people, and was always ready, by his kind offices, to minister to their comfort by any means in his power. I may safely say that he left behind him a name, which all who had the privilege of his acquaintance delighted to honour.

With great esteem,
I am your obedient servant,
DAVID BUEL.

JAMES ABERCROMBIE, D. D.*

1793—1841.

James Abercrombie was born in the city of Philadelphia, January 26, 1758. His father, whose name also was *James*, was a native of Dundee, Scotland, was a relative of the celebrated Sir Ralph Abercrombie, was connected with the East India trade, and was an officer of the British Navy. He settled in this country in the year 1753, and was lost in the German ocean in 1760, when his son James was but two years old. This son being an only child, his mother, who is represented as having been a devotedly pious as well as highly intelligent woman, educated him with great care, in the earnest hope and confident expectation that he would, in due time, become a Minister of the Gospel. He had himself also, from early childhood, a predilection for the clerical profession; and he manifested it as soon as he was able to read, by standing and kneeling on a chair, on Sunday evenings, with a white apron around his shoulders, in imitation of a surplice. Having been instructed, during several of his earliest years, by his mother, he was placed under the care of a Dr. Gardiner, who conducted an English Academy; and here he remained for two or three years, until he was removed to the College of Philadelphia. He was graduated in June, 1776; and was preparing to embark for England, with a view to qualify himself for Holy Orders, when the breaking out of the War of the Revolution obliged him to abandon his purpose.

After he left College, he gave a portion of his time to the acquisition of several polite accomplishments, in connection with his more substantial literary pursuits. He then commenced the study of Divinity under the direction of the Rev. William (afterwards the venerable Bishop) White, and continued his course of theological reading till the summer of 1778, when an afflictive event suddenly extinguished his long cherished hopes of entering the ministry. He had, for some years, been affected with a disease of the eye-lids; and, as surgical aid was deemed necessary, Dr. Bond—himself an eminent surgeon—recommended that he should make a voyage to England, in order to avail himself of the highest surgical skill; but the Executive Council refused to allow him to embark; and, as the British army shortly after took possession of Philadelphia, Dr. Grant, the Surgeon General, undertook the cure by lunar caustic, to be applied for five hours. Dr. G., dining that day with the Commander in Chief, General Howe, forgot his appointment, and suffered the caustic to remain several hours too long; and when it came to be removed, the eye was swollen and black, and apparently in a hopeless state. The forgetful Doctor, however, still promised a cure; but, as the British army suddenly evacuated the city, he had no further opportunity of making proof of his skill, and the patient fell back into the hands of Dr. Bond, who succeeded, contrary to all expectation, in effecting a complete restoration of his sight.

* MS. from his son, Rev. R. M. Abercrombie.—Bishop Delancey's Fun. Serm.—Hist. Christ Ch. Philad.

In consequence of the protracted interruption of his studies, occasioned by this affection of his eyes, together with the impossibility of obtaining ordination, and the improbability of the introduction of the Episcopate into America, he determined at least to suspend his theological studies. This he did in the year 1780. As he was too far advanced in life to enter as an apprentice to any profession, he determined to engage in mercantile pursuits; and, accordingly, in June, 1783, he formed a partnership with an intimate friend and an active and experienced merchant. In the year 1792, he was chosen a member of the Common Council of the city of Philadelphia. Having continued in trade ten years, the occupation had become exceedingly irksome to him, and he resolved on making a change. In 1792, he solicited, under the most respectable patronage, the office of Treasurer of the Mint; but General Washington, in consequence of a resolution which he had formed not to appoint two persons from the same State, as officers in any one department, felt obliged to deny the application. He subsequently took an office in the Bank of the United States, but found it so totally uncongenial with his taste, that he resigned it, after the labour of a single day.

Notwithstanding Mr. Abercrombie had been defeated in his early purpose to enter the ministry, he seems never to have entirely abandoned the idea; and the desire to do so had increased with his advancing years. When he communicated his wish to the Bishop and some of the Clergy, they warmly seconded it; and he was accordingly examined, and ordained Deacon in St. Peter's Church, Philadelphia, December 29, 1793. His preference was for a country parish; but his many friends in the city chose to detain him there, and, in compliance with their wishes, he became Assistant Minister of Christ Church and St. Peter's, in June, 1794. On the 28th of December following, he received Priest's Orders from Bishop White. In 1797, he was elected a member of the American Philosophical Society. In 1804, he received the degree of Doctor of Divinity from the College of New Jersey. In 1806, he officiated once a month in the Parish Churches of Trinity, at Oxford, and All Saints, at Lower Dublin,—both within a few miles of Philadelphia. At these churches he regularly attended every third Sunday during three years; but ceased to do so when, in 1810, the charter of incorporation of Christ Church and St. Peter's was enlarged by the Legislature so as to comprehend the new Church of St. James. In connection with Dr. Magaw, he founded the Philadelphia Academy, which was opened in the year 1800; and, after three years, he became sole Director of the institution. Having held this place several years, he resigned it in 1817, from a conviction that his academic duties interfered too much with his clerical. In 1833, he resigned his charge of Christ Church, and confined his attention to St. Peter's; but, before the close of the year, he terminated his connection with St. Peter's also, of which he had been forty years the Assistant Minister, Bishop White being Rector. He retired upon an annuity of six hundred dollars, from each of the two churches. He continued to reside in Philadelphia, enjoying the society, and ministering to the gratification, of a large circle of friends, during the residue of his life. He died June 6, 1841, in the eighty-fourth year of his age.

In October, 1783, he was married to Ann Baynton, the daughter of a highly respectable merchant in Philadelphia. She died in January, 1805—leaving three sons and six daughters. After remaining a widower twelve years, he was married, in June, 1817, to Mary Jane Mason, of a distinguished family of the Island of Barbadoes, whose mother resided in Philadelphia. By this marriage he had four children,—three daughters and one son. The son is a clergyman of the Episcopal Church; and another son by the former marriage is a physician, residing near Natchez, Miss. His widow still (1852) survives.

One incident in Dr. Abercrombie's experience as a clergyman, in connection with the father of his country, is specially worthy of record: and the following account of it was given by the Doctor himself, in a letter to a friend, in 1831, shortly after there had been some public allusion to it:—"With respect to the inquiry you make, I can only state the following facts:—that, as Pastor of the Episcopal Church, observing that, on Sacrament Sundays, General Washington, immediately after the desk and pulpit services, went out with the greater part of the congregation,—always leaving Mrs. Washington with the other communicants,—she *invariably* being one,—I considered it my duty, in a Sermon on Public Worship, to state the unhappy tendency of example, particularly of those in elevated stations, who uniformly turned their backs upon the celebration of the Lord's Supper. I acknowledge the remark was intended for the President; and as such he received it. A few days after, in conversation with, I believe, a Senator of the United States, he told me he had dined the day before with the President, who, in the course of conversation at the table, said that, on the preceding Sunday, he had received a very just reproof from the pulpit for always leaving the church before the administration of the Sacrament; that he honoured the preacher for his integrity and candour; that he had never sufficiently considered the influence of his example, and that he would not again give cause for the repetition of the reproof; and that, as he had never been a communicant, were he to become one then, it would be imputed to an ostentatious display of religious zeal, arising altogether from his elevated station. Accordingly, he never afterwards came on the morning of Sacrament Sunday, though, at other times, he was a constant attendant in the morning."

I had a slight acquaintance with Dr. Abercrombie in the latter years of his life, but I saw only enough of him to enable me to testify of his fine powers of conversation, his genial spirit, his deep interest in the past, and his readiness to confer upon me a favour. He talked familiarly of many of the eminent men of our country as having been his personal friends, and of no one with more interest than the celebrated Dr. Nisbet, President of Dickinson College, who was for a long time his correspondent, and whom he regarded as one of the most remarkable men of his time. His memory seemed to me to be a rare repository of facts and incidents, many of which were worthy of an enduring record.

The following is a list of Dr. Abercrombie's publications:—The Service and an appropriate Prayer at the Opening of the African Church of St. Thomas, 1794. A Sermon on the General Fast, 1798. Catechism of the Church, with an Appendix, 1803. Two Compends—first, of Elocution;

second, of Natural History, 1803. A Sermon on the Death of General Hamilton, 1804. A Charge to the Senior Class of the Philadelphia Academy, 1804. Do, 1805. Do, 1806. Do, 1807. Do, 1808. Do, 1809. Do, 1810. Lectures on the Catechism of the Protestant Episcopal Church, 1807. Improved edition of Murray's abridged Grammar, 1807. Second edition of do. with additions, 1808. Improved edition of Murray's large Grammar, with notes, 1808. A Sermon on the Liturgy of the Episcopal Church, 1808. A Valedictory Oration, (delivered by J. P. Morris,) 1809. Documents relating to the Marriage of William Penn, Esq., 1809. A Valedictory Oration, (delivered by H. H. Smith,) 1810. A Course of Lectures on Rhetoric and Oratory, 1810. A Description of the Yellow Springs, 1810. Lectures on the Catechism and on Confirmation, 1811. Lectures on the Liturgy, 1811. Prospectus of Samuel Johnson's Works, 1811. The Mourner Comforted, 1812. A Sermon on the State Fast, 1812. A Sermon on the National Fast, 1812. A Sermon on the Death of Dr. Fothergill, 1814.

FROM THE REV. HENRY M. MASON, D. D.,
RECTOR OF ST. PETER'S PARISH, TALBOT COUNTY, MD.

EASTON, Md., October 17, 1855.

Rev. and dear Sir:—I knew Dr. Abercrombie well. He had married my sister, who was much younger than himself, late in life. We were in habits of greater intimacy than often exists between old men and young ones; and I have sat day by day at his table, with sometimes the ball of conversation passing between Bishop White and himself, listening to narratives which covered subjects of varied interest from the American Revolution till within a short period of his own death. He was as guileless as a child—as open as the day. He was well acquainted with many of the most conspicuous characters in Church and State, and enjoyed in a high degree their respect and confidence. His extensive knowledge of men and things, and especially of the times through which he had passed and the scenes in which he had been an actor, together with his promptness and graceful facility at communication, made him a most agreeable and entertaining companion. He had remarkable powers of eloquence, especially if the term be considered as applicable to the desk in distinction from the pulpit; for though his sermons sometimes produced a great effect upon his hearers, his manner of reading the Service was not only impressive but well nigh irresistible. The late Dr. Gardiner of Boston once invited me, soon after I had taken Deacon's Orders, to read prayers for him; and while he was correcting some of my false emphasis, he suddenly, in his abrupt but good-hearted manner, observed,—"There is no composition in the English language so difficult to read as our Liturgy—there are but two men in America who *can* read it properly, and one is Abercrombie of Philadelphia." I have heard Dr. A. say that Cook, the celebrated actor, once said to him—"I come to St. Peter's to benefit by your emphasis and intonation." I must not wrong him, however, by leading you to suppose that he was vain of this or any other rare quality that he possessed; for I regard him as having leaned to too humble an estimate of his own merits. And I may add—because it is of all things most important to add—as the word *merits* drops from my pen, that, in a theological sense, he knew of no merit that would avail to his salvation, save only that of the All-sufficient Sacrifice. I can never forget the humble and yet confident tone in which he spoke to me in regard to himself and his prospects, a short time before his death—"Harry," said he, "a miserable sinner about to appear before the judgment of God, I tremble; and yet through Christ I am not

afraid." My recollections of him, I hardly need say, are exceedingly grateful, and my heart warmly responds to any effort to do honour to his memory.

I remain, in the Gospel of our Lord Jesus Christ,

Yours sincerely,

H. M. MASON.

FROM DAVID PAUL BROWN, ESQ.

PHILADELPHIA, September 18, 1856.

My dear Sir: I knew Dr. Abercrombie well for many years, and often met him in circumstances that were well fitted to call him out, and display his most striking characteristics. But I regret to say that such is the pressure of my engagements, that it is only a very hurried and general account of him that I am able now to give you.

Dr. Abercrombie was a scholar of very considerable attainments; and while Principal of the Academy connected with the University of Pennsylvania, as he was for many years, he enjoyed the highest reputation as a classical teacher. Advancing age and other circumstances at length induced him to relinquish this post, and to devote himself exclusively to the performance of his clerical duties.

In the discharge of these duties, he was not lacking in diligence, and was generally a most acceptable preacher. If there was any quality in which, as a preacher, he was less distinguished, I should say that it was that deep feeling commonly called *unction*, which is always so sure to open a passage to the hearts of the hearers. There was no defect in his learning, and in the precision and beauty of his elocution, he was perhaps unsurpassed; but it might reasonably be questioned whether a gentleman, whatever might be his talents or attainments, could devote so large a part of his life to academic pursuits, without forming some habits adverse to the most persuasive and effective ministration of the Gospel.

Dr. Abercrombie wrote with great classical correctness. He might be said to be fastidious if not hypercritical. His voice was inclined to be harsh, but his delivery was dignified and agreeable; though an increased degree of energy would have rendered it more effective. His published sermons evince a degree of refinement and careful culture, which give them a high rank among that class of productions in his day.

In person he must have been nearly six feet high; though, in the latter part of his life he did not appear so, as he was considerably bent beneath the weight of years. He was remarkably slender, of a very pallid countenance, and with rather a small eye. He was a man of active habits, though he was subject, for some years, to severe attacks of rheumatism or gout, by which his activity was somewhat diminished. He was a most agreeable companion, had fine powers of conversation, and, from his age, and extensive observation, and diversified intercourse with men, had great knowledge of the world, and was full of instructive and amusing anecdote. It need hardly be said that there was nothing about him that savoured of hauteur or ungracious reserve—on the contrary, he always exhibited as much of pleasantry and good humour as was consistent with the dignity and sacredness of his high vocation. At one period of his life, he held a high position in literary circles; but, in his latter years, he gradually withdrew from them, and seemed rather to court retirement.

Not doubting that you will obtain a fuller and more satisfactory account of my venerable friend from some other source,

I am, my dear Sir,

Very truly yours,

DAVID PAUL BROWN.

FROM THE REV. JOHN COLEMAN, D. D

RECTOR OF TRINITY CHURCH, PHILADELPHIA.

PHILADELPHIA, December 11, 1856.

Rev. and dear Sir: During the visit with which you so kindly favoured me a few weeks since, our conversation turned on the late Rev. James Abercrombie, D. D., in the course of which I mentioned a few incidents connected with my personal acquaintance with him during the last five years of his life. As you expressed a desire to have them in writing, they are now submitted to you, to be disposed of entirely as you please.

My acquaintance with Dr. Abercrombie commenced immediately on my removal to this city, in October, 1836. He was one of the first clergymen to call upon me, and we were soon on as intimate terms as could be expected between such a venerable father in Israel, and one so much his inferior in years, as in all other respects. Since the death of Bishop White, in July, 1836, he had been the only surviving link in the American Episcopal Church between the present generation and the past; and he was then, with the exception of but one that I can remember, (the late Rev. Daniel Burhans, D. D., of Connecticut,) the oldest Episcopal clergyman in the United States. Through a long ministry of more than half a century, he had enjoyed a professional popularity which very few preachers attain; sustaining the reputation of a ripe and elegant scholar, and of an accomplished gentleman. I had often heard of him as the best reader of the Church Service living, and was naturally anxious to hear his performance of it. With such opportunities he favoured me by occasionally officiating in my desk, although he had retired from all regular public ministrations; and it was truly a luxury to listen to him, notwithstanding the loss of teeth materially affected the distinctness of his articulation. He read as one who fully understood what he was reading, and whose mind was earnestly occupied with the matter of it. His whole delivery of the Service was marked with that impressiveness of manner, variety of intonation, and propriety of emphasis, which the nature of its various parts requires, and which gave to each of them their highest effect. His last public act was to read prayers for me on a Sunday evening in Trinity Church. While the sexton was assisting him to robe in the Vestry-room, and he was drawing on his black silk gloves, (which, as was the custom with clergymen of "the old school," he always wore in the desk and pulpit,—the tips of the fingers being cut off that they might turn the leaves more readily,) he asked me what the appointed lessons of Scripture were. The first, I replied, was I. Samuel, xvii., which he immediately remembered was the chapter containing the account of the battle between the armies of the Israelites and Philistines; and he exclaimed, in his brisk way,—"O yes, I know; David and Goliath:—the first duel on record, Sir!"

Dr. Abercrombie retained his bodily vigour and mental powers, almost unimpaired, until within about two years previous to his death, from which time he began gradually to decline. In one of my latest visits at his residence in Union Street, while sitting with him in his study, I was much affected by the solemnity, and growing depth of spirituality, which his conversation manifested. "These two books," said he, pointing to a couple of open volumes upon a small table near him, and the perusal of one of which my entrance had evidently interrupted,—"these two books are the only ones I now read." One was, of course, THE BOOK; and the other I found to be the *Christian Remembrancer*, by Ambrose Serle, with which you are perhaps acquainted, as one of the most deeply devotional and valuable experimental works in our language, although I am not aware that an American edition of it has ever appeared. He told me that he had at first borrowed a copy of it from a friend, and was so delighted with it that he had ordered another from England expressly for himself.

The Doctor's funeral was attended by a vast assemblage of Clergy and Laity, several of the former coming from neighbouring parts of the Diocese to join with those resident in the city in doing honour to his memory, as to a venerable father. It took place at St. Peter's Church, the ancient edifice at whose altar he had officiated for more than forty years, and where he had regularly gone up to worship ever since advancing years had obliged him to relinquish his pastoral connection with it—the service being performed by the Right Rev. Henry U. Onderdonk, D. D., Bishop of the Diocese. The following extracts from a tribute to his memory, communicated at the time to the *Banner of the Cross* by one of our city clergy, you may not deem unacceptable:—

"He was justly regarded as one of the most guileless, frank, and kind hearted of men. The writer can say from some knowledge of his private habits, that he was one of the most sincere, one of the most conscientious, and one of the most devout. He was often misunderstood—frank men always are. He was often misrepresented—the unresisting and the innocent must expect to be. But, after all, he passed through life, and discharged the duties of a long and prominent ministry in his native city, with the respect of his brethren, the general reverence of the community, and the warm affection of a large circle of friends.

"When the body was let down into its final resting place, and the voice of the Bishop was heard committing the remains of the man of God to earth, to ashes, and to dust, a solemn stillness pervaded the vast throng assembled at his grave; and sighs and tears from the Clergy and the people told that one had gone whom his brethren loved, and all honoured. It was altogether a most imposing and touching spectacle,—a fitting tribute to good old Dr. Abercrombie."

With sincere respect and esteem, I am, Rev. and dear Sir,

Your affectionate friend and brother,

JOHN COLEMAN.

FROM THE RT. REV. WILLIAM H. DELANCY, D. D., LL. D.

BISHOP OF THE DIOCESE OF WESTERN NEW YORK.

GENEVA, May 10, 1858.

My dear Sir: I visited Philadelphia, for the first time, in March, 1822, was introduced to the Rev. James Abercrombie, D. D., and almost immediately became associated with him, as one of the Assistant Ministers of the United Churches of Christ Church, St. Peter's and St. James', under the venerable William White, D. D., Bishop of the Diocese of Pennsylvania, and Rector of the Parish.

I was struck at once with his frank and open hearted manners and conversation, and his prompt indication of his ecclesiastical views.

He was then a Patriarch of more than sixty years, while but a quarter of a century was the boundary of my experience. Our intercourse was, from the first, that of brethren and fellow labourers, with such an intimacy as disparity of age did not preclude. There was nothing assuming, dictatorial or patronizing in his demeanour, but all was frank and friendly, during our professional connection, which lasted until my transfer to the Provostship of the University of Pennsylvania, in 1828.

Affable and courteous, of kindly disposition and a cordial temperament, he easily won the affection of friends and the regard of strangers. His conversation was enlivened by anecdotes of the distinguished men with whom he had mingled, Revolutionary incidents, and the frank avowal and defence of opinions imbued with the spirit of an early advocacy of Royal sovereignty in Church and State.

He was peculiarly susceptible to the influence of oratory in the pulpit, and was enamoured with the rhetoric of Summerfield, however dissonant from his reli-

gious system, impervious to his opinions, and unshaken in his attachment to the Church at whose altar he served.

Conspicuous himself as a Reader and Preacher, he had studied the subject with care and interest, understood and taught its principles, and had subdued his own adverse voice to an extent which gave him command of its expressive powers in an eminent degree. But few readers could so effectually bring out the full sense of a passage by intonation and cadence. He seemed rightly to regard reading as but a substitute for earnest and dignified conversation,—or what it actually is,—talking from a book. If there was any defect, his style, both in reading and preaching, failed somewhat in the "*ars celare artem.*"

Many still remember the impressive effect with which he read the story of Joseph, the Song of Moses, the stirring imagery of the Prophets, the rebukes of the Saviour, and the earnest appeals of the Apostles of our Faith. The Liturgy was his delight, and the devotional appropriateness, accuracy, and force which characterized his ministrations in the desk and at the altar, are equally indelible, while many a sinner trembled under his bold and fearless denunciations in the pulpit. In his style of composition he followed Johnson rather than Addison.

His Theology was founded on the Bible as interpreted by the Prayer Book, and his Ecclesiastical views were those of a well trained conservative clergyman, contented with the existing system, disinclined to change, and confiding in authority, rather than disposed to avow or welcome new and untried principles or projects.

On the death of Bishop White, in 1836, and the final severance of the United Churches into three distinct Parishes, this venerable brother retired, on an annuity, from the ministerial labours from which age debarred him. Henceforth his Parochial connection was with St. Peter's Church, of which I had become the Rector, at which his family attended, and to which from childhood he had been peculiarly attached.

I saw him often in the evening of life, when his sun was setting, surrounded by his family, patient under occasional attacks of an acute disease, rejoicing in the opening prospects of his children, delighted with the visits of his friends, unostentatiously and calmly, in dependance on the grace and merits of Christ, and in the faithful use of the appointed means, preparing for the ultimate change, (which did not occur until two years after I left Philadelphia for my present post,) retaining his bodily vigour and mental powers almost to the remotest point of his career, and terminating a life of faith and devotion by a death of hope and joy.

Confiding, frank and generous, ready to give, and glad to distribute with his limited means, impressible, social, sincere, conscientious and devout, he passed through life,—the youthful part of it amid the stirring scenes of the Revolution, and the latter portion in a protracted, useful and honoured ministry.

Very truly yours,

W. H. DELANCEY.

CHARLES SEABURY.

1793—1844.

FROM THE REV. SAMUEL SEABURY, D. D.

NEW YORK, December 29, 1357.

Rev. and dear Sir: I have already signified to you my willingness to comply with your request, and give you some account of my father, the Rev. CHARLES SEABURY; and I now proceed to make good my promise.

My father was the youngest child of the Rt. Rev. Samuel Seabury, D. D., Bishop of Connecticut and Rhode Island. He was born at West Chester in the State (then Province) of New York, on the 20th of May, 1770. He must have been not far from five years of age when his father came to live in the city of New York, where he appears to have remained until about the age of fifteen, when his father removed to New London to enter on the duties of the Episcopate. He pursued his studies preparatory to Theology, at first under the Rev. Richard Mansfield, D. D., of Derby, Conn.; and afterwards under the Rev. William Smith, D. D., then of Narragansett, R. I. Returning to New London, he resumed his theological studies, under the immediate direction of his father; by whom he was admitted to the Holy Order of Deacons, on the 5th of June, 1793, at Christ Church, Middletown, on the recommendation of the Clergy then assembled in Convention at that place. Mr. (afterwards Dr.) Burhans was also ordained Deacon at the same time and place.

In the fall of 1795, he began the sacred duties of the ministry in Grace Church, Jamaica, L. I. Here he continued to reside until the month of March following, when he was called to the Rectorship of St. James' Church, New London, vacated the month previous by the death of his Rt. Reverend father.

On the 17th of July, 1796, he was admitted to the Priesthood in St. George's Chapel, in the City of New York, by the Rt. Rev. Samuel Provoost, Bishop of the Diocese of New York.

On the 13th of June, 1799, he was married to Anne, fourth daughter of Roswell Saltonstall, Esq., of New London. His children,—six in number, of whom one died in infancy, and only three survived him, were the fruit of this marriage, and were all born in New London.

He continued to reside in New London until the summer of 1814, when he resigned the charge of St. James' Church, and removed to Long Island, having been called to the Rectorship of Caroline Church, Setauket, Suffolk County. It was, I believe, in the autumn of the same year that he was instituted in the Rectorship of this Church, the Rev. Seth Hart* of Hempstead, L. I., by the appointment of Bishop Hobart, acting as insti-

* SETH HART was born at Berlin, Conn., June 21, 1763; was graduated at Yale College in 1784; was ordained Deacon, October 9, 1791, and Priest, October 14, 1792. He preached first at Waterbury, and from 1794 to 1798, was Rector of the Churches in Wallingford and North Haven. Some difficulty having arisen in the parish at North Haven, he resigned it, and was called to St. George's Church, Hempstead, L. I., where he remained until his death, March 16, 1832. He was a good classical scholar, an amiable man, a successful teacher, and an acceptable preacher. His son, *William Henry*, was graduated at Columbia College in 1811; was ordained Deacon by Bishop Hobart in 1814, and Priest by Bishop White sometime afterwards. He was Rector of Christ Church, Richmond, Va., from 1815 to 1828; and of a Church in Wal-

tutor, and the Rev. Gilbert H. Sayres, of Jamaica, L. I., and the Rev. Evan M. Johnson, of Newtown, L. I., being present and assisting. The Sermon on this occasion was preached by the Rev. Mr. Hart.

In March, 1816, he was bereaved of his wife, whose mortal remains now lie beside his own, in the church-yard at Setauket.

In this year also, in addition to his charge in Setauket, he was appointed missionary to the vacant churches of Huntington and Islip, L. I. Three years afterwards, the Church at Huntington was relinquished; and his missionary charge was limited to Caroline Church, Setauket, and St. John's Church, Islip. These two churches he continued to supply for many years; officiating at first every third Sunday, and afterwards, and during much the greater portion of the time, every alternate Sunday at Islip.

On the 5th of October, 1821, he was married to Elizabeth, relict of the Rev. Henry Moscrop;* who survived him, and expired in this city in the month of May last, at a very advanced age.

While his health permitted, he performed the arduous labours of his mission with cheerfulness and fidelity; officiating regularly on Sunday, and preaching on numerous other occasions, especially at funerals, both at church and in private houses, in places remote from any church. In his seventy-third year, however, oppressed by the infirmities of age, he retired from the more active duties of the ministry, (still retaining the Rectorship of the Church at Setauket,) on a pension provided for him by the Corporation for the relief of the aged and infirm Clergy of the Diocese. This change was announced by Bishop Onderdonk, in his Annual Address to the Convention of his Diocese, in the following terms:—

"The Rev. William Adams has become the missionary at Setauket, Suffolk County, herein succeeding the Rev. Charles Seabury, whom the infirmities of age have compelled to relinquish the very faithful devotion with which, for nearly thirty years, he ministered to this portion of the Lord's vineyard, and who carries with him into his truly honourable retirement, on a pension from our fund for grateful remuneration of past services, the veneration, respect, and love of all who know him. Unweariedly, disinterestedly, and with no small share of trial and self-sacrifice, giving himself to his Master's work, ever since, in 1796, he was commissioned thereto by his illustrious parent, the Apostle of our Church, he will, while waiting for his departure in peace, enjoy the affectionate respect of his brethren and friends."†

After his retirement, my father continued to reside at Setauket, in the enjoyment of tolerable health, until the time of his death, which occurred very suddenly on the 29th of December, 1844.

den, N. Y., from 1830 to 1836. From 1836 to 1842, he was again in his first parish. He then returned to the North, and after preaching a while at Fishkill, again took charge of his old parish at Walden, which he held until 1851. He died of paralysis (as his father also had done,) on the 28th of July, 1852, aged sixty-two years.

* Henry Moscrop, of Rhode Island, was ordained Deacon, August 27, and Priest, August 29, 1786. He was Rector of St. James' Church, Prince George's County, Md., in 1792, but in 1795 was at All Hallow's Church, Ann Arundel County, in the same State. In 1797, he was supplying Trinity Church, Newport, gratuitously, but in 1799, and for some years after, was residing in Ann Arundel County, Md. In 1804 and 1805, his name is not on the Clergy lists; but in 1811, he was residing in St. Paul's Parish, Baltimore. From 1813, to his death in 1817, he resided in the city of New York. His daughter was married to the Rt. Rev. B. T. Onderdonk, D. D.

† See Journal of New York Convention for 1843.

The following tribute to my father's memory, published shortly after his death, supersedes the necessity of an attempt on my part to portray his character, and has the advantage of not being coloured by the partiality of filial affection. It is from the pen of my ever honoured friend and Bishop, the Rt. Rev. Dr. B. T. Onderdonk, who, having stated the fact of my father's death, proceeds to say,—

"My knowledge of him commenced in my boyhood, and goes back for a period of about forty years. For the last twenty-three years, I knew him intimately. I never knew a man in whom were more thoroughly manifested the *essential traits of the Christian character*. From worldliness I can hardly conceive of one more exempt. He was too disinterested for the men of this generation. He adhered too faithfully to his baptismal vows to fit his religion to the spirit of the age. He cherished too sedulously the grace of which his baptism made him a partaker, to fall into the snares which draw so many disciples from consistent allegiance to the LORD. The unspeakable blessing of his Apostolic father's Christian instruction was not lost upon him. He was eminently true to the Gospel and the Church. He received both in the essential union in which God has placed them. He took them from God as He offers them to man. Humble as a little child, he sought only for the authority and sanction of 'Thus it is written;' and be the mystery what it may, and be what it may the trial to the pride of the carnal mind, his meek and lowly spirit knew no other sentiment or feeling than '*Speak, Lord, for thy servant heareth.*'

"Hence he was thoroughly evangelical in all his views. No man more humble under a sense of native depravity and personal sinfulness. No man more sensible of entire dependance on the great vicarious sacrifice of the Incarnate God. No man more truly, and with closer personal application, aware of the necessity of the renewal of the heart by the Holy Ghost. No man more humble, and more justified in a trust that that renewal was his. No man truer to the genuine evangelical faith which leads to Christ, through his holy Church, its Sacraments, its services, the ministrations generally of its Priesthood, and the habitual personal piety, in private and social character, which God has appointed to be thus directed and fostered.

"In consistency with and as part of these Christian qualifications, he was much valued and beloved among his friends for his cheerful, intelligent and attractive social intercourse. His conversational powers, until increasing deafness necessarily curtailed the sphere of their exercise, will long be remembered by his friends. They brought from a mind well stored with events of past years, nothing but what interested, and much that charmed and instructed. His early recollection of his venerated father's friends, and long acquaintance with the progress of things in the Church rendered him a peculiarly interesting and valuable companion to the Clergy. He was one of the last links which bound together this generation and that of the founders of the American branch of the Anglican Church.

"His Church principles were those of his father. This sufficiently describes them. They of course led him to Christ, the Head of all things to the Church. He received of his fulness; and faithful unto death, the Gospel encourages us to hope that he has died in the Lord, and is therefore blessed."

I am not aware of my father's having published any discourse, except a Sermon (printed at New London) occasioned by the death of the Rev. W. Green,* A. M., an Episcopal clergyman, who, at the time of his decease, was the Principal of a Female Academy at New London.

I believe, my dear Sir, that I have now covered the ground indicated by your questions. If the facts which I have stated will be of any use to you, they are heartily placed at your service; and I need hardly add that I shall be much gratified by the insertion of them in your forthcoming work in any form you may be pleased to adopt.

I am, Rev. and dear Sir,
Very respectfully and truly yours,
SAMUEL SEABURY.

WALTER DULANY ADDISON.

1793—1848.

FROM THE REV. ETHAN ALLEN, D. D.

BALTIMORE, Md., June 1, 1858.

My dear Sir: It gives me pleasure to furnish you with some account of the Rev. Walter D. Addison, an excellent and venerable minister of this State, of whose history and character I have had every opportunity I could desire of becoming well informed. Indeed, so far as the narrative of his life is concerned, what I shall write will be little more than an abstract from a record of "Facts and Incidents" by his son, William Meade Addison, Esq., of this city, who received the materials of his statement from the lips or the pen of his father.

WALTER DULANY ADDISON, the eldest son of Thomas and Rebecca Addison, was born at Annapolis, Md., on the 1st of January, 1769. His paternal grandfather was Mr. John Addison, who built the family residence in Prince George's County, on the heights East of the Potomac, opposite Alexandria, called "Oxon Hill." His maternal grandparents were Walter and Mary Dulany, and it was under the care of his grandmother Dulany, a lady of eminent piety, that he received his earliest religious impressions.

On the death of his grandfather Addison, he was removed to Oxon Hill, the residence of his mother, then a widow, where he remained a number of years. At the close of the Revolutionary War, his guardian determined to send him, together with his brothers, John and Thomas, to England to complete his education,—for which country they embarked in 1784. Immediately on their arrival, they were received by the Rev. Jonathan Boucher, a clergyman who had returned to England from this country, at the breaking out of the Revolution, then residing at Paddington in the vicinity of London, and by him placed under the charge of the Rev. John

* WILLIAM GREEN was a native of New London, Conn.; was graduated at Dartmouth College in 1791; was ordained Deacon by Bishop Seabury, October 18, 1793; was officiating at Waterbury, Conn., in 1796 and 1797, but subsequently went to the South; returned to New London, where he engaged in teaching; and died in 1801.

James, who kept a small select school, where they remained till the following spring. Thence they were removed to a large Academy near Greenwich, where they continued till the year 1787. They were now removed to Epsom, fifteen miles from the metropolis. Of this parish their uncle was Rector; and he placed them under the tuition of the Rev. Joseph Golding, his Curate. "Here," writes Mr. Addison, "a new scene presented itself. The school consisted of four,—John Carr, my two brothers, and myself. Here we were beyond the contagion of evil company. Mr. Golding was a man of high literary attainments and most exalted piety. With all these advantages, I am sorry to add that more than a year elapsed before any serious and lasting impressions were made on my mind in relation to eternal things. In 1788, my uncle requested us to make a catalogue of his library. In preparing it, we were obliged to use a ladder to reach the upper shelves, from which I had a fall which occasioned me severe injury, and confined me for a considerable time. In my solitary moments, most serious thoughts were awakened in my mind; deep remorse and strong convictions of my former evil courses seized upon me; Death, the King of Terrors, appeared to me, and tormented me with the most excruciating fears; my pillow was often moistened with my tears. While in the midst of this distress, I was awakened to a sense of Divine things by a remarkable dream. . . . . Immediately I procured a New Testament, and turned to a passage which imparted light and comfort. I betook myself to prayer and sacred reading. These produced peace and joy, where before all was darkness and wretchedness. My friend, Mr. Golding, lost no time in advising me as to the course I ought to pursue, and most thankful am I to Almighty God that, in his mercy, He bestowed upon me so warm, so steadfast, and so excellent a friend.

"After the lapse of about two years, we removed to London to complete our education under Dr. Barrow. Previous to my departure, my friend Mr. Golding informed me of the many trials and temptations to which I should be subjected, and that persecutions must await me. The truth of all this I experienced, on reaching Soho Square," as he goes on to mention, and then adds,—"amidst the trials and temptations daily prayer and sacred reading preserved me. After remaining with the Doctor about six months, my brother John and myself embarked from Gravesend for America, late in the summer of 1789." They were landed at Annapolis. "Here I found an enlightened and polished society. . . . . Here a different scene awaited me. My friends gave me a cordial reception, which was partially testified by numerous invitations to parties that were tendered to me. Into these amusements I entered without fear; for then I little knew how dangerous they were. They soon, however, exposed to me their true character; for they proved more subtle temptations than the ridicule of my schoolmates in England, and the more formidable threats of Dr. Barrow's scholars. I must have fallen a victim to these enticing pleasures, had it not been for daily prayer and sacred reading. The society of young men I found it necessary to quit, and in that of the virtuous and the fair I took refuge. Next to religion, I consider the company of estimable ladies the best safeguard that the youth of our sex can have. I spent my mornings in study, and my evenings generally in the society of

the ladies. I became acquainted with an elderly lady by the name of Hesselius, who lived near the city. She was a woman of exalted piety, and of vigorous and accomplished mind. I found great pleasure and advantage in her society." To her daughter Elizabeth he was married on the 5th of June, 1792.

On attaining to his majority, he came into possession of a part of "Addison's Manor," embracing Oxon Hill, containing between three and four thousand acres, together with about twenty-five slaves, and other personal estate. On his return to this country, he found that his mother had been reduced to a state of comparative poverty. He at once made a present to her of "Hard Park,"—a tract of more than four hundred acres of land, to be improved by her during life. To a brother, born after his father's death, for whom no adequate provision had been made, he made a present of five hundred acres, and to his uncle, who was somewhat embarrassed in his circumstances, he released a bond of seventeen hundred pounds. His slaves he set free, from time to time, until the number emancipated amounted to about fifty. Such, even at this early period, was the disposition which he made of no small portion of his worldly estate.

In the spring of 1793, Mr. Addison removed to Oxon Hill. He had, for some years, been studying for the ministry, and at this time he repaired to the Convention, held at Easton, on the Eastern Shore of the Chesapeake, and was ordained to the Diaconate by the Rt. Rev. Bishop Claggett. This, it is believed, was Bishop Claggett's first Ordination. "The state of vital religion was very low in the Church at this period. Occasionally there might be seen a clergyman whose humility, zeal and devotion attested his fitness for his office, but rarely was the heart of the believer gladdened by such a sight. One clergyman, but a short time before this, had killed his adversary in a duel, and numbers habitually frequented the ball-room, the card party, the horse race, and the bar-room." Mr. Addison had acquired some distinction for his piety before his ordination. It was known that he would not attend theatres, balls, &c., and that he condemned it in others. The Rector of the parish in which he lived, then a member of the Standing Committee, determined to prevent Mr. A.'s admission to the ministry, saying that his views were puritanical, and suited rather to the Methodists. But Mr. A.'s guardian, a Vestryman of the parish, interfered, and the Rector was induced to withhold his opposition. It may serve to illustrate the different views of the Rector and of the candidate, to state that, at the wedding of Mr. Addison's sister, the Rector played the violin for the company to dance after.

In looking over the Canons of the Diocese, Mr. Addison discovered that those for clerical discipline were clearly inadequate. At the Convention, therefore, at which he was ordained, he called on the Rev. John Coleman, a gentleman distinguished for his zeal and purity of life, and suggested to him to take measures for obtaining a Canon which should prohibit the Clergy from frequenting taverns and places of vicious public amusements, and from attending balls, &c., stating that, though he would meet with strenuous opposition, and be charged with puritanical strictness and innovation, yet he had in his pocket a copy of the Canons of the Church of England, which would sufficiently refute such an accusation. Mr. Coleman

acceded to the request, and offered the Canon for adoption. Two prominent Reverend gentlemen stood up and opposed it, as was expected. Mr. C. then showed the Canon of the English Church, furnished him by Mr. A., and asked only for the same discipline in this country that the Church had in England. The Canon was adopted; and is as follows:—"Whereas the honour of the Church is concerned in the decent deportment of its ministers, the practice of playing at Cards, Dice, Tables, or any other vicious or unseemly diversion, is prohibited, as incompatible with the gravity of the clerical profession."

After his ordination, Mr. Addison took charge of Queen Ann's Parish, in Prince George's. The distance, however, of Oxon Hill from this parish was so great that he found himself somewhat embarrassed in the discharge of his official duties. He, therefore, determined to resign his charge, after officiating there for two years. At the Convention of 1796, he was appointed on the Standing Committee, and appointed by the Bishop the Visiting Member for the Parishes of Calvert and St. Mary's, Charles and Prince George's Counties; "but he excused himself," says the Bishop, "because he thought his youth and some other causes would render abortive his exertions."

Mr. Addison had no sooner entered on his ministry than he made war on the fashionable amusements of balls, card-playing, theatres, &c., which he continued to carry on from the pulpit until his infirmities withdrew him from that scene of labour. In private and in public, in adversity and in prosperity, in the vigour of youth and in the decrepitude of old age, as a minister actively engaged in his duties and as a minister retired from public service, he steadily opposed them by both precept and example, as not only fatal to spiritual growth, but utterly inconsistent with Christian character. On the eve of his departure from England, he procured a pamphlet addressed to people of fashion, on the irreligious tendency of balls and theatres, which, many years after his ordination, he carried with him to the Convention of the Diocese. It was regarded by those of the Clergy to whom he showed it as worthy of republication. It was accordingly republished, and was very widely circulated. An Appendix was added, which embodied the opinions of men of high standing for learning and piety, strongly adverse to these amusements. This pamphlet he believed contributed not a little towards the establishment of the Lay Discipline, now regulated by the Canons of the Church in this Diocese, as finally revised in 1836, and again in 1847, which may be regarded as the completion of the system. It was a great satisfaction to him that he was spared to witness the recognition by the Episcopal Church of principles and rules of life as essential to christian character, which, half a century before, he had been ridiculed for maintaining and striving to enforce.

After his resignation of Queen Ann's Parish, in 1796, having no parochial charge, he frequently officiated for the Rector of St. John's Parish, in which he resided, and also for the Rev. Mr. Davis,* then in charge of Christ Church, Alexandria, as well as occasionally in other places. He

* Thomas Davis was admitted to Orders in England, in September, 1773, and, on coming to this country, settled in Norfolk Parish, Va. In 1792, he was in St. Stephen's Parish; and in 1795, he had become the Rector of Christ Church, Alexandria, in Fairfax Parish. He died there some time before 1810.

had frequent calls to visit the sick and to preach Funeral Sermons. Thus was his time fully occupied till the year 1803, when he became the Rector of St. John's Parish. This parish had then its parish church at Broad Creek, a chapel at Akakeek, below Piscataway, and another near Bladensburg, called "Addison's Chapel." It is believed that he continued in this Rectorship till about the year 1809. In 1804, he commenced teaching a school at his residence at Oxon Hill. In 1805, he removed to Hard Park, (which he had formerly given his mother, and subsequently repurchased,) and continued his school there till 1809. During all this time, he had an average of twenty scholars. His health, however, was very imperfect, and in 1808, he was called to encounter a severe domestic affliction in the death of his wife, who left behind her four children.

In 1809, he removed to Georgetown, D. C., where he resided with his brother John, and taught a school in connection with him. He went to this city to take charge of the church, then recently deprived by death of its pastor, the Rev. Mr. Sayres.* Mr. Addison had taken an active part many years before in the erection of the church edifice. The Sermon preached on the occasion of its enlargement by the Rev. Dr. Butler, contains a minute history of its origin and completion, and does Mr. Addison's services the fullest justice.

In 1814, Mr. Addison was married to Rebecca, daughter of William Baily of Prince George's County, by whom he had two children, one only of whom survived him. He continued in charge of St. John's Church till his increasing infirmities compelled him to resign it. In 1818, he became entirely blind, and remained so till the close of his life. In the spring of 1830, he left Georgetown, and went to reside with his family in Washington City, where he continued till 1847. From that time onward, he resided with his sons, in Baltimore City and County.

In October, 1847, he had a remarkable dream, which he shortly after related to his wife, and which he regarded as an admonition of his approaching death. From this time, his bodily strength gradually failed, his voice became perceptibly weaker, and every thing betokened his speedy dislodgment from the earthly tabernacle. He, however, retained all his accustomed cheerfulness, and gave every indication that he was waiting in faith and patience till his change should come. A little less than three weeks before his death, his disease, which had hitherto seemed to be little more than general decay, took on an acute form, and from that time, with very brief intermissions, he suffered the most intense agony till death came to his release. Throughout the whole, however, he sustained himself in all the dignity of entire submission to the Divine will, and finally traversed the dark valley with an unfaltering step. He died in Baltimore, on the 31st of January, 1848, and was buried, agreeably to his own direction, at Oxon

* JOHN J. SAYRES is said to have been a native of New York, and was admitted to Deacon's and Priest's Orders by Bishop Claggett. He entered on the charge of Durham Parish, Charles County, Md., in January, 1799, where he was married to Sophia Speake. After remaining here about four years, he went to reside in Georgetown, in the District of Columbia. He was in feeble health, but maintained himself and his family by teaching, while, at the same time, he ministered to the Episcopalians there, and succeeded in building a church. He was Chaplain to the Senate of the United States, in 1806-07. He died in the winter of 1808, leaving a widow and two sons. Mr. Sayres is remembered as a faithful and excellent minister, and was much belored by his people.

Hill, the home of his childhood, and the sacred receptacle of the ashes of those whom he most loved, who had gone before him. There he sleeps beneath a venerable tree, and almost within the sound of the quiet murmurs of the Potomac.

Among the most striking features of Mr. Addison's character were his firmness of purpose, his promptness in action, and his perseverance in the face of all difficulties. This is well illustrated in his frequent successful efforts to prevent duels. On two occasions it became necessary for him to be invested with civil authority. The first of these occurred in the year 1801. It was a time of high political excitement. A gentleman, who was a near neighbour to Mr. Addison, had written several newspaper articles, in which the then President was treated with extreme severity. A nephew of the President, and a connection of Mr. A. by marriage, resented the attack on the President, and challenged the writer. As soon as this came to the knowledge of Mr. A., he repaired to the challenger, and urged every argument in his power to dissuade him from his mad design, adding his most earnest entreaties, but all to no purpose. He then went in pursuit of a constable, with a view to arrest the procedure, and found one who promised to undertake the case; but he deceived Mr. Addison, and the parties got off unmolested. Mr. A. then went to the President, and begged him to interfere with his nephew and arrest the duel. But here again, he effected nothing. He then started off on horseback to the place where he supposed the duel was to be fought. On the way, he fell in with the challenged party and his surgeon; but so far was he from exerting any favourable influence that they resolved to escape him by hard riding. As this did not succeed, they proposed to each other to take him from his horse and tie him in the woods; but this idea was abandoned, and he was permitted to ride on in silence to the spot selected for the fight. The challenger's second was here; and Mr. Addison expostulated with him also, but he was met only by insult. Disheartened by his repeated failures, but still not despairing, he went several miles for a magistrate. He found one at length, and returned with him to the ground, accompanied also by a man whom they had overtaken on the way, and whom the magistrate had invested with constabulary authority. Arriving at the spot, they found that the parties had left. But they were discovered, however, not long after, at some distance from that place. One of the parties and his second were arrested, and bound over to keep the peace under a heavy penalty. The others fled, and the duel, for the time being, was prevented. Some time after, however, Mr. A. ascertained that the matter was not yet settled, and he felt that not a moment was to be lost. This was Sunday morning. He sent to the church, and had his congregation dismissed, and proceeded immediately to Georgetown, and procured a warrant to be issued, but, after some hours, the constable returned, saying that the party would not be taken. He then himself became invested with authority to arrest all persons who should be breaking the peace, or who would be likely to do so. Learning that the party, not previously arrested, was at the house of a relative in Georgetown, Mr. A. repaired thither, took supper with them, and, after conversing awhile, rose and walked to the chair of the gentleman in question, tapped him on the shoulder and communicated to him the somewhat

startling intelligence that he was his prisoner, and must go with him forthwith to jail, unless he would give security in the sum of five thousand dollars to keep the peace. Astonished, the gentleman cried out,—"Sir, you are mad." Mr. A. replied,—"I am not mad, but speak the words of truth and soberness." The security was given, and the duel thus finally terminated.

Mr. Addison combined a devoted attachment to his own Church with a kindly spirit towards all others whom he considered as holding the fundamental truths of the Gospel. His intercourse with the Presbyterian ministers of Georgetown and Alexandria, Doctors Balch and Muir, was of the most friendly and agreeable character. To the coloured Methodists in his neighbourhood he made a present, in 1800, of a lot to build an edifice for their worship, and as the lot remained unimproved till 1816, he obtained subscriptions then for building them a commodious brick meeting-house. To a brother minister who remonstrated against this procedure, he simply replied that the service he rendered the Methodists he knew would redound to the benefit of his own Church. And so it turned out; for about twenty years afterwards, St. Barnabas' Church was built in this very neighbourhood, through the zeal of Christians kept alive, as Mr. A. believed, by the religious services of the Methodist meeting-house. With the Roman Catholics he also lived on the most friendly terms. With Father C—— there existed an intimacy which led to a frequent exchange of visits. On one occasion, while Mr. A. was visiting him, he proposed to his Protestant friend to unite with the Romish Church. Mr. A. replied that Christian charity prevented him from making war on his brother Christians, but it did *not* prevent him from seeing their superstitions, deploring their errors, and feeling for his own Church a warm and steady devotion from which he was not to be seduced. The proposition was never renewed.

Mr. Addison availed himself of every opportunity to speak for Christ and his cause, even though it was only a word. On one occasion, as he was visiting a sick woman in the neighbourhood, he observed her little son take his seat by her bedside, and seem to be noticing attentively all that was going on. When Mr. Addison left, the little fellow followed him to the gate; and being struck with the boy's gentle manner, he took from his pocket a scrap of paper on which he wrote several texts of Scripture. On a Sunday morning, not long after, while on his way to Broad Creek Church, he overtook his little friend wending his way to the same place. Mr. A. entered into conversation with him, and inquired,—"Do you know how to read?" "No, Sir," was his reply, "I wish to God I did." "Then come to me to-morrow, and I will have you taught." The next day, the boy presented himself at Oxon Hill. He was at once put to school, and continued there till he had made sufficient progress in his studies, and attained sufficient age, to take charge of a school himself. In this employment the sobriety of his manners and his general devout appearance attracted the attention of Bishop Claggett, who advised him to study Divinity. He acquiesced, and was in due time admitted to the ministry, and has since become a highly respectable clergyman. In 1839, this clergyman was leading Mr. Addison through the streets of Baltimore, when he delicately testified his remembrance of the incidents of his early life by saying,—

"Ah, Mr. Addison, you led me, when I was blinder than you are," and at the same time recalled to Mr. A. the incident of the scrap of paper at the gate, which had transpired forty years before.

Mr. Addison was a man of great modesty, and unaffected humility, and at the same time of the most unwavering faith. His confidence in God was the anchor of his soul. I shall never forget his beautiful and impressive remark, in a conversation with him a few days before his death. Speaking of the faith exhibited by one of our old Bishops, he quoted our Saviour's words,—"If ye have faith as a grain of mustard seed, ye shall remove mountains." "Yes," said he, "as a grain of mustard seed—how small the cause! Mountains of difficulties removed by it—how wonderful the result!"

Very sincerely and fraternally yours,

ETHAN ALLEN.

DANIEL BURHANS, D. D.*

1793—1853.

Daniel Burhans was born of poor but pious parents, at Sherman, Conn., on the 7th of July, 1763. His grandfather, Simon Burhans, was a wealthy farmer in one of the Hanse towns in Holland, who migrated to this country in 1718, and took up his residence in Esopus, (now Kingston,) on the Hudson River. But he dying suddenly, after a residence of ten years in the country, and his widow dying shortly after in Holland, where she had gone to defend what was supposed to be a large entailed estate, their five children were left in this country wholly destitute. Henry, the second son, and the father of the subject of this sketch, was taken under the care of a respectable farmer of New Milford, Conn., with whom he lived, labouring upon his farm till he was twenty-three years old. He served for seven years as an officer in the old French War, and at the close of the war settled in the place where his son Daniel was born.

It was the privilege of the son to receive a religious education, his parents being worthy members of the Congregational Church, and careful to instruct him in the great principles of Christianity. He seems to have early evinced a very docile spirit, and to have taken great satisfaction in reading and studying the Bible. He had also, from his youth, a strong predilection for the Christian Ministry, and at length he began to think seriously of making it his profession. But he was met at once with obstacles that seemed quite insuperable. An education in the classics and higher branches of science was necessary; but his father, being a poor man, with a large and sickly family to support by his daily labour, was unable to render him the desired assistance; and the only opportunity for study afforded him, was during three or four months of the year, in a common district school.

* Dr. Pitkins' MS. Fun. Serm.—Ch. Rev., 1854.

Applying himself, however, vigorously to his studies, under every disadvantage, he made such progress that his teacher was induced to intercede with his father to give him a liberal education; and so deeply was his teacher interested in his behalf, that he pledged himself to sustain him through his college course, if he could, in any way, be prepared for admission. The father yielded to the generous proposal, and the son went on with his studies with renewed zeal, and with great success.

He was now seventeen years of age; and, by labouring on the farm in the summer, and teaching in the winter, he was enabled, with little help from home, to prepare himself for College in two years. But here a fresh disappointment awaited him. In the autumn of 1782, he went to visit his patron, who resided some twenty miles distant, with a view to submit himself to an examination in his studies. On entering the house, he found the worthy man on whom his hopes of an education depended, lying upon his death bed; he lived but a few hours after, and, as he left no will, all hopes of assistance from that quarter were cut off.

He returned home with a heavy heart, but was still determined to persevere. Shorly after this, he went to Lanesborough, Mass., where he engaged to work for his board, with the privilege of attending the public school. The teacher was found incompetent, and was soon dismissed; and the situation being offered immediately to Mr. Burhans, he accepted it, and from a pupil in the school became its Principal.

During a revival in the Congregational Society to which Mr. Burhans was attached, a number of questions relating to Regeneration, Election, the Means of Grace, &c., had been urged upon his attention, as they had never been before, and he found himself constrained to dissent from some of the views of those subjects which were then current in the community. The consequence was that he was thrown, for a time, into a state of great despondency, well nigh despairing of his own salvation, and was afterwards strongly tempted to doubt the Divine authority of the Scriptures. While he was in this state of mind, a friend placed in his hands the Thirty-Nine Articles of the Church of England; and, without knowing with what denomination of Christians they originated, he read and examined them, and was struck with their conformity to his own views of Scripture truth. Shortly after this he united with the Episcopal Church, and received the Holy Communion, for the first time, on Whitsunday, 1783.

Meanwhile the school in which Mr. Burhans had engaged, constantly increased; and, as he found himself in a position of usefulness, he seems, for a time, to have abandoned the idea of immediately entering the Ministry. His friends erected a large brick school-house for him, and he purchased a lot, and built himself a comfortable house, and having taken to himself a wife, he was, to all appearance, settled in an honourable and useful occupation. But there were other and higher duties in reserve for him.

St. Luke's Church in Lanesborough, Mass. was under the charge of the Rev. Gideon Bostwick, who resided at Great Barrington, twenty-five miles distant, and visited Lanesborough but once a month. In the absence of the Rector, Mr. Burhans officiated as lay reader; and he continued to perform this service until 1791, when, at the suggestion, and under the

guidance, of the Rev. Mr. Bostwick, he began to read Systematic Divinity. At first, he had nothing further in view than to take Deacon's Orders, and assist his friend and teacher, who was the only Episcopal clergyman in the County of Berkshire,—still retaining his school, and depending upon it principally as a means of support.

In 1793, he was ordained Deacon by Bishop Seabury, at Middletown, and ten days afterwards was called to preach at the funeral of the Rev. Mr. Bostwick. He was thus left alone, a self-taught man, and with but little practical knowledge of Episcopacy, to carry on a school of more than one hundred scholars, and to sustain the only two Episcopal churches in the county,—the nearest clergyman of his communion being at Albany, distant forty-three miles.

He entered, however, resolutely on the work which was thus devolved upon him, and soon organized two other churches,—one in Lenox, in Berkshire County, and the other in New Lebanon, in the State of New York, where he had previously read prayers. Under these severe labours his health soon failed, and he dismissed his school, and devoted himself entirely to his clerical duties. Having received Priest's Orders at New Haven, from Bishop Seabury, in 1794, he laboured six years in Lanesborough, and the adjacent region. In the true spirit of a missionary, he made a visitation every spring and fall through the county, which was fifty miles in length, and between twenty-five and thirty in breadth. In these visitations, which lasted usually three weeks, it was his custom to preach every day, and often twice or even thrice a day, and wherever an opportunity occurred—sometimes in private houses, often in Congregational places of worship, and, if necessary, in the open field. These persevering labours laid the foundation for several new churches in that region.

In 1799, he received and accepted a call from the Church in Newtown, Conn., which had been the scene of the ministrations of the Rev. John Beach, and afterwards of the Rev. Mr. Perry.* The parish, at that time, numbered a hundred and forty families, and the church a hundred and sixty communicants. There were great difficulties, however, to be met and overcome, arising partly from the pecuniary condition of the parish, and partly from a general laxity of religious doctrine and morals, connected with the peculiar state of things consequent on the Revolution. Under these circumstances, he addressed himself to his work with great vigour, and not without encouraging success; as was indicated by the fact that, at the first Visitation of the Bishop, after his settlement, eighty were confirmed, and the number of communicants thereby increased to two hundred and forty. The pecuniary aspect also of the parish soon began to brighten, and a permanent fund of several thousand dollars was ere long raised by voluntary subscription.

His connection with the parish at Newtown continued thirty-one years; during the whole of which time he devoted himself to his work with great zeal

* Philo Perry, a son of Joseph Perry, M. D., of Woodbury, Conn., was born December 22, 1752; was graduated at Yale College in 1777; studied Medicine, and practised it for some time at Stratford. He afterwards studied Theology, and was ordained Deacon, September 21, 1786, and Priest, June 3, 1787. After his ordination, he was called to the Rectorship of Trinity Church, Newtown, where he remained until his death, which took place in the year 1798. He was Secretary of the Convention of Connecticut, Delegate to the General Convention, and member of the Standing Committee.

and industry, and exerted an important influence, not only at home but abroad. He resigned his charge in 1830, his church then consisting of three hundred and sixteen members, nearly all of whom parted with him with great reluctance. For one year after leaving this parish, he officiated in Woodbury, Roxbury, and Bethlehem; and in the autumn of 1831, he received a call to St. Peter's Church, Plymouth, which he accepted. He remained at Plymouth six years, when the increasing duties of the parish, in connection with his increasing bodily infirmities, led him again to resign his charge. He, however, officiated after this at Oxford, and Zoar; and in 1844, in the eighty-first year of his age, and the fifty-first of his ministry, he closed his work, and removed to Poughkeepsie, N. Y., where he passed a green old age.

His vigour of both body and mind was preserved in a remarkable degree. He preached within the last year of his life, and assisted in the Communion Service only the month before he died. He continued his theological studies to the last; and, in writing to a brother in the ministry a few months only previous to his death, he incidentally stated that he had just finished reading Mosheim's Commentaries. He died at Poughkeepsie, after a brief illness,—during which he was for the most part unable to speak, if not absolutely unconscious,—on the 30th of December, 1853, aged ninety years and six months. At the time of his decease, he was the oldest clergyman in the Episcopal Church in the United States. His remains were taken to Newtown, and buried among the people with whom he had passed the greater part of his ministerial life. A Funeral Sermon was preached there by the Rev. Thomas C. Pitkin of New Haven, now (1858) the Rev. Dr. Pitkin of Albany.

The degree of Doctor of Divinity was conferred upon him by Trinity College in 1831.

He published a Sermon in 1810, preached at Vergennes, Vt., entitled "The Scripture Doctrine of the Election of Jacob and the Rejection of Esau considered." A second edition was published in 1828.

Dr. Burhans was first married to Prudence, daughter of Obed Edson, at Lanesborough, Mass., October 12, 1788. She died on the 3d of May, 1803, the mother of two children,—a son and a daughter. He was married, a second time, on the 4th of November, 1804, to Catharine, daughter of the Hon. Peter Silvester of Kinderhook, N. Y.: she died on the 11th of March, 1823. He was married, a third time, to Mrs. Blakeslee, widow of the Rev. Edward Blakeslee,* on the 19th of November, 1823: she died on the 12th of March, 1840. He was married, a fourth time, to Mrs. Anna Noxon, widow of Dr. Noxon, in Philadelphia, on the 20th of May, 1852. She survived him, and is still living, at the advanced age of eighty-six. He had no children except by his first marriage; and both of them are deceased.

* Edward Blakeslee was born at North Haven, Conn., June 27, 1776. He became a member of Yale College, and continued till his Senior year, when he was obliged to leave, on account of the sickness and death of his parents, and consequently did not graduate. He was ordained Deacon, February 24, 1788, and Priest, June 5, 1793. The first three years after his ordination were spent in North Haven and its vicinity, but he was subsequently called to Derby as an Assistant to the Rev. Dr. Mansfield, whose daughter he had married two years before. He died July 15, 1797, aged thirty-one years.

FROM THE REV SAMUEL BUEL.

RECTOR OF CHRIST CHURCH, POUGHKEEPSIE, N. Y.

POUGHKEEPSIE, January 16, 1858.

Rev. and dear Sir : I fully intended to have replied earlier to your letter of inquiry concerning Dr. Burhans, but I hope that my answer, late as it is, may still be in season for your purpose.

I first became acquainted with the Doctor, in the autumn of 1847, when I visited this place, after having received a call to the Rectorship of the Church with which I am now connected. I found him a most pleasant old gentleman, and had afterwards abundant opportunity of knowing and appreciating his genial disposition, his quick intelligence, his sincere piety and devotion, his lively interest in the work to which he had devoted the best of his days, and his warm attachment to the Church with which, both as a member and a minister, he had been so long identified. Most interesting was it to hear, from this aged servant of Christ, the vivid narratives which he gave of the scenes and occurrences of his ministerial life, and of remarkable events and epochs in the history of our Church, of many of which he could speak not only as a witness, but as a participant. Though he could not perform much ministerial labour, while I knew him, and though I never heard him preach, yet his interest in the work of his younger brethren was most lively, his conversation with them was most pleasant, and his practical suggestions and counsels full of wisdom and kindness. He seemed to live over again his own ministerial life in his sympathy with them, and the hearty God-speed he bade them in prosecuting the duties of their high vocation. He was the ancient soldier of Christ, (so far as his ministry was concerned,) released from active service, after a long and honourable warfare, recounting the trials, and conflicts, and triumphs by which his career had been marked, and thus ministering to the encouragement of those who were just entering into his labours. He retained remarkably the vigour of his powers, the liveliness and cheerfulness of his spirit. He employed himself much in reading and writing, and the additions he made to his knowledge he did not fail to convert into substantial intellectual nutriment. He possessed naturally uncommon vigour of mind, and great quickness of perception. He also evinced a high degree of tact in his intercourse with men; and this must have availed him much, especially during the more active period of his life. He was eminently faithful to his Christian obligations, discharging every duty with scrupulous fidelity; and from a journal which he kept to the latest period of his life, it would appear that he was most careful in the discipline of his own spirit, and was unceasing in his efforts to grow in grace and in the knowledge of our Lord Jesus Christ. Only at the very last was the clearness of his intellectual vision abated, and his power of communing with surrounding friends and brethren, suspended. That cloud, I doubt not, was scattered, the moment he passed out of the dark valley. He rests from his long course of labour and trial, and we have a right to believe that his works do follow him, as the measure of a glorious reward.

I may add that Dr. Burhans was a man of commanding personal appearance, of a large and well built frame, of a healthful and ruddy countenance, of a nervous temperament, and somewhat quick in his movements. His manners, though not highly polished, were simple and natural, and evinced, what he actually possessed, a fine genial spirit.

I am, Rev. and dear Sir, with great respect,

Very truly yours,

SAMUEL BUEL.

RT. REV. ALEXANDER VIETS GRISWOLD, D. D.*

1795—1843.

Alexander Viets Griswold was born in Simsbury, Conn., on the 22d of April, 1766. His father, Elisha Griswold, was from the Windsor branch of a numerous family,—the descendants of Matthew Griswold, who was among the early immigrants to New England. His mother, whose maiden name was Eunice Viets, was the grand-daughter of Alexander Viets, an eminent and wealthy Dutch physician, who had come from Europe and settled in New York, and had removed thence to Simsbury with a view to speculate in the Mines. She was the daughter of John Viets, a person of great physical and mental activity, and a niece of Roger Viets, who was graduated at Yale College in 1758, and though designed by his father to be a Presbyterian clergyman, not only entered the ministry in the Episcopal Church, but ultimately carried over to Episcopacy the whole family. An Episcopal Church was established at Simsbury about the year 1740, and the Rev. Roger Viets was its second Rector.

The subject of this sketch was, from infancy, remarkable for quick perception, a gentle and amiable disposition, and a ready apprehension of Divine truth. He could read fluently at three years of age; and he could bear an examination in the Church Catechism, not only as to the letter but the meaning of it, better than his older brothers and sisters. His mother, who was a person of remarkable energy and decision, exercised towards her children a most rigid discipline, and was particularly careful to give them full occupation. Alexander always had enough to do; but his extreme fondness for reading led him to economize, even in regard to his youthful sports, that he might find time to devote to this favourite employment. He has left the following testimony to his own remarkable precocity:—

"I recollect nothing in my childhood and youth more remarkable than the rapidity with which I learned the lessons given me. When about four or five years old, I remember being often required to read before strangers, who, at that day, viewed my forwardness as a great wonderment. In about three days after the Greek Grammar was first put into my hands, I had, without any other teaching, written in Greek characters, the first chapter in John's Gospel, interlined with a literal and verbal translation into Latin. The facility with which I obtained a knowledge of the Greek language much surprised my teacher."

His uncle, the Rev. Mr. Viets, seems to have had a very important agency in the formation of his character. He returned from England in Priest's Orders, about the time of Alexander's birth, and became an inmate in his (Alexander's) father's family, where he remained for a number of years; and, after he became settled in a house of his own, he took his nephew to live with him. Besides being an excellent scholar, he had a fine library, and was more than willing to render his young student every assistance, whether by means of books or instruction, in his power.

As Mr. Viets remained steadfast to the interests of the Crown, during the period of the Revolution, he found himself, at its close, in circumstances

* Stone's Memoir of his Life.

little favourable either to his comfort or usefulness; and he therefore resolved to migrate to Nova Scotia. It was at first arranged that young Griswold should accompany him; but he was providentially prevented from doing so. Previously to this, it had been the desire of both the father and the uncle, as well as of himself, that he should take a regular collegiate course at New Haven; and when that, owing to his father's broken fortunes, seemed impracticable, it was proposed that he should join the Senior class in College, for admission to which he was supposed to be qualified; but even that was prevented by a concurrence of adverse circumstances. In 1785, immediately after relinquishing his purpose of entering College, he was married to Elizabeth Mitchelson,—a young lady who resided in the neighbourhood.

After his uncle's * final removal to Nova Scotia, in 1787, he was, for some time, in doubt as to the course he should pursue. For some years previous, he had considered himself as designed for the Ministry; and his own views and feelings had been all in that direction; but he now relinquished that idea, and, after taking the advice of his friends, set about the study of Law; not so much, however, with the design of applying for admission to the Bar, as with a view to enlarge his general knowledge, and to qualify himself for any business of a public nature to which he might be called. He devoted a considerable part of his time to reading Law, while yet he continued his labours on the farm, for two or three years, still doubtful what was to be his ultimate occupation.

During these years of indecision, his mind was by no means uninterested in the affairs of Religion and of the Church. He became a communicant at the age of twenty, and was confirmed on the occasion of Bishop Seabury's first visit to the Simsbury Parish. His knowledge of music rendered him useful in teaching and leading the choir; and when the parish was vacant, or its minister absent, he assisted occasionally in the other services. His friends, and among them the Rev. Mr. Todd,† who had succeeded his uncle in the Rectory at Simsbury, now began to urge him to direct his thoughts to the Ministry; and, after considerable deliberation and some mental conflict, he finally resolved, in the spring of 1794, to offer himself to the Convention as a candidate for Orders. At the meeting of the Convention in June, he was accordingly received, and soon after commenced his labours in a small parish about twelve miles distant from his

* Rev. Roger Viets was appointed Missionary to Digby, N. S., in 1786, and died there in 1811, aged seventy-four. He published a Serious Address and Farewell Charge to the Members of the Church of England in Simsbury and the adjacent parts, 1787; and Three Sermons preached in Digby, and "dedicated to the Right Reverend Charles Inglis, D. D., the Learned, the Pious, the Respected and Respectable Bishop of Nova Scotia," 1789.

† Ambrose Todd was born in Northford, Conn., December 7, 1765; was graduated at Yale College in 1786; was ordained Deacon, in St. John's Church, Stamford, on the 1st of June, 1787, by Bishop Seabury, and Priest, in St. Paul's Church, Norwalk, on the 7th of June, 1789, by the same Prelate. He was Rector of the churches in Simsbury and Granby from the time of his ordination until 1801, when he accepted the Rectorship of St. Paul s Church, Huntington. He officiated in this parish, as he had done in his previous charge, with great acceptance, during the remainder of his life. He died on the 25th of July, 1809, leaving two sons, both of whom are now (1857) in the ministry. His tombstone bears witness to "his piety and zeal as a preacher, and his benevolence and goodness as a man." He united great firmness in his own religious convictions with a commendable Christian liberality towards those who differed from him; as an illustration of which it is stated that he was in very intimate relations with the Rev. Dr. Ely, his Congregational neighbour, and that, during his last illness, Dr. E. often visited and prayed with him.

residence. The first morning of his officiating as candidate, he read a printed sermon, but ever afterwards preached his own.

In the course of a few months, he was invited to officiate at three different stations; but the one which he selected embraced the care of three parishes in the three towns of Plymouth, Harwinton, and Litchfield; each being about eight miles distant from the others. After serving as a candidate for the term required,—one year, he was admitted to Deacon's Orders at the next Annual Convention, which was held at Stratford, June 3, 1795. His admission to Priest's Orders soon followed, at a Convention holden in Plymouth, on the 1st of October following. This was the last ordination which Bishop Seabury held.

Mr. Griswold retained his connection with these parishes for ten years. He resided, during the first six years, at Plymouth; but in November, 1800, removed with his family to Harwinton, where he continued until he left the State. Besides attending diligently to his appropriate duties as a minister, and sometimes making considerable journeys, somewhat in a missionary capacity, he was engaged as a teacher of a district school in the winter, and not unfrequently as a day-labourer among his parishioners in the summer. His preaching, at this period, though never at variance with evangelical doctrine, was devoted more to the inculcation of the moral duties than to a direct exposition of the leading truths of Christianity. He lived in great harmony, not only with his own people, but with the surrounding community; and each of his parishes increased much in numbers and strength under his ministry.

In 1803, he visited Bristol, R. I., chiefly with a view to relaxation, and the gratification of his curiosity in seeing a part of the country to which he was a stranger. He passed a fortnight there, and preached two Sundays, and the parish being vacant, he was urgently requested to take charge of it. But he promptly declined the offer. In the course of the following autumn, they repeated their invitation, but he still declined it, intending that, whenever he should remove, it should be to some place as far South as Pennsylvania. Before the close of the winter, still another and more pressing solicitation was sent to him that he would consent to take charge of the Bristol Parish; and he now made up his mind, in view of all the circumstances, that he was bound to consider this a call of Divine Providence, and of course bound to accept it. He, accordingly, did accept it, though not without a painful struggle; and in May, 1804, removed with his family to Bristol. Bishop Jarvis had given his consent that he should spend a few years there, in the hope, however, that he would, after that, return to his Diocese.

Mr. Griswold's removal to Bristol seems to have been followed by a considerable change in the character of his ministry. His preaching assumed a more strongly evangelical type; and had less to do with matters of controversy, as connected with the Episcopal Church, and he soon became a favourite there, as he had been in Connecticut, with Christians of other communions than his own. The congregation rapidly increased, so that, in a few years, an enlargement of the church edifice became necessary for their accommodation. His support, however, was not so ample but that he

was obliged to add to the duties of the Rectorship those of a teacher of a select school.

In 1809, he suffered a severe and dangerous illness, from which he had a very gradual recovery. Finding that the labour of preaching three times each Sunday, which he had voluntarily taken upon himself, in connection with his constant engagements in his school, and some other official duties, was an overmatch for his strength, he began to call to mind the words of Bishop Jarvis, that, after a few years absence, he should expect him to return to his Diocese. He, therefore, visited Connecticut, and received an earnest invitation to the Rectorship of St. Michael's Church, Litchfield. He had accepted the invitation, and was about to make the necessary arrangements for the removal of his family, when he was diverted from his purpose by an occurrence entirely unlooked for by himself, which at once greatly enlarged the sphere of his labour and responsibility.

Measures had now been for some time in progress for the organization of a new (the Eastern) Diocese; and that organization was perfected by the Convention held in Boston, on the 26th of May, 1810. On the 31st of that month, Mr. Griswold was elected Bishop. He at first utterly declined the office, on the ground that he did not possess the requisite qualifications: but when he gave to the subject more reflection, and especially when he found that some of his brethren in whose judgment he was accustomed to confide most, thought it his duty to accept it, he waived his objections, and in due time signified his acceptance. He was consecrated in Trinity Church, New York, in May, 1811, by Bishop White, assisted by Bishops Provoost and Jarvis.

In 1810, the Degree of Doctor of Divinity was conferred upon him, both by Brown University and by the College of New Jersey. In 1812, he received the same honour from Harvard College.

The year 1812 was signalized by an extensive revival of religion under his ministry. The following is his own account of it:—

> In the year 1812 there was in Boston an awakened attention to the subject of [illegible] which I had never known, with[illegible] and the like of which I had never known, with[illegible] during the ministrations of my parish, when the same thing was [illegible] No unusual efforts had been made with any view [illegible] My administrations of Confirmation in the parish, a few months [illegible] My recent ordination to the Episcopate [illegible] was the means of awakening my own mind to more serious thoughts of duty, as a Minister of Christ, and to more engrossing [illegible] I had no desire with more earnest zeal [illegible] Jesus Christ and Him crucified.' The change which I first noticed was the [illegible] of increased seriousness in the congregation, especially on leaving the [illegible] Some came [illegible] to express an anxious concern respecting their spiritual state, and more anxious to know what they should do to be saved. [illegible] of this manifest and increasing interest. I began to meet with [illegible] in the morning, and make that the occasion to propose that [illegible] might be left free for the [illegible] of those who were [illegible] that I would take tea with them and then go to some [illegible] with a minister who spoke to the same state of mind. It soon [illegible] ber of such inquirers had increased to about thirty, and in a very short time, the awakening was general through the town, and very wonderful."

From the time of his Consecration as Bishop, the remoteness of the place of his residence from Boston,—the chief ecclesiastical centre of his Diocese, had been felt to be a serious inconvenience; and the wish had often been expressed that he might have a parish in Boston or its immediate vicinity. At the opening of the year 1813, an opportunity for gratifying this wish

occurred in a unanimous call to the Rectorship of St. Peter's Church, Salem. And while he was yet deliberating as to the course of duty, the call was repeated with still greater urgency; but he felt constrained, after all, to decline it. In the spring of 1816, a similar effort was made to secure his settlement at Cambridge; but here again, though there was much to render Cambridge an attractive residence to him, and though he seems at first to have been not a little inclined to listen to the proposal, and actually kept the parish a good while in suspense, yet the result of all his reflection on the subject was a conviction that he ought still to remain at Bristol. In 1829, St. Peter's Church in Salem extended to him another call, which he thought it his duty to accept; and, accordingly, sometime in the winter of 1830, he took an affectionate leave of his charge at Bristol, and removed to Salem, taking the Rectorship of St. Peter's. This charge he held until the year 1835, when his duties became so manifold and pressing, in connection with the inroads of age, that he thought it his duty to resign it; and from that time, he confined himself entirely to the duties of the Episcopate.

During the winter of 1837, the Bishop had a most obstinate attack of bronchitis, attended with a painful cough and much suffering, from which it was considered as doubtful whether he would ever recover. He remained for some time in a very feeble state, and it was manifest that there was little prospect of his being able again to discharge all the duties pertaining to his office. Under these circumstances, by advice of the Standing Committee, he proposed to the Convention that assembled in June, 1838, the election of an Assistant; and the Rev. Alonzo Potter, D. D., was accordingly chosen. He was absent, in Europe, at the time, but declined accepting the office. In November, 1842, at a special session of the State Convention of Massachusetts, another election was made, and the person chosen was the Rev. Manton Eastburn, D. D., of New York. Bishop Griswold's last ordaining act was to consecrate him to his office, on the 29th of December, 1842, in Trinity Church, Boston.

Notwithstanding the Bishop's great activity and unwearied perseverance in the discharge of his duties, he suffered, during several of his latter years, from different forms of disease. In addition to the bronchial affection already mentioned, he had, at one time, a slight attack of paralysis, and also an occasional irregularity of the pulse, which indicated a diseased state of the heart. On Saturday, the 11th of February, 1843, he closed a series of essays which he had been writing on the Reformation, and proceeded to a neighbouring town to meet an official appointment. On Wednesday, the 15th, he was again with his family, and engaged in his accustomed duties. Towards the close of the day, he had occasion to call at the house of Bishop Eastburn, and he set out and walked with his usually firm step till he had reached the door. At that moment he fell, and the next moment his spirit had fled. The physicians agreed that his death was occasioned by a disease of the heart. His Funeral Sermon was preached in Trinity Church, Boston, by Bishop Eastburn, his Assistant and Successor.

The following are Bishop Griswold's publications:—A Sermon delivered in Trinity Church, Boston, at the First Meeting of the Convention of the

Eastern Diocese, 1810. An Address to the Diocesan Convention at Windsor, Vt., 1816. Christ's Warning to the Churches: A Sermon delivered at the Opening of the General Convention of the Protestant Episcopal Church in the United States of America, assembled in Trinity Church, in the City of New York, 1817. An Address to the Biennial Convention, held at Greenfield, Mass., 1818. Pastoral Letter to the Members of the Protestant Episcopal Church in the Eastern Diocese, 1821. Two Sermons in the National Preacher, 1827. Discourses on the most important Doctrines and Duties of the Christian Religion, 8vo., 1830.

Bishop Griswold was the father of fourteen children, one of whom (George) became an Episcopal clergyman, but died before his father. One son only survived him.

FROM THE REV. HEMAN HUMPHREY, D. D.

PITTSFIELD, Mass., June 6, 1854.

Dear Sir: There are many persons living who can tell you more from recollection concerning the late Bishop Griswold than I can, and yet what I do remember of him is quite at your service. He was Rector of the Episcopal Church in Harwinton, Conn., while I was engaged in teaching a school there, from 1800 to 1803, and not only had I some of his children among my pupils, but for a short time I was a member of his family. I retain a vivid recollection of him, and it gives me pleasure, even at this late day, to testify my high estimation of his character.

It was hardly possible that he should impress any person, even upon the most slight and casual acquaintance, otherwise than very favourably. His whole appearance, manner, conversation, bespoke a man of excellent sense, and of a genial, benevolent spirit. He was of about the middling stature, of an open and benign countenance, and perfectly bland and unassuming in his manners. In his tongue was the law of kindness. While he was a stranger alike to dissimulation and timidity, he was as far as possible from being precipitate, either in his judgments or his expressions; and in every situation and relation he evinced the most considerate regard to circumstances. He was a favourite, not only with his own immediate flock, but among Christians of other communions, and indeed, as far as I know, with all who had the privilege of his acquaintance.

As a preacher, he had then, as he had through life, the reputation of being evangelical, sensible, and instructive. Though I did not sit under his ministry, I knew well the high estimation in which his congregation held him as a preacher, and I heard him enough to be satisfied that they did not appreciate him too highly. His printed sermons show that he had a well disciplined mind, a cultivated taste, and an intimate practical as well as speculative knowledge of the great truths of the Gospel. His voice was not very strong, but insinuating, and somewhat musical, and his manner altogether was agreeable and impressive: and though you could not say that he was a pulpit orator, there was little in his style of address that you could wish to correct. He was, at that time, the minister of a small country parish, but such was his standing as a man, a preacher, and a pastor, that it could have been no matter of surprise to those who knew him then, that he afterwards attained to the highest rank in his denomination.

Bishop Griswold (I speak of him as he was when I knew him, and I never heard that any change subsequently occurred) belonged to the class of Episcopalians commonly called Low Church, and his Christian regards and sympathies

were far from being limited to his own denomination. But, while his Christian affections went out towards all who love our Lord Jesus Christ in sincerity, he was, from conviction, a decided Episcopalian, and conformed faithfully, as he was bound to do, to the order of his Church. As I call up his revered image before me now, after the lapse of more than half a century, I think of him, not merely as a good minister of Jesus Christ, but as a model in all the relations of life.

Truly yours,

H. HUMPHREY.

FROM THE REV. STEPHEN H. TYNG, D. D.

New York, June 5, 1855.

Rev. and dear Sir: My excessive occupation and my limited physical power have united to prevent an earlier compliance with your request for some private recollections of Bishop Griswold. And even now, so minute has been the account of him in Dr. Stone's Biography, that I fear I shall hardly be able to add any thing of value.

My acquaintance with Bishop Griswold began in my boyhood. When he was elected and consecrated as Bishop of the Eastern Diocese, the relation of my father, as a prominent layman in the Church in the city of Boston, brought the Bishop naturally much into our connection and observation. His venerable aspect had, even at that age, come upon him. Affliction and care had united to do that which time could not have done at his age. He was but in the middle of life, but he was nearly as white as when thirty more years had passed over him. And to our boyish New England eyes, there was a commanding influence in his aspect, which engaged our reverence from the first hour I saw him. That was a time, however, when respect for age and station was with us a provincial characteristic. Not to have taken off my hat to the Governor, or to the well known ministers of Boston, when I met them in the street, would have been an offence, as much against my own inherited conscience, as against the parental instructions of our habitation. The prevailing feeling among New England youth was reverence for relative authority. And it was into the midst of such feelings that Bishop Griswold came from Bristol to Boston in the year 1812, when he first appeared before me in my father's house. That I am now more than ten years older than he was then, it is impossible for me to conceive. I first saw him in the chancel of old Trinity Church. His tall and stately figure, his heavenly countenance, benignant in expression, and lovely in complexion and feature, his humble, solemn air, his lowly demeanor, his quiet, tranquil motions, were such a contrast to the florid elegance of Dr. Gardiner, our Rector, that the two men seemed like inhabitants of different worlds. From childhood, I had been used only to Dr. Gardiner's style. His unequalled reading, and his flowing diction, with self-confident command in the pulpit, had filled my young imagination, as the highest development of a public man. The tameness and rude dress of country ministers received but little respect among the crowded auditors of aristocratic Trinity. Their hostility to any thing they deemed common, had almost driven from their desk every minister but Dr. Gardiner himself. Bishop Griswold came quietly and meekly into the chancel, in the presence of this inflated congregation. Few of them had ever seen him. Every variety of story had been told about his vulgar origin and education. He had never had a College education. This was a defect that could not be magnified in the view of a Boston congregation at that time. I remember, among other things, it was said by some that he had been brought up a blacksmith. These stories were not malicious, but the mere idle conversations of self-indulgent people. Amidst such a people and such impressions Bishop Griswold came. And his

first aspect commanded our universal homage. There seemed every thing in him which could be asked in one occupying his post. And his early mingling in our families proved him at once to be a gentleman of refinement, a scholar of varied attainment, a companion of the most attractive wisdom, and a friend in whose sweetness of manner all our fears of rigid seclusion were completely cast away. His visits were then hailed by us with delight, and he never appeared in Trinity or in Cambridge, to which we afterwards removed, but we welcomed him with joy, and delighted to listen to him and follow him. This was the early impression of Episcopacy on my youthful mind. And it had much to do, I have no doubt, in fastening my strongest attachments around all the institutions and habits of the Church of my fathers.

In the continuance of this kind of acquaintance with Bishop Griswold, some seven years passed with me. Then I was placed in more immediate connection with him. In May, 1819, I first saw him in Bristol. He was at work in his garden by the side of his house, as I walked towards it—the same venerable, dignified man, but in a relation in which I had never seen him before. It is hard for us in age to account for all the relative impressions of our youth; but such had been the veneration with which his public and official character and ministry had inspired me, that had I come suddenly upon Washington, holding a plough in his field, it would not have arrested my attention more than did this first view of Bishop Griswold, hoeing amidst the cabbage stalks which he had planted in his garden. Episcopal boys in New England, in those days, were brought up with a reverence for the office of a Bishop, which has also become one of the bygone things. It was not as a common minister of venerable age that I regarded him. And whether others can enter into the feeling or not, I felt a peculiar awe, which led me to stop in silence, and observe him for some time, before I entered his house. Yet there he met me just as familiarly as if I felt a perfect equality to him. A few months afterwards, I became a member of his congregation, and a student under his direction. Two years passed away in this happy personal relation before he sent me out to preach the Gospel, as God had taught me through him. They were years of the happiest possible intercourse. He was always the same kind, wise and faithful guide and teacher. The nearest acquaintance only increased my reverence, as it increased my affection. I cannot but say, even now, that I look back upon him as a wonderful man. He knew every thing. He could answer every question, and meet every objection. Yet his relations to us, and to the poorest of his flock, brought him out always, in the most humble and complying character, to meet every difficulty, and to tranquillize every disquietude, personal or social. Should I select a position in which I remember him with perhaps the most vivid delight, it would be one of our private religious meetings, where, in the dim light of a few rustic candles, he would sit and expound the word of God, and then give room to the voice of exhortation and prayer, from the students or other Christians, sometimes even females who felt an impulse to speak or pray. He had a peculiar regard for the freedom of the spirit, which, when sometimes some of the younger Joshuas were led to say, "My Lord Moses rebuke them," would at once refuse to interpose any command. He delighted in social religion, and in making these meetings as completely social as was possible, divesting them from all formality, and himself from any mere adventitious circumstance of superiority. I see him often as he was, seated in the clear obscure of these evening gatherings, his white head shining amidst all the light which could be gathered for him on a little table by his side, and his people crowding from his side to the distant door. It was a solemn, happy, peaceful place and scene. It was a high, holy and honourable employment. Nothing has ever impressed me more. Upon nothing in life past does my memory more delight to dwell. Days, and persons, and employments like those, are also all bygone, never to return.

Thus my years of study passed with him. He kept us busy in preaching and exhortation, as well as in study. I was but nineteen years of age, when I first stood up at his side to give, by his command, the word of exhortation to the people. He thus trained us as preachers. In the two years of my residence with him, perhaps I preached as much as in any other two years of my life. Yet he kept us busy in study also. And when I was ordained a Deacon, though he had directed all my studies, he spent eight hours in examining me in the presence of two Presbyters, who were to present me for Orders. From that period, for many years, our relations were of a still more tender kind. Over these memory loves to dwell in silence. I can yet say nothing.

His public life was before the world admired and venerated. His private life was, in our warm hearts, loved and confided in, I might almost say adored, as few others on earth can ever have been.

I could wander on through many incidents. Perhaps I have already trespassed over the bounds of stately propriety, in the few notes of memory which I have thus thrown together. May we meet him in the blessedness of our Master's Kingdom, and unite our common songs of praise before the Throne.

Your friend and brother in Christ,

STEPHEN H. TYNG.

FROM THE RT. REV. THOMAS M. CLARK, D. D.,

BISHOP OF THE DIOCESE OF RHODE ISLAND.

PROVIDENCE, December 7, 1857.

Dear Sir: In the early part of my ministry in Boston, I enjoyed the privilege of residing for a while in the family of Bishop Griswold, and thus became somewhat familiar with his daily habits and style of life. It is sometimes said that you know very little how men carry themselves in the privacy of their families from what is seen of them in public: those who are courteous and bland on the Exchange, may be habitually rough and ill-mannered at their own table—those who are eloquent and saintly in the pulpit, may be very poor Christians in the domestic circle. Bishop Griswold was the most consistent and blameless man I ever knew. I never saw him do a deed, or heard him utter a word, in the most entire privacy of his family, that would not bear to be recorded and published to the world. And yet, so far from ever seeming to act under constraint, or contrary to his nature, the impression of instinctive goodness, guileless sincerity, and transparent genuineness, was conveyed in his every look and movement. He was not a man, however, whose whole character could be comprehended at a glance; for there was in him a combination of what are generally considered contradictory and discordant qualities. Meek, humble, unostentatious, so gentle as to be called "the beloved disciple;" when the occasion demanded it, he could reprove and rebuke with all authority, and those who presumed too much upon his forbearance, were sure to be sorry for it in the end. Never seeking the precedence from any personal ambition, supremely indifferent to mere titles and places of honour, he was resolute, some might say even obstinate, in maintaining his legitimate rights, and if a great principle were at stake, he would never give way to his opponent one hair's breadth. This was the most striking contrast in his character, and it was most manifest to those who knew him best.

With all the simplicity and guilelessness of a child, he possessed a discriminating knowledge of human nature, and could read men far more thoroughly than they suspected. His observation of character was keen, and his conclusions were generally accurate. He never appeared to do any thing that was intended to draw other people out, but he watched their spontaneous utterances and actions, and so read their hearts. He could bear long and patiently with loquacious ignorance and conceit; but, if his power of endurance gave way, and his

feelings found vent, it was like the crack of a sharp whip on the raw flesh, which the offender would not be likely very soon to forget.

He was one of the most taciturn, and at the same time one of the most genial, of men; dignified and reserved, without being cold or repulsive. You opened your heart to him instinctively, and if there were any real claim upon his sympathy, you were sure to receive it. He had no taste for noisy mirth or broad jesting—I never heard him laugh aloud, but his conversation often scintillated with a kind of quiet, quaint humour, that conveyed, in a playful remark, some very pungent truth. On one occasion, he was asked why he did not reprove the clergy for smoking in his presence, to which he was known to have a strong aversion, and he said pleasantly,—"I suppose that the young gentlemen suffered very much while they were acquiring the habit, and it would be a pity to allow them no compensation for their efforts." I remember that a clergyman once asked him, at his own table, why he was so taciturn, and he replied,—"I talked as much as other people when I was young, and said a great many foolish things; but I have never been sorry for any thing that I never said."

He was a pattern of industry, and his reading was almost omniverous. You would never find him in the cars, in the stage-coach, in a country inn, without a book in his hand or in his pocket. He possessed a great deal of information which he never used, and few persons were aware of the extent of his acquisitions; he never affected learned talk or made a parade of lore in his writings. Not that his mind was a mere reservoir of miscellaneous knowledge,—a lumber-room of facts; for he had so sound an intellectual digestion that he absorbed only what was really nutritious. His intellect was comprehensive, symmetrical, well-balanced, eminently fair and candid, and his judgment of books and systems was marked by clear, strong, manly common-sense. I have heard him overturn an elaborate, fine spun, plausible theory, by some plain but irrefutable practical inference, that destroyed the whole structure at a single blow. For this was his mode of testing dogmas and systems,—by the obvious inferences that flew from them, rather than by the compactness of their logical proof.

In the *expression* of feeling he was far from being demonstrative; he could suffer intensely and "make no sign;" only God and his angels ever knew what he endured as, one by one, the members of a large and devoted household fell away from his side, until he was left almost alone upon the earth. While the chords of his soul were vibrating mournfully, and the voices of the departed were whispering in the desolate chambers of his heart, a serene and holy faith enabled him to walk calmly, almost cheerfully through his routine of daily duty, and the hand of Jesus gave him strength.

Of the moral quality of the man it is more difficult to speak at large, because of the uniform symmetry of his character. The graces of some Christians are made the more conspicuous by the shadows which form the natural back-ground of the picture: his life had the soft, russet tint which distinguishes a beautiful autumn day, when there are no clouds in the sky, and the winds are all silent. What are sometimes called the "minor morals" were all conspicuous in him. I do not believe that he ever failed to meet an appointment to the minute, through any fault or carelessness of his own—let the storm rage so violently that not a single worshipper would venture out to church, he was sure to be there. It would be impossible to associate with his name any thing mean, or sordid, or untrue. He was unselfish almost to a fault—if what was due him for his patient and laborious service in the ministry were not paid, he never asked for it or made any complaint—if a poor man needed charity, he would share his last dollar with the sufferer. Resolute and fixed in his own convictions, he always allowed to others the same liberty of private judgment which he claimed for himself, and was prompt to recognise the elements of Christian character wherever they appeared. Unless his conscience confirmed their policy, no ecclesias-

tical party could rely upon him; if any measure seemed to him sound and right, he would sustain it, let the originators of the movement be who they might.

The style of his piety took its tone from the general character of the man; he never appears to have had any thing like a tumultuous religious experience; it was not in his nature to oscillate between extremes; but his faith quietly penetrated his life, and moulded his whole moral organization. No one was ever annoyed by any pretensions to superior sanctity from him; while none could be in his presence without feeling that he breathed a holy atmosphere. He was not much given to the technical language of piety; but you never heard a word from his lips, inconsistent with his profession, or that could be quoted to the injury of religion.

His preaching was distinguished by the same moderation, good sense, and careful equipoise which marked his life—it was edifying, instructive and interesting. He never rode in the whirlwind, never thundered or lightened, but his speech distilled as the dew, and where he ministered, the barren places became fruitful. He was no rhetorician, no sentence-maker, no manufacturer of tropes; but, in the truest sense of the word, he was a successful and effective preacher, because he never diverted attention from the truth to himself, and the people went home, not to discuss the merits of the speaker, but to meditate upon what he had said. I never saw him move his hand in the pulpit, except to turn the leaf of his manuscript, and once, when I remarked upon this peculiarity, he replied with a smile,—"I am not in the habit of preaching with my arms." In his doctrinal views, he could neither be designated as a Calvinist or an Arminian; and although in his ecclesiastical sympathies, he was generally ranged with what is called the "Evangelical party" in the Church, his soul was large enough to embrace all who love the Lord Jesus Christ in sincerity, whether they belonged to his school of Theology or not. He called no man Master upon earth, but faithfully followed in the steps of Him, with whom, we cannot doubt, he now walks in glory.

Very respectfully yours,

THOMAS M. CLARK.

RT. REV. THEODORE DEHON, D. D.*

1797—1817.

Theodore Dehon was born in Boston, on the 8th of December, 1776. His father was a French emigrant, who had settled at Boston a few years before the birth of this son, was strongly attached to the Episcopal Church, and died in the year 1796, leaving six daughters and four sons,—Theodore being the third son. His mother, who lived till the year 1804, was a lady of high intellectual and moral qualities, and was remarkably qualified for, as well as attentive to, her maternal duties.

From early boyhood, he evinced a more than commonly serious turn of mind, and in due time was admitted by Bishop Seabury to the rite of Confirmation,—a rite to which, through his whole subsequent life, he always attached great importance. For seven years, he attended a Latin School in Boston, under the care of a Mr. Hunt, well known as an able and

* Gadsden's Fun. Serm. and Essay on his Life.—Dalcho's Ch. S. C.—MS. from Rev. Dr. Jenks.

accomplished teacher. In 1791, he entered Harvard University, and at his graduation, in 1795, received, as he had before done at school, the highest honour of his class. He imbibed a strong affection for his *Alma Mater*, and for several families in the neighbourhood with whom he became intimate, which he retained till the close of life.

Shortly after his graduation, he was invited by Bishop Smith, Principal of the College at Charleston, S. C., to become head-master of that institution; but though the place would have been both an honourable and a profitable one, he declined it, on the ground, as is believed, that he was not willing to submit to any unnecessary delay in entering on his profession. For nearly a year after he left College, he devoted much of his time to the diligent study of the Scriptures, seeking Divine guidance, "that he might have a right judgment in all things, that his principles might be rightly and firmly fixed before he entered the sacred ministry." He was engaged at this time in teaching a school.

Sometime before the close of the year 1796, he commenced officiating as lay reader at Cambridge, and was afterwards employed to perform the same service for a much larger congregation, at Newport, R. I. He prosecuted his theological studies under the direction of the Rev. Dr. Parker, of Trinity Church, Boston, with whom he enjoyed the closest intimacy, and whose memory he always affectionately cherished.

On the 9th of October, 1797, Mr. Dehon was chosen minister of Trinity Church, Newport, and was requested to obtain Orders with a view to his settlement. He was accordingly ordained Deacon, by Bishop Bass, at Newburyport, on the 24th of December following; and on the 7th of January, 1798, he entered upon the duties of his ministry. Though he was only twenty-two years of age, his labours met with universal acceptance, and, by his uncommon discretion and address, he quickly succeeded in settling a controversy in the church, by which its harmony had long been interrupted. He was instrumental also of reviving the practice of public baptism, which had gone much into disuse; though the change was effected not without some difficulty, and as the result of persevering effort. While in Newport, his chief exercise out of doors was the cultivation of his garden, and his chief recreation within doors was the cultivation of the mind and heart of his youngest sister.

The winter of 1802–03 Mr. Dehon spent at the South for the benefit of his health. As the climate proved favourable to his delicate constitution, his health so much improved that he was able to preach several times both in Charleston and in Savannah, and in each place was listened to with great admiration; and he was even spoken of as a suitable person to become the Bishop of the Diocese of South Carolina, though he was then but twenty-seven years of age.

In September, 1803, after his return to his parish in Newport, the Vestry of St. Philip's Church in Charleston invited him to take the place of Assistant Minister, vacated by the death of the Rev. P. M. Parker.*

* Peter Manigault Parker was born in Charleston, S. C., February 19, 1774, and was graduated at Yale College in 1793. Having devoted himself to the ministry, he pursued his studies in New York, under the superintendence of Dr. (afterwards Bishop) Benjamin Moore, and was ordained Deacon in 1795, by Bishop Provoost, of that Diocese. On his return to Carolina, he was invited to St. John's, Berkeley, April 5, 1796, and resigned that Cure in 1802, to take upon him the office of Assistant Minister of St. Philip's, Charleston. In the spring of

But, nothwithstanding the climate was more congenial, the congregation larger, the society more extended, and the means of general improvement much better in Charleston than in Newport, he preferred that his existing relations with his people should not be disturbed.

In 1804, another effort was made by St. Philip's Church to secure the services of Mr. Dehon. On the death of their Rector, the Rev. Thomas Frost,* they invited him to succeed to the Rectorship; but this invitation also he declined chiefly on account of his health, as a painful scrofulous tumour in his neck required immediate surgical attention. He went shortly after to Boston, and the dangerous operation, which proved to be nothing less than laying bare the carotid artery and the jugular vein, was successfully performed by Dr. Warren of that city. He endured it with the utmost fortitude and composure, and after it was over, inspected by means of a mirror, the circulation of the blood so near to his heart.

In the year 1808, he distinguished himself as a member of the General Convention at Baltimore, by his temperate but decided opposition to the proposal for setting forth additional Hymns—a measure which he regarded as an unwarrantable innovation upon the Service of the Church.

In the year 1809, he was offered the Rectorate of St. Michael's Church, Charleston, then vacant by the removal of the Rev. Nathaniel Bowen to the Diocese of New York. His health having now become extremely delicate, without any prospect of improvement, so long as he remained in a Northern climate, he determined to visit South Carolina, and in the course of the winter make up his mind as to his future residence. With great delicacy and candour, he stated to the Vestry that, as St. Philip's Church had twice invited him to become their minister, he should feel bound, if they were still without a Rector, to comply with their request, (provided he were to remove from Newport,) rather than to accept the Rectorship of any other church. He, however, did become the Rector of St. Michael's, and for seven years had the sole charge of the large congregation of that parish, devoting himself to its interests with the most unremitting assiduity.

that year he went to New York, and received Priest's Orders from Bishop Moore, on the 2d of June. He returned immediately to Charleston, and died of bilious fever on the 23d of July following.

* Thomas Frost was born in 1759, at Pulham, near Norwich, England; was graduated at Caius and Gonville College, Cambridge, in 1780, and obtained the prize as wrangler. He was afterwards chosen Fellow of that College, and was ordained Deacon, March 11, 1781, by Dr. Yonge, Bishop of Norwich; and Priest, June 6, 1784, by Dr. Bagot, Bishop of Norwich. He officiated as Curate in the Parishes of Ingham and Hedderly, in Norfolk. Though he had a fair prospect of advancement in the Established Church, he preferred coming to America, on the invitation of Dr. (afterwards Bishop) Smith; and arriving in 1785, he was elected Assistant in St. Philip s Church, January 5, 1786. In that station, and as Rector after the Bishop's death, he served during eighteen years. In 1787, he was married to Elizabeth, daughter of Richard Downes, formerly a merchant in Charleston. He died on the 18th of July, 1804, leaving a widow and six children. He was an animated and engaging preacher, and remarkably attentive to the sick and afflicted.

One of his sons, *Thomas Downs*, became a clergyman. He was born in Charleston on the 24th of February, 1794; was graduated at Yale College in 1813; prosecuted his theological studies under Bishop Dehon, during which time he taught a small school; was ordained by Bishop Dehon on the 21st of February, 1815; and was elected Assistant in St. Philip's Church, Charleston, on the 12th of March following. In October, 1817, he was compelled, on account of hemorrhage from the lungs, to visit Cuba, and having experienced much benefit, returned in May, 1818. The next year, in consequence of another attack, he sailed again for Havana, on the 4th of April. After gaining some temporary relief, he died suddenly on the 16th of May, leaving a widow and daughter. His remains lie buried in the church-yard at Laguira, in the Parish of St. Mark's. He was distinguished for independence, sympathy and charity, and was a highly attractive preacher.

In 1809, the degree of Doctor of Divinity was conferred upon him by the College of New Jersey.

On the 20th of February, 1812, Dr. Dehon was elected, by a unanimous vote of the Convention, Bishop of the Diocese of South Carolina, and was consecrated in Philadelphia, by Bishop White, assisted by Bishops Hobart and Jarvis, on the 15th of October following. On his return, a complimentary Address was presented to him by the clergymen of his Diocese, which he gratefully received, and gracefully responded to. He soon showed himself fully adequate to the new duties that devolved upon him, and by his mildness, promptness, and faithfulness, commended himself not only to his Clergy, but to all who had the opportunity of noticing his official conduct.

In May, 1814, the General Convention was held in Philadelphia. In consequence of the war at that time existing between Great Britain and the United States, Bishop Dehon was obliged to make the journey by land, and return at a sickly season; but he still thought it his duty to incur the hazard. His apprehensions of danger were fully realized; for he returned in August, and was immediately laid upon a sick bed. In May, 1817, he went again to attend the General Convention in New York, and on that occasion, more perhaps than on any other in his life, earned for himself bright laurels. His influence is said to have pervaded both Houses of the Convention. The question in which he took the deepest interest, and which he had now the pleasure to see decided in accordance with his wishes, had respect to the establishment of a Seminary, under the patronage and control of the whole Church, for the education of candidates for the ministry. After the sessions of the Convention had closed, he proceeded to New England, visited his former congregation in Newport, and had the pleasure of meeting many of his friends there once more around the Lord's table. He made a hasty visit also to Boston, and then returned to Charleston, in his accustomed health, after an absence of about six weeks.

On Sunday, the 27th of July, he officiated at Sullivan's Island, preaching twice, and administering the Communion. The next day he attended the funeral services, and officiated at the burial, of Mrs. Fowler, wife of the Rev. Andrew Fowler,* and wrote to her husband, who was absent, a most touching letter, informing him of his bereavement. There is reason to believe that his disease (the Yellow Fever) was contracted from his fre-

* Andrew Fowler was a native of Guilford, Conn.; was graduated at Yale College in 1783; was ordained by Bishop Provoost, of New York, Deacon, June 21, 1789, and Priest, June 11, 1790. During the last two years he was in College, he read prayers two Sundays in five at New Haven, and the remaining three Sundays at West Haven, by request of the Rector, Dr. Hubbard, and by permission of the President, Dr. Stiles. After he was in Orders, he was Rector of the United Churches at Peekskill and Highlands, N. Y., and subsequently of the Church at Bedford, in the same State. He resided on Long Island about six years, and then went to Philadelphia, and remained there and in that neighbourhood about one year. After this, he lived in New Jersey ten years, and was successively Rector of St. Peter's Church, Spotswood, of Christ Church, Shrewsbury, and Christ Church, Middletown. He then returned to New York, and had the charge of Bloomingdale Church, where he remained till he removed to Carolina. On the 3d of February, 1807, he was elected Rector of St. Bartholomew's Parish, S. C., which place he resigned in 1811. In 1812, he visited Camden, S. C., as a missionary from "the Protestant Episcopal Society for the advancement of Christianity in South Carolina," where his labours were highly useful. The same year he laboured for several months in Columbia, S. C., where he collected a respectable congregation, which soon after built a commodious church. In 1819, he laboured for some time at Chatham, S. C., by appointment of the Bishop, as a missionary from the "Society of Young Men and others," and was subsequently appointed for a longer period through the patronage of the Protestant Episcopal Society. He died at a very advanced age in the year 1851.

quent visits to the sick bed of this lady. This terrible malady, which had appeared very early, and was prevailing with unusual severity, attacked the Bishop immediately after that sad letter to Mr. Fowler had been written; and it soon became apparent that it would terminate in death. Though he was able to converse but little after he was attacked, what he did say evinced an abiding confidence in his Redeemer. Having, from a paroxysm of pain, uttered a sudden exclamation, he immediately said to one at his bedside,—"Do not suppose that I murmur;" and added "Be still, and know that I am God." He declared that his trust in God had never been shaken: that he knew he should carry to God at death much sinfulness; "but *that*," said he with emphasis, "is covered." In his last moments he was silent; but his benignant and tranquil look left no doubt that his mind was in perfect peace. He died on the 6th of August, 1817, after an illness of six days, in the forty-first year of his age. His remains were interred in the body of the church, beneath the chancel, the scene of his official duties, and a marble slab placed over them, with a suitable inscription, by his Vestry. Another monument was placed by the Vestry on the East side of the church, as near as possible to his remains, with an inscription testifying at once their admiration and their grief; and another still was erected in Grace Church, the building of which he had generously promoted. A Sermon on occasion of his death was preached by the Rev. Christopher E. Gadsden, afterwards Bishop of the Diocese.

In October, 1815, Bishop Dehon was married, in St. Philip's Church, to Sarah, youngest daughter of Nathaniel Russell, Esq. His son entered the ministry of the Episcopal Church, and is now (1857) Rector of the United Churches of St. Stephen and Upper St. John's, S. C.; and one of the daughters became the wife of the Rev. Paul Trapier, Rector of Calvary Church, Charleston.

Dr. Dehon published various Episcopal Charges, &c., during his life time; and after his death, a selection from his Discourses was published in two octavo volumes, which have now passed to a second edition.

FROM THE REV. CHARLES BURROUGHS, D. D.

PORTSMOUTH, N. H., November 11, 1857.

Rev. and dear Sir: It gives me pleasure to comply with your request for my recollections of that distinguished Prelate, Bishop Dehon, of South Carolina. It is now more than forty years since he was translated to the Church triumphant. But he made upon my mind strong and most agreeable impressions, which seem now scarcely less vivid than when I saw him in all his living bright ness and excellence.

The first time I had the pleasure of seeing him was at Trinity Church, Boston, while he was Rector of a church, in Newport, R. I., and when he was about thirty years of age. His appearance was altogether attractive. His discourses were beautiful specimens of composition. His delivery was rather slow and measured; his pronunciation, in some respects, singular; his air a little formal; and his features feminine. But while listening to his sermons, you entirely forgot all these peculiarities. His saint-like aspect; his personal demeanour, strongly marked by gravity and dignity; his brilliant complexion; his intelligent and speaking face; his ringlets of hair of most becoming hue, hanging gracefully down to his shoulders; his beaming and expressive eye; his graceful gestures;

and his sermon, no less rich in thought, than beautiful in language, almost enraptured my youthful mind. He seemed to me to be instinct with benevolence and loveliness,—the very image of the disciple whom Jesus loved. He reminded me too of the exquisitely beautiful picture of James Saurin, the celebrated Protestant Divine at the Hague. He seemed to me to possess much of that singular, indescribable beauty that graced the younger Buckminster, who was his contemporary. The resemblance between them, however, was not of features, but of spirit, and of the happy and indelible impression they made on all who saw and heard them. Buckminster had more ardour and quickness of perception, but not more loveliness, than Dehon. The former had more social power and a more easy grasp of others' affections; but there was a calm beauty about the latter that gradually won the heart of every observer. Both were imaginative and poetical; and both possessed the finest powers of eloquence. The sermons which Mr. Dehon preached when I first heard him, are the thirty-sixth and thirty-seventh of the second volume of his Discourses, recently issued from the press of Stanford, New York. The text of one was "There was a garden, and in the garden a new sepulchre." The text of the other was "Lord, to whom shall we go? Thou hast the words of eternal life." The sermons, as they appear in print, are certainly very fine productions; but you could not, from reading them, form any idea of the impression they produced in the delivery. On coming out of church, it was my good fortune to walk near the preacher who had so much delighted me; and there was every thing in his appearance out of the pulpit as well as in it to awaken my admiration. His figure was slender but admirably proportioned, and his whole manner was that of a most graceful and accomplished gentleman.

I heard him preach again during the General Convention of the Episcopal Church, held in the city of New York, in 1814. His sermon, at that time, was on the Liturgy, from the text—"His clothing is of wrought gold." That also is in the recent edition of his published Sermons. In respect to both matter and manner, it was exceedingly attractive, and I doubt whether any one who listened to it, has ever forgotten the personal grace and eloquence displayed by the preacher. Indeed I can scarcely imagine that any one who ever saw him should forget him. He was one of those few who daguerreotype themselves at full length on the memory and heart of every one with whom they have communion. He was certainly a brilliant specimen of humanity. I loved him for his tender affections. I respected him for his talents and learning. I admired him for his gentlemanly bearing, courtesy and grace. I honoured him for his integrity, virtue and piety. And, above all, I venerated him for the glorious niche that he filled in the Church of the living God.

Allow me to conclude this communication by a brief extract, containing an eloquent allusion to Bishop Dehon, from an Address delivered by a distinguished scholar, before the Phi Beta Kappa Society of Harvard College, a few years after the Bishop's decease.

"In this place, not many years since, one of our brethren,—a place so much more appropriate for himself than me, addressed and delighted you. I need not name him, who was distinguished in yonder Seminary for his early talents and virtues, and who employed the learning he there acquired in the service of religion, in reclaiming the sinful, in confirming the pious, in convincing the sceptical, and in soothing the mourner. I need not name that pure and spotless man, whose example illustrated all the precepts he so eloquently uttered. Cut down in the midst of his days, from the object of universal love, he has become, alas! the object of universal lamentation.

"He sleeps, by his own request, under the altar where he ministered,—in death as in life, adhering to the Church. The sun shines not on his grave, nor is it wet with the morning or the evening dew. But innocence kneels upon it;

purity bathes it in tears; and the recollections of the sleeping saint mingle with the praises of the living God. Oh, how dangerous is it to be eminent! The oak whose roots descend to the world below, while its summit towers to the world above, falls, with its giant branches, the victim of the storm. The osier shakes, and bends, and totters, and rises and triumphs in obscurity. And yet, who of you would owe his safety to his insignificance? Oh! how delightful it is to be eminent;—to win the race of usefulness; to live in the beams of well earned praise, and walk in the Zodiac among the stars!"

Very truly, Rev. and dear Sir,

Your friend and obedient servant,

CHARLES BURROUGHS.

FROM JOSEPH JOHNSON, M. D.

CHARLESTON, December 7, 1857.

My dear Sir: My knowledge of Bishop Dehon reaches back to 1802—the time when he first came to Charleston,—the motive for his visit being the improvement of his health. I met him casually, immediately after his arrival, and I was probably the first inhabitant of the city that he spoke to; for he asked me if I could put him in the way to find some respectable private boarding-house. I offered to show him where the Rev. Nathaniel Bowen then boarded, in Church Street, and he readily assented to my proposal. As we walked along together, I was struck with his feeble and sickly appearance; and he, on the other hand, observed that I appeared healthy and active, and asked me if I was a resident of the city. I told him that I was a native, and had scarcely ever lived out of it; and as to my health, it was by no means singular, as most of the inhabitants who were industrious and temperate were equally favoured. He expressed surprise at this information, and said that he had formed a different opinion.

In due time he became a permanent resident of this place, and I had every opportunity, during the period of his ministry here, of observing his conduct and forming an opinion of his character. I have indeed very distinct and vivid recollections of him, as well as definite views of his leading characteristics; but I think I shall serve your purpose better by sending you an extract from the Discourse delivered on the occasion of his death, by the Rev. Dr. Gadsden, one of his successors in the Episcopate, than I could, especially at this late day, by attempting an original sketch of his character. Dr. Gadsden was in the most intimate relations with him, and his judgment is to be received with the utmost confidence. He writes thus:—

"Of the powers of his understanding it may be observed that they were of the first order; for in the various situations in which he was called to act, he always held the first rank. His talents were not so generally noticed as his virtues, and as those of other men who were really his inferiors; for they were concealed in a great measure by his uncommon diffidence, and also, if I may so speak, by his moral excellences—just as the warmth of the sun causes mankind to forget for a time the majesty of his beams. His imagination was lively, and in early life had been cultivated. His memory was remarkably quick and retentive. His judgment was eminently sound. His opinions, on subjects not connected with his profession, were seldom incorrect, and were eagerly sought by his friends. He had a complete command of his intellectual resources, and could use them with equal advantage in public and in his study. His mind had an energy which was not to be controlled by the fatigue of the body. In the services of the sanctuary, long protracted, when his body was ready to sink, his mind was still in full exercise, and after a tedious journey, he could apply himself, during the greater part of the night, to the preparation of a sermon, or to a conversation maintained with his usual ability. His attainments in knowledge were extraor-

dinary, considering that from twenty-one years of age he had been occupied with the active duties of a large congregation, and he was continually adding to his stock of improvement. His studies, being interrupted during the day, were often continued through the greater part of the night; and it appears, in some instances, to the dawn of morning.

"I will now briefly state what I conceive to be prominent excellences in the character of Bishop Dehon. In the first place, *inflexibility*. He was careful to ascertain the right course of conduct. He never acted precipitately. He reflected long, and consulted books and wise men. But when his opinion was once settled,—to adopt the remark made of him, on a particular occasion, by the venerable Bishop White,—'nothing could move him.' This rendered his conduct remarkably uniform and steady; for on all questions of importance, his opinion had been settled. He was precisely the person described by the ancient moralist:—

> "Fixed and steady to his trust,
> "Inflexible to truth, and obstinately just."

But no one was ever more accommodating to the inclinations of others on occasions that did not involve moral principle. He united, in an eminent degree, steadfastness of purpose with gentleness of manner, the '*suaviter in modo*' and the '*fortiter in re*.' His character had the ornament of *meekness*. The cares of life, and the vexations inseparable from an intercourse with mankind, were not permitted to ruffle his temper. In circumstances similar to those in which Moses had been placed, he was acknowledged by all to be like him indeed, very meek.*

"Another excellence in his character was *discretion*. He knew when it was proper to act or not to act, to speak or to be silent. This quality made him sometimes appear unsocial, but it rendered him most valuable in his public employments. The members of his congregation could consult him on the most delicate questions, with a certainty that his prudence would let nothing escape him. His sense of *gratitude* ought to be mentioned, for it was peculiarly lively. He was grateful for the smallest favours. He seemed never to have forgotten the little attentions of hospitality which he received on his first visit to Carolina, and took every opportunity to return the kindness to the persons themselves and their connections. For the lesser comforts of life which are often unnoticed by the pious, he was in the habit of expressing his gratitude to the Almighty Giver. The healthy air, the pleasant walk, the sublime scene of Sullivan's Island, would spontaneously turn his affections to Heaven, and excite the praises of his lips in that devout hymn of thanksgiving, the *Te Deum*. His character was strictly formed on Christian principles. He referred every thing to the Scriptures. He was accustomed to ask himself,—'How would my Saviour have acted under such circumstances?'—and in this way, resolved several cases of the most intricate nature. In the various situations in which he was placed through life, he could always find some precept to guide, and some promise to comfort, his heart. It was this complete knowledge of the Scriptures, and skill in applying them, which rendered him so valuable a counsellor in the time of temptation and trouble. He could not be satisfied with a cold performance of duty, but wished, in the service of God and his fellow-creatures, to do all he could, and to become every day more and more capable of usefulness. He placed before himself the standard of Scriptural perfection, and, in dependance on the assistance of the

* "In illustration of his SELF-COMMAND, the following circumstance is related. Many years ago, it became necessary to extract from his neck a wen of considerable size, and the surgeon wished to employ two persons to hold him. But he refused, and during a painful operation, in which the slightest motion would, it is said, have cost him his life, exhibited a composure which Dr. Warren declared had never been surpassed. It ought to be added that he was perfectly aware of the hazard of the operation.

Spirit of God, pursued it with ardour and perseverance, even unto death. To be holy was his ruling desire, and was the last wish which he expressed. It was the consciousness of his distance from this standard, which rendered him so humble and condescending."

I am, my dear Sir,
Your obedient servant,
JOSEPH JOHNSON.

DANIEL NASH.

1797—1836.

FROM THE REV. JOHN N. NORTON,
RECTOR OF THE CHURCH OF THE ASCENSION, FRANKFORT, KY.

FRANKFORT, December 10, 1857.

My dear Sir: There are probably few Episcopalians, who have lived within the limits of the State of New York, at any period during the last sixty years, who are not familiar with the name of "Father Nash." I have myself had, from early life, a deep interest in his history and character. Well do I remember, while in my boyhood, having heard my father (the Rev. George H. Norton) speak of his journey on horseback to Otsego County, N. Y., in 1819, to receive Priest's Orders at the hands of Bishop Hobart; of his getting lost in the woods; of his stopping towards midnight at the house of General Morris, to inquire the way; and of Father Nash's being present to take part in the solemn service. I find by referring to the Bishop's Address to the Convention, that the ordination took place in Zion Church, Butternuts, (which had been consecrated two days before,) on Sunday, November 22, 1819. I have referred to this fact merely to show how early in life my interest in the venerable man concerning whom you inquire, began.

DANIEL NASH was born at Great Barrington, (then called Housatonic,) Mass., on the 28th of May, 1763. He was the youngest child of Jonathan Nash, and Anna Maria Spoor, formerly of Taghconic, N. Y. His grandfather, after whom he was named, was a younger son of Lieutenant Timothy Nash, born in 1676, who married Experience, daughter of John and Mary Clark, of Northampton, Mass. Jonathan Nash is represented as a worthy and respectable man, who held various offices in the town in which he lived, and was a magistrate for many years. Having nine children to support, he could do little more than train them up in honest and industrious habits, and teach them to love and serve God.

The subject of this sketch graduated at Yale College in 1785, and was for some time a member of the Congregational Church. Indeed, it is stated, on what I consider pretty good authority, that he was once a licensed preacher of that denomination, and studied under the celebrated Dr. Hopkins.

For nine years he was the Principal of an Academy, first at Pittsgrove, and afterwards at Swedesborough, in New Jersey.

I have not been able to ascertain the precise time when he changed his ecclesiastical relations, but it was probably during the earlier part of his residence in New Jersey, where he had access to various works on Church government and polity. In after years, he was accustomed to say, when speaking of the difficulty of overcoming the effects of education and long habit in the case of those who had been born and bred Presbyterians, that "you may bray a Presbyterian, as with a pestle in a mortar, and you cannot get all his Presbyterianism out of him." When met with the reply that he thus judged himself, he would answer, with great good-humour,—"I was caught young."

After becoming a communicant of the Episcopal Church, Mr. Nash found his thoughts turned once more towards the ministry, and in due time he was admitted as a candidate for Holy Orders, and pursued his studies under the direction of the Rev. John Croes, who, in 1815, was consecrated the first Bishop of New Jersey. He remained in Swedesborough until the spring of 1794, and then went back to the region of his birth, to take charge of an Academy at New Lebanon Springs, where a small congregation of Episcopalians had been gathered by the Rev. Daniel Burhans.

Mr. Nash continued here three years, teaching during the week, and officiating as a lay reader on Sundays. Meanwhile he formed the acquaintance of Miss Olive Lusk, a lady of benignant mind and placid manners, who became his wife in January, 1796. The way for their union seemed to have been prepared by the fact that their fathers had been intimate friends, while fellow members of the Legislature of Massachusetts, at an early day. The marriage proved to be a most happy one, and a long series of years were passed in quiet contentment and unruffled peace.

Dr. Burhans (whose honoured name cannot be mentioned without at least a passing expression of respect) had, about this period, made several missionary journeys through Otsego and the adjoining counties, and finding a field ripening for the harvest, and no one to reap it, proposed to his friend, Mr. Nash, that he should take Orders, and enter upon this work. This advice was followed. The school at New Lebanon Springs was closed, and the candidate for the holy ministry, burning with Apostolic zeal, hastened to New York, and, after sustaining most creditably the examination required, was ordained Deacon by Bishop Provoost, in St. George's Chapel, on the 8th of February, 1797. He then turned his steps towards Otsego County, accompanied by the faithful wife, who was so well qualified to aid in his difficulties, and to cheer him in seasons of despondency and gloom.

"By his zeal and indefatigable labours," (remarks Dr. Burhans, in a letter giving a rapid glance at Mr. Nash's useful career,) "sanctioning every step by a sober, religious and godly life; being instant in season and out of season; going from house to house; preaching the word; baptizing households; teaching them all things necessary for the life that now is and that which is to come; catechising all, old and young, he did more in thirty-seven years in establishing and extending the Church, than any other clergyman ever did in the United States."

But I must not anticipate the natural order of events.

The most graphic and beautiful sketch ever drawn of Father Nash, is from the pen of Bishop Chase. In 1799, he was making his earliest mis-

sionary journey through the Southern and Western regions of New York, when he fell in with the devoted missionary of Otsego. He writes thus concerning him:—

"The writer does not pretend to more sensibility than falls to the lot of most men; but there was something in the meeting between Mr. Nash and himself of a peculiar character, and calculated to call forth whatever of moral sensibility he possessed. It was a meeting of two persons deeply convinced of the primitive and Apostolic foundation of the Church, to which, on account of its purity of doctrine and the Divine right of its ministry, they had fled from a chaos of confusion of other sects. They were both missionaries; though the name was not yet understood or appreciated. The one had given up all his hopes of more comfortable living in a well-stored country at the East, and had come to Otsego County to preach the Gospel, and build up the Church on Apostolic ground, with no assurance of a salary but such as he could glean from the cold soil of unrenewed nature, or pluck from the clusters of the few scions which he might engraft into the vine, Christ Jesus. He lived not in a tent, as the patriarchs did, surrounded with servants to tend his flocks, and to milk his kine, and 'bring him butter in a lordly dish;' but in a cabin built of unhewn logs, with scarcely a pane of glass to let in light sufficient to read his Bible: and even this cabin was not his own, nor was he permitted to live in one for a long time together. All this was witnessed by the other who came to see him, and helped him to carry his little articles of crockery, holding one handle of the basket, and Mr. Nash the other, and, as they walked the road, 'talked of the things pertaining to the Kingdom of God.'

"The writer cannot refrain from tears in bringing to mind the circumstances attending this interesting scene—that man who was afterwards most emphatically called '*Father Nash*,' being the founder of the Church in Otsego County; who baptized great numbers of both adults and children, and thus was the spiritual father of so many of the family of Christ, and who spent all his life and strength in toiling for their spiritual benefit; was at this period so little regarded by the Church at large, and even by his neighbours, that he had not the means to move his substance from one cabin to another, but with his own hands, assisted only by his wife and small children, and a passing missionary. Well does the writer remember how the little one-roomed cabin looked, as he entered it—its rude door, hung on wooden hinges, creaking as they turned; how joyful that good man was that he had been mindful to fetch a few nails, which he had used in the other cabin, just left, for his comfort in this, now the receptacle of all his substance. These he drove into the logs with great judgment, choosing the place most appropriate for his hat, his coat, and other garments of himself and family. All this while his patient wife, who, directing his children to kindle the fire, prepared the food—for whom? shall it be said, a stranger? No; but for one who by sympathy felt himself more their brother than by the ties of nature, and who, by the example now set before him, learned a lesson of inexpressible use to him all the days of his subsequent life."

Mr. Nash had thus far been doing the work of the ministry in its lowest office—that of a Deacon; and it was not until the autumn of 1801 that he

was admitted to the higher rank of the Priesthood. The reason why he delayed thus long before applying for this "good degree," which he had so well "purchased" by his self-denying labours, was quite peculiar to himself.

I have already mentioned his ordination, as Deacon, by Bishop Provoost, in 1797. The Bishop, who was in many respects an excellent man, distinguished in character and deportment as a true and courteous gentleman, and who was no doubt desirous of doing his best for the Church, was nevertheless of a quiet, easy disposition, not at all capable of sympathising with so energetic and devoted a soldier as Mr. Nash. This missionary from the wilderness was welcomed most kindly by Bishop Provoost, and entertained at his house with generous hospitality: but Mr. Nash with all his efforts, was not able to work him up to what he considered a due degree of earnestness and zeal respecting the missionary claims of the wilderness, or new country, which constituted so large a part of the Diocese of New York.

The truth is, those were the days of sluggish indifference, when the Episcopal Church was dying of dignity; when the Bishops did not venture forth with their spotless lawn amongst the briars and brambles of the rural districts; and when deserving young men who had devoted years of toil to preparing for her ministry, must make a long pilgrimage on horseback to the city of New York to receive their credentials to preach the Gospel. Thank God, those sad times have passed away.—I trust never to return. Mr. Nash was so disconcerted by the reception which his enthusiastic expressions met with, that he secretly determined that he would not, if he could possibly help it, be ordained Priest by the same Bishop. He, accordingly, waited until Bishop Moore's Consecration, in September, 1801; and the very next month we find Father Nash in New York, receiving Priest's orders at his hands. Bishop Moore, in writing to General Morris of Butternuts, the next day, says.—"Yesterday I ordained Mr. Nash a Priest: and it afforded me no little satisfaction to reflect that the first act of my Episcopal function has been employed in elevating to the Priesthood so worthy a man."

A little circumstance occurred on his return to Otsego, from this journey, which is too beautiful to be omitted. When he left home, preparations were in progress for building a church; and as he came back from the city, invested with the authority belonging to the second grade of the ministry, he discovered unexpectedly that the frame of the humble temple had been raised during his absence. Filled with gratitude, he stopped his horse, dismounted, and kneeling on the ground, gave devout thanks to God.

Every one who knows any thing of Mr. Nash, is acquainted with his faithfulness in the discharge of that most important pastoral duty,—catechising the young. It is said of him that so great was his devotion to this mode of instruction, that when, on his missionary travels, he met children on the road, belonging to his extensive and scattered charge, he would stop and examine them on the spot.

On a certain occasion, when a number of clergymen were assembled for some purpose, and conversation began to flag, one of them who was almost

too diligent a farmer for the good of the Church, entertained the company with an account of his agricultural operations, and among other things of his successful management of sheep. Father Nash, whose heart was entirely devoted to his *Master's* work, felt very little interest in all this; and when the enthusiastic farmer parson turned to him and asked—"What do you feed *your* lambs with, Mr. Nash?"—the worthy missionary could not resist the temptation of administering a mild rebuke, and answered—"With Catechism."

It will perhaps interest your readers to know that Mr. Nash is the original "Parson Grant," in Cooper's famous romance, *The Pioneers*. This celebrated novelist thus speaks of his first service in Cooperstown, in his "Chronicles" of that place:—"On the 10th day of September, 1800, Miss Cooper, the eldest daughter of Judge Cooper," (and sister of the author,) "a young lady in her twenty-third year, was killed by a fall from a horse. Her Funeral Sermon was preached by the Rev. Daniel Nash, of the Protestant Episcopal Church, and she was interred according to the rites of that Church, which were now performed, for the first time, in this village. Mr. Nash,—since so well known in his own Church for his Apostolic simplicity, under the name of Father Nash, was then a missionary in the county. From this time he began to extend his services to Cooperstown; and on the first day of January, 1811, a church was legally organized, under the title of Christ Church, Cooperstown. On the same day the Rev. Daniel Nash was chosen Rector, which office, *through the delicacy* of the clergyman who succeeded him in its duties, he informally held, down to the day of his death, in 1836."

The venerable Bishop of New York, to whose kindness I am much indebted for materials for this communication, thus describes an interview which took place between Father Nash and Bishop Croes of New Jersey, when both had grown gray in the Lord's service:—"I was walking in the street of New York City with Bishop Croes. Suddenly Mr. Nash came in sight; and I said to the Bishop,—'Here comes one of the oldest and most faithful missionaries of this Diocese.' Just then Mr. Nash came up to us. I introduced them to each other, and was surprised to find them, each suddenly stopping, bracing himself for a good view, and most keenly eyeing the other. While I was wondering within myself what all this could mean, the explanation came out. It seems that many years before, while Bishop Croes was Rector of Trinity Church, Swedesborough, N. J., Mr. Nash was a teacher there,—a promising young man in whom Mr. Croes was much interested. This was the first time they had met for long years—both now old men. The recognition of each other was warm and affectionate. No wonder that the meeting made a deep impression on my mind."

In a letter to a brother clergyman who had applied to Father Nash to prepare a History of the Churches he had been instrumental in establishing, he writes thus:—

"This evening is the first time I have collected courage enough to give an answer to your kind letter—kind, although you urge me to perform a task which I had resolved never to perform. St. Paul looked upon it as a foolish thing for him to boast of his labours and sufferings, his toils and afflictions. He did it, however, for the sake of affording his friends an

opportunity to vindicate his character. I have no such reason to influence me to write the History of the Church in this and the adjacent counties. To do it I must of course speak of myself; for I was the principal and only minister for several years. Happy years indeed—I never felt discouraged, neither did I feel alone. My wife was then living,—a noble-spirited, sensible woman, who, in the room of feeling discouraged, was the first to cheer me on in my arduous labours. The country was then comparatively a wilderness—often she gave me a child, and then got on the horse behind me with another in her arms, and thus we would go to our public worship for a number of miles. She excelled in music, and I understood it well—we were never confounded in that part of the service; and when the congregation did not well understand how to make the responses, she always did it in a solemn manner. Through all kinds of weather, whether the place was near or remote, I was uniformly at the place, a short time before the people began to assemble. This gave me an opportunity to speak kindly to them, and to enquire in respect to their families. They judged me to feel interested both for their temporal and spiritual welfare; and they did not judge amiss. Whenever a door was opened to catechise, in public or private houses, I did it."

That this venerable minister was eminently useful was a fact of general notoriety. From 1804 to 1816, when, to use his own words,—"the country was a comparative wilderness," and Episcopalians few and widely dispersed, he reported to the Convention four hundred and ninety-six baptisms. In 1817, he was thrown from his carriage, and so severely injured as to preclude active duties for most of the year. In 1825–26, he was sick much of the time, and soon afterwards was called to mourn the loss of his excellent companion, the partner of his toils, who died while on a visit to her brother-in-law, William Crandal, Esq., of Exeter, Otsego County, N. Y.

In his Report to the Convention of 1819, Father Nash begins to complain somewhat of the infirmities of age, although he continues active and energetic. Besides his labour among the white population, he held service, occasionally, for the Oneida Indians. He thus refers to these interesting people in his Report for 1823:—

"In the month of May, I visited the church at Oneida, and with pleasure can testify to the excellent order observed among the Indians. In no congregation, although I have seen many solemn assemblies, have I beheld such deep attention, such humble devotion. By the blessing of Divine Providence on the labours of the young gentleman who has been with them since the departure of Mr. Williams, they have been kept within the fold of the Church, although exertions have been made to lead them astray. These exertions will, most probably, in a great measure, cease, as it has pleased God to awaken to a just sense of religion a number of the most respectable of the white inhabitants in the vicinity of the church. This pious congregation, though small, will have a tendency to secure the attachment of the Indians, were there any danger, which I think there is not, of having their affections alienated.

"The infirmities of age have prevented me from equalling in my labours, the labours of former years. The knowledge of this leaves a solemn impression on my mind that I must soon cease from those labours. And

oh, how little has been done in comparison with what might have been done! 'It is an arduous thing,' said a pious missionary, 'to root out every affection to earthly things, so as to live for another world.' I will add that it is an arduous thing to be entirely devoted to the service of God, our Saviour. That service is delightful, but seldom realized."

In 1831, Mr. Nash had a severe illness at the house of his son-in-law, Mr. Munroe of Burlington, Otsego County, and for several months his recovery was despaired of. His vigorous constitution, however, rallied again, and by the following spring he was enabled, to some extent, to resume his ministerial duties.

The year before his death, (1835,) we find the following brief Report from him in the Journal of the New York Convention:—

"I have, by the good providence of God, been enabled to preach nine discourses the year past—one in West Springfield, three in the town of Warren, Herkimer County, two in Richfield, one in New Lisbon, and one in Zion Church, Butternuts. I have, however, spent much time in visiting, in catechising children, in conversing and giving religious instruction in various families of our own people, and among those of other denominations, and even among those of no denomination, who oppose the sacred doctrines of the Church. Yet I have been kindly received and treated affectionately by all. A uniform request has been made that I would repeat my visits. I notice this, because that formerly it was very different. The Church, then, had to pass through evil report, and her ministers were esteemed as false teachers, which is now quite the reverse. For all his mercies may God's holy name be praised."

In the spring of 1836, the faithful old missionary again called at his daughter's house at Burlington, complaining of indisposition, which soon developed itself in the form of severe illness. He continued to grow worse until the 4th of June, when he entered into his rest, in the seventy-third year of his age. His remains and those of his devoted wife are buried near the church in Cooperstown, beneath the shade of some venerable pines,—a spot which he had often expressed a wish might be his burial place. A beautiful monument now marks these honoured graves.

The Bishop of New York, in his Address to the Convention of 1836, thus speaks of the death of good Father Nash:—

"The venerable Daniel Nash, for nearly forty years a faithful missionary in the Counties of Otsego and Chenango, was, about four months since, taken to his rest. He received Deacon's Orders from the first Bishop of the Diocese, and went immediately to the extensive field of labour in which, with a perseverance and fidelity wherein he set to his younger brethren a most worthy example, he continued to the last. The face of the country, the state of society, the congregations which he served, all underwent great changes; but still the good man was there, faithful to his post, true to his obligations, and eminently useful in his labours. The young loved him; the mature confided in him; the aged sought in his counsels and example right guidance in the short remainder of their pilgrimage. Parish after parish was built up on foundations laid by him. Younger brethren came in to relieve him of their more immediate charge, but still the good old man was there, labouring to the last among them; and long after physical

disability forbade any frequent public ministrations, he would go from house to house, gathering the inmates around the domestic altar, giving great heed to that important branch of pastoral duty which he always loved, and in which he was eminently successful,—*catechising the children*, and having some word of warning, encouragement, reproof, consolation, or correction for each, as each had need. It was so ordered, in the course of providence, that I was, soon after his decease, in the district of country which had so long been the scene of his pastoral labours; and truly gratified was I to witness that best of testimonies to the virtues of the Man, the Christian, and the Pastor, which was found in the full hearts, and the tender and reverential expressions, of the multitude who, to use the affectionate epithet with which for years they had delighted to know him, had been bereft of *good old Father Nash*."

It is scarcely necessary that I should add any thing in illustration of Mr. Nash's character, to the preceding statements. He was not gifted with a strong mind, but it was original and unique, and although he had many weaknesses, he left an extraordinary impression upon all who knew him, of his sincerity, goodness, and devotedness. "His character" (as one of his contemporaries remarks) "strikingly exhibited the idea of the poet,—'Half dull, half duty.' There were one or two occasions on which he said things, which, since his death, have recurred to my memory with almost the force of inspiration."

I am, dear Sir,
Very respectfully and truly yours,
JOHN N. NORTON.

RT. REV. JOHN HENRY HOBART, D. D.*

1798—1830.

John Henry Hobart was a descendant, in the fourth generation, of Edmund Hobart, who emigrated from Hingham, Norfolk, England, to this country in 1633, and was one of the founders of Hingham, Mass., which town he represented, for several years, in the Legislature of the Colony. The grandson of Edmund (John) went, in the spirit of adventure, to the Southern part of the Continent, previous to the settlement of Pennsylvania by William Penn, in 1681, and, on his return, married in a Swedish family, where Philadelphia was afterwards built; and he settled on a spot now called Kensington, a Northern suburb of that city. To the national religious views of his wife may be attributed the fact that, though he had been educated a strict Congregationalist, he now became an Episcopalian. Capt. Enoch Hobart, the son of John, and the father of John Henry, was the commander of a merchant ship, and was distinguished for sterling integrity and successful enterprise. His wife, the mother of John

* Memoir by Rev. J. F. Schroeder.—Berrian's Hist. Trin. Ch.—Evergreen, I.—MSS. from his son,—Rev. Dr. J. H. Hobart, and G. B. Rapelye, Esq.

Henry, was Hannah Pratt, a lady of a highly respectable family in Philadelphia.

The subject of this sketch was born in Philadelphia on the 14th of September, 1775; and as his father died the next year, his early training devolved entirely upon his mother, whose fine talents and accomplishments, as well as earnest piety, eminently qualified her for the double parental duty to which she was thus called. Under her faithful instructions and counsels, the mind of this son early took a serious direction, as well as evinced, in its first developments, a more than ordinary degree of sprightliness and vigour. Until he reached his ninth year, he was a pupil in the grammar school of a Mr. Leslie, a teacher in high repute in Philadelphia; but he expressed his regret in subsequent life that the school was so distant from his residence that he was obliged to hasten from his meals in order to be in season, as he attributed to this circumstance the beginning of an obstinate dyspepsia, from which he was ever afterwards a sufferer. At the age of nine, he was received into the Episcopal Academy at Philadelphia, where he commenced his classical studies, under the care of the Rev. Dr. Andrews, afterwards Provost of the University of Pennsylvania. Here he gained great reputation as a scholar, and also as a speaker; and was often specially commended by both the Principal and the Trustees. He is said to have been, at this period, exceedingly active and industrious, but sometimes impetuous; social and cheerful, ambitious of distinction, but remarkably free from envy and jealousy. He entered the College of Philadelphia in 1788, when he was in his thirteenth year, and continued his studies there with great alacrity and success between two and three years. When he was in his fifteenth year, he made a public profession of his faith in Christ, and received the rite of Confirmation from Bishop White,—the same venerable Prelate by whom he was destined subsequently to be ordained to the Ministry, and consecrated to the Episcopate.

In the autumn of 1791, he transferred his college relations to Princeton, where he became a member of the Junior class, and sustained, through his whole course, a high reputation for talents, diligence, and moral worth. He took his degree of Bachelor of Arts in September, 1793, and divided with another the highest honour of the class. One of his most intimate college friends was Mr. (afterwards the Rev. Dr.) Henry Kollock, who was in college standing one year his junior. It was much to the credit of both that, though one was a zealous Episcopalian, and the other strongly opposed to Episcopacy, they maintained the most familiar and affectionate relations until they were separated by death.

Soon after Mr. Hobart graduated, he was led, by a train of events, to enter the counting-house of his brother-in-law, Mr. Robert Smith, who was engaged in an extensive mercantile business. He found the employment, however, repugnant to his tastes and habits, and he soon resolved to quit it and turn to something more congenial. His purpose was now distinctly formed to devote himself to the ministry, and to pursue his theological studies under Bishop White; but as a Tutorship at Princeton was offered him about this time, he determined to accept it, and accordingly removed thither, and entered upon his new duties in January, 1796. In connection with his official duties in the College, he prosecuted his theological studies

under the direction of the venerable President, Dr. Samuel Stanhope Smith. Though he was a decided Episcopalian, and sometimes held vigorous discussions on points of difference between himself and his Presbyterian brethren, he did not hesitate to associate with them in their prayer-meetings, or to take his turn with them in praying extemporaneously. This, however, it is well known, he came subsequently to consider an irregularity.

Having continued in his Tutorship for more than two years, discharging its duties with great ability and acceptance, he resigned the office in March, 1798. He now repaired to Philadelphia, where, until the time of his ordination, he had constant personal intercourse with Bishop White, with whom indeed he had been in frequent correspondence during his residence at Princeton. Under his special direction he completed his theological studies; and on the 3d of June following, (1798,) he was admitted by him to the Order of Deacons. His mother, his only brother, and only sister, were present to witness the solemn ceremonial.

The Bishop, from his strong attachment to Mr. Hobart, and the high estimate he had of his talents and character, was very desirous that he should be settled somewhere in the neighbourhood of Philadelphia, in the hope that he might, at no distant period, become connected with one of the churches of which he was himself Rector. With this view he interested himself in procuring his settlement over the two Churches of Trinity, Oxford, and All Saints', Perkiomen, within from ten to thirteen miles of the city. Here he was greatly admired for his talents, and beloved for his generous disposition and fine social qualities, but his salary was small, and paid not without much difficulty. The congregation of St. Paul's Church, Philadelphia, were desirous that he should become Assistant Minister to their Rector, Dr. Magaw; but he shrank from so public a station, and in 1799, accepted an invitation to Christ Church, New Brunswick, N. J., for one year. This he did the more readily, as he would thereby be brought into the neighbourhood of Princeton, and would be able to gratify his literary tastes, by having easy access to both its cultivated society, and its extensive library.

After he had been at Brunswick about three months, labouring diligently, and yet living in a sort of scholastic retirement, he was invited to take charge of the church at Hempstead, on Long Island. He immediately addressed a letter to the church of which he was then in charge, stating the fact of his having received a call from Hempstead, and his conviction that it would be every way greatly to his advantage to accept it; and moreover, that if he did not accept it without much delay, they would feel obliged to proceed to the election of another pastor; and he respectfully inquired whether, in consideration of these circumstances, the Vestry would consent to release him from his engagement with them for the last six months. But the very next day, he addressed to them another communication, revoking the request which he had previously made, and assuring them that, upon reflection, he could not be satisfied to accept of a release from his engagement, even if their generosity should grant it, and that he should cheerfully remain with them till the end of the year. He, accordingly, did remain until the 4th of May, 1800, terminating his labours there on the very day which completed a year from their commencement.

About this time he was married to Mary Goodwin, daughter of the Rev. Dr. Chandler, of Elizabethtown, who had long been one of the lights of the American Episcopal Church. She was an intelligent and excellent lady, thoroughly trained in the doctrines of her Church, and every way fitted for the arduous and elevated position to which her marriage introduced her.

St. George's Church at Hempstead having chosen rather to wait a few months for Mr. Hobart's services, than fail altogether of securing them, was kept open for him till the expiration of his year at New Brunswick, when he at once went to Hempstead, and commenced there his official labours. But by this time he had become so much a man of mark, that the attention of congregations still more important was drawn to him. Scarcely had he become settled before he had an offer of the Rectorship of St. Mark's Church, New York, which, however, he promptly declined. But in September following, he was invited to become an Assistant Minister of Trinity Church, New York,—the Rev. John Bissett,* who had for several years held that place, having then recently resigned; and as he regarded this as the most important field of labour to which he could be called, he did not feel at liberty to decline the occupancy of it. He, accordingly, removed to the city, and began his labours in his new field, and shortly after was ordained Priest by the Rt. Rev. Dr. Provoost, in Trinity Church.

While yet in Deacon's Orders, Mr. Hobart was appointed Secretary to the House of Bishops, at their meeting in Philadelphia, June 3, 1799. When he had been in the ministry but three years, and in the Diocese of New York but a few months, he was chosen Secretary to the Convention of the Diocese, and elected one of the deputies to the General Convention, which met at Trenton, September, 1801. At the next General Conven-

* John Bissett was born in Scotland about the year 1762. Having graduated at the University of Aberdeen, he came to this country and was admitted to Holy Orders by Bishop Seabury, in 1786. As early as 1789, he was Rector of Shrewsbury Parish, in Maryland, and the same year was a deputy in the General Convention at Philadelphia, which revised the Book of Common Prayer. He was also a deputy in the same Body, and elected its Secretary, in New York, in 1792. During the session that year, he and the Rev. Joseph Pilmore, also a deputy, were made candidates for the Third Assistant Minister of Trinity Church; and the matter being submitted by the Vestry to the three congregations, Mr. Bissett was chosen by a large majority. He accepted the call, and entered immediately on his new field of labour. He was a member of the General Convention also in 1795. He was about five feet ten inches in height, well proportioned, and extremely neat in his personal appearance. The Hon. Wm. A. Duer, in his "Reminiscences of an Old Yorker," writes thus of him:—"He was a more eloquent and powerful preacher, perhaps, if not a more popular one, than any preceding or succeeding him in office. He was a Scotchman by birth, and his tongue would literally have refused its office, had he attempted to deny his country. Besides being an excellent preacher, he was,—what indeed was requisite to make him such,—a sound divine, and a ripe and good scholar. For some years, during his connection with Trinity Church, he held the Professorship of Rhetoric and the Belles Lettres in Columbia College. He was, moreover, a bachelor, and his preaching was found to be most attractive to the young ladies. With one of his fair auditresses it was his misfortune, as it proved, to fall in love, and the ill success attending his suit drove him to seek consolation, not where it was most natural that a clergyman, before all others, should seek it, but from that last resource of the desperate sensualist, *the bottle*. This soon compelled his resignation. He returned, then, to his native country, and, not many years afterwards, I met and accosted him in the streets of London. He recognised me at once, though, in the interval, I had passed from youth to manhood; but he evinced no pleasure at the meeting. He was pale and emaciated, and his whole appearance was strikingly that of a broken down gentleman. He made some inquiries respecting his former acquaintances in New York, and informed me that he was employed as a corrector of the press. Judging from his looks and conversation that he had reformed, I gave him my address, and invited him to dine with me at a coffee-house in the neighbourhood, but he declined, and I saw him no more. I have since heard that he was dead." His death is believed to have taken place not far from the year 1810.

tion, in 1804, he was again a representative from New York in the House of Clerical and Lay Deputies, and was chosen Secretary to the House; and the same distinction was again conferred upon him in 1808. His great intelligence, activity, and energy, always rendered him one of the most efficient members of the Convention, and secured to him a powerful influence in all the general councils of the Church.

The degree of Doctor of Divinity was conferred on him by Union College, in 1806.

The Rt. Rev. Dr. Moore, Bishop of the Diocese of New York, having been disabled for public service, by a stroke of paralysis, in February, 1811, called a Special Convention, which met on the second Tuesday in May following, the object of which was the election of an Assistant Bishop. Dr. Hobart was not only the prominent but the only candidate; and though he had some vigorous opponents, he was elected by a very large majority. His consecration took place in Trinity Church, in connection with that of the Rev. Alexander Viets Griswold, on the 29th of the same month,—Bishop White acting as Consecrator, and Bishop Provoost and Bishop Jarvis assisting. According to the usage of the Church of England, Bishop White first laid his hands on Hobart as a Doctor of Divinity, though Griswold was his senior both in age and ministerial standing.

Dr. Hobart, though nominally only an Assistant Bishop, had really, on account of the infirmities of Bishop Moore, the whole charge of an immense Diocese devolving upon him. He became at once prominent in the House of Bishops, and was a regular attendant at every meeting except the one in 1823, when he was detained by sickness, until the close of his life. On the death of Bishop Moore, in February, 1816, Dr. Hobart became Diocesan of New York. At the close of the year 1812, when the Rev. Dr. Beach, Assistant Rector of Trinity Church, resigned his office, the Assistant Bishop was immediately called to fill his place; and he was inducted *Rector* only a few days after Bishop Moore's decease.

Bishop Hobart's Diocese now extended more than three hundred miles from East to West, and required an amount of labour which few men would have been able to perform; but his great energy and unyielding perseverance, in connection with his deep sense of the importance of the work in which he was engaged, enabled him to meet the almost innumerable claims that were made upon him with the utmost promptness and fidelity. But his labours were by no means confined within the limits of his own State. In the Diocese of New Jersey, until 1815, when its first Bishop, Dr. Croes, was consecrated, the Assistant Bishop of New York had performed many of the appropriate duties of the Episcopate. While the Diocese of Connecticut was, for several years, without a Bishop, after the death of Dr. Jarvis, in 1813, Bishop Hobart consented, in 1816, to extend his Episcopal jurisdiction to that See; and he held this provisional charge until 1819, when he was relieved by the Consecration of Dr. Brownell.

There was scarcely any subject in which Bishop Hobart felt a deeper interest than the proper education of the Clergy. For many years before the establishment of a General Theological Seminary was proposed, he had projected in his own mind such an enterprise; and the incipient efforts which he put forth on the subject, at that early period, may be said to have

formed the germ of the noble institution which is now sending forth its well educated candidates for the ministry all over the land. This institution was located at New York in 1819; was removed to New Haven in September, 1820; and was subsequently, as the result of the counsels of a Special General Convention of the Church, in 1821, removed back to New York, and incorporated with a local seminary which had previously been in operation in the city, under the eye and the auspices of the Diocesan. At the new organization of the institution, Bishop Hobart was appointed to the chair of Pastoral Theology and Pulpit Eloquence; and at its re-opening, in 1822, he delivered an Address presenting the objects, principles, results, and means of the institution, in a manner uncommonly animating and attractive. He discharged the duties of his Professorship so as effectually to secure the affection, gratitude, and admiration of his pupils.

But Bishop Hobart's accumulated labours at length began to make a perceptible inroad upon the vigour of his constitution; and in 1823, his health had become so much enfeebled that it was thought desirable that he should intermit his labours for a while, and try the effect of a voyage to Europe. Accordingly, the necessary preparation having been made, he embarked for Liverpool in the Packet Ship Meteor, on the 24th of September, amidst the warmest demonstrations of affectionate regard from great numbers not only of clergymen but of laymen, who "accompanied him unto the ship." He reached Liverpool on the 1st of November, with his health decidedly improved.

Bishop Hobart's foreign tour, including England, Scotland and Wales, France, Switzerland and Italy, occupied him about two years. He was received every where with marked attention, and in each of the countries he visited, found much to interest and gratify him. In Rome he preached three times in a chapel in which Protestant worship was then barely tolerated, and on one of these occasions made an impressive and effective appeal in behalf of the persecuted Waldenses in the Valleys of Piedmont. In his journey through the Italian States the Republican Protestant Bishop was not a little annoyed by the scrutinizing officials he had to encounter: and when at Milan, he was unceremoniously summoned before the civil magistrates, to be examined as to the actual object of his tour. He accordingly appeared, at the appointed time, with his interpreter; but as the process of speaking with borrowed lips proved too slow for his ardent and impatient spirit, he discarded it after a little, and broke out in his own vernacular English; and though the magistrates did not understand a word that he said, the freedom and frankness of his manner left them in no doubt of his honesty, and they accordingly dismissed him without subjecting him to further annoyance.

Notwithstanding the marked deference with which Bishop Hobart was received by the most distinguished people abroad, he was grieved to find, on his first arrival in England, that the great body of the Bishops and Clergy of the Protestant Episcopal Church in the United States were charged, in various publications, with not faithfully inculcating the peculiar doctrines of the Gospel; and especially that he had himself been represented as neglecting the essentials of religion, and insisting chiefly on mere externals.

With a view to disprove this charge, so far at least as he himself was concerned, he published, in London, in March, 1824, two volumes of the Discourses, which "in the course of his duty as a parochial minister," he had preached to his congregations in America. These Discourses seem to have had the desired effect; for they were received with great favour in England, and drew forth warm expressions of approbation in various periodicals, among which was the Christian Observer. They were republished in New York, by T. & J. Swords, within a few months after they appeared in England.

After an absence of two years, Bishop Hobart, having obtained the main object of his tour in greatly improved health, was prepared to return to his own country. Accordingly, on the 1st of September, 1825, he embarked at Liverpool, on board the packet ship Canada, and reached New York, to the great joy of his family and friends, his parishioners and fellow-citizens, on the 12th of October following.

The first time that he appeared in the pulpit after his return, he gave vent to his feelings in a glowing patriotic discourse designed to show the marked superiority of his own country to any of the countries in which he had been sojourning—it was preached first in Trinity Church, and afterwards in St. Paul's and St. John's Chapels, to crowded and admiring assemblies. It was printed shortly after, and is certainly an able and eloquent production; but some of his friends in this country thought that its tone was perhaps a little too free, and some of the English periodicals noticed it in no measured terms of reprobation. It showed this at least,—that the author's absence from his country had only made him love it the more.

On the 18th of October, only six days after his arrival, the annual meeting of the Diocesan Convention took place, and was rendered uncommonly interesting, not only by a very large attendance of both Clergy and Laity, but by the presence of Bishop Croes of New Jersey, and Bishop Brownell of Connecticut, and above all, of their own honoured Bishop, whose full heart vented itself through his eloquent lips in the most impressive and affectionate manner. Said he,—

"I again press to the bosom—I have felt it—of mutual affection; again take with the hand of warm congratulation the Clergy whom I had left, whom I had often seen in this sacred place. I knew not their full hold on my heart until I was separated from them, and again united to them. I also see the revered and honoured *Laymen*, whom I have been and am proud to call my friends. to denominate them with an appellation that still more endears them to me,—*the friends of the Church*,—the Zion whom they and I ought, and I trust do, supremely love; not as the mere religious party with which we are fortuitously cast, but as the depository and dispenser of the truths of salvation. But I *can* say," added he, "and I *must* say, that I honour, that I esteem, that I love you. And do, I beseech you, carry with you to your congregations and your fellow churchmen the expressions of my gratitude for all the interest which, in various ways, they have so strongly manifested for their absent Bishop. Tell them that he comes, grateful indeed for hospitalities and attentions abroad, and admiring much that he has seen, especially in the land of his fathers; but prizing all that he left behind more, he would almost say infinitely more, than when he went away; loving his Church as the purest and the best, however as yet humble among the Churches of Christendom; and why should he not, for once in his life, mingle with his public acts as a Christian Bishop, his sentiments as a citizen, loving his country as the best and the happiest, because the freest, upon earth: tell them that he comes with renovated desires to serve them,—to do his duty to the beloved Diocese of which he has the charge."

And he faithfully redeemed this pledge. He addressed himself to his various official duties with renewed zeal and energy, cordially recommending and seconding every instrumentality that seemed to him adapted to promote the interests of Christ's Kingdom; though he was conscientiously and strongly opposed to co-operating with Christians beyond the limits of his own communion. The cause of Theological Education, of Sunday Schools, of Domestic and Foreign Missions, together with the Circulation of the Bible and Prayer Book, and of Religious Tracts, engaged in turn his attention and efforts. He was especially interested in the Oneida tribe of Indians, and at the earnest request of their Chiefs, he licensed Eleazar Williams (the person who has since been supposed by many to be the rightful heir to the throne of France) as a lay reader to officiate among them. He visited the tribe in 1818, and again in 1826; and in this latter year confirmed twenty-five of their number, and admitted their first lay reader, Mr. Williams, to Deacon's Orders. In 1829, the tribe migrated to Green Bay with Mr. Williams; and the same year the Bishop visited them again, and the occasion was one of most intense interest. He returned from this visit with a deeper impression than ever that the mission was one that well deserved to be sustained and cherished by the Episcopal Church.

Bishop Hobart, though he had much natural vigour of constitution, was not without occasional admonitions that his life might come to a sudden termination. During his annual tour of Visitation in the year 1826, he had stopped at Auburn, and while alone at evening in his chamber, was heard suddenly to fall; and when his room was entered, he was found lying on his face, faint and convulsed. In 1830, he was again engaged in travelling on his annual tour, and had reached Auburn, and was stopping at the house of his friend, the Rev. Dr. Rudd—at the very same house, and in the very same chamber, where he had experienced the alarming attack four years before. He had administered the rite of Confirmation at Auburn on the 2d of September, and a few hours after began to feel an oppression at his stomach, which proved the beginning of his last illness. He lingered ten days, during which his Christian exercises were marked by the utmost simplicity and naturalness, constituting a sublime testimony to the all-sustaining power of the Gospel, and showing that faith was stronger than death. He died on the 10th of September, 1830, and his remains were immediately taken to New York for burial. His funeral was an occasion of deep and all pervading interest, and the whole city seemed disposed to bear a grateful testimony to his moral elevation and purity, not less than to his official fidelity and distinction. His death called forth a large number of commemorative discourses from clergymen in various parts of the country, many of which were published in pamphlet form, and no less than thirteen are included in the volume that contains his Memoir.

Bishop Hobart left a widow and several children. One of his sons became a lawyer, and one, bearing his own name, a clergyman, who is now (1858) Assistant Minister of Trinity Church, New York.

The following is a list of works of which Bishop Hobart was the author, compiler, or editor:—The Companion for the Altar, 12mo., 1804. The Companion for the Festivals and Fasts, 12mo., 1805. The Companion to the Book of Common Prayer, 12mo., 1805. The Clergyman's Companion,

1806. A Collection of Essays on the subject of Episcopacy, 8vo., 1806. Apology for Apostolic Order and its Advocates, in a series of Letters to the Rev. John M. Mason, D. D., 8vo., 1807. The Excellence of the Church: A Sermon preached at the Consecration of Trinity Church, Newark, New Jersey, 1810. A Statement addressed to the Episcopalians in the State of New York, relative to some recent events in the Protestant Episcopal Church in the said State, 1812. The Origin, the General Character, and the Present Situation of the Protestant Episcopal Church in the United States of America: A Sermon preached in St. James' Church, in the city of Philadelphia, on occasion of the Opening of the General Convention of the said Church, and of the Consecration of the Rt. Rev. Bishop Moore, of Virginia, 1814. The Christian's Manual of Faith and Devotion, 1814. The Security of a Nation: A Sermon preached in Trinity Church, New York, on the day appointed by the President of the United States, and the Governor of the State of New York, as a day of Thanksgiving to Almighty God for the various Public Mercies of his Providence, and especially for the Restoration of the Blessings of Peace, 1815. A Pastoral Letter to the Laity of the Protestant Episcopal Church in the State of New York, on the subject of the Bible and Common Prayer Book Society, 1815. A Reply* to an Answer to Bishop Hobart's Pastoral Letter on the subject of Bible and Common Prayer Book Societies, in a Letter addressed to the Author of the Answer, 1815. A Charge to the Clergy of the Protestant Episcopal Church in the State of New York delivered at the Convention of the Churches in said State in Trinity Church in the city of New York, 1815. Observations on a late pamphlet containing Strictures of Bishop Hobart's Pastoral Letter on the subject of the Bible and Common Prayer Book Societies, 1815. The Moral Efficacy and the Positive Benefits of the Ordinances of the Gospel: A Sermon preached at the Consecration of Trinity Church in the city of New Haven, 1816. An Address delivered before the Auxiliary New York Bible Society and Common Prayer Book Society, in Trinity Church, New York. 1816. The Candidate for Confirmation instructed, 1816. A Funeral Address delivered at the Interment of the Rt. Rev. Benjamin Moore, D. D., in Trinity Church. To which is added an Appendix on the Place of Departed Spirits, and the Descent of Christ into Hell, 1816. An Address to Episcopalians on the subject of the American Bible Society, 1816. An Address delivered before the New York Protestant Episcopal Missionary Society of Young Men and others, in Trinity Church, New York, 1817. The Beneficial Effects of Sunday Schools considered in an Address delivered at the Anniversary meeting of the Sunday Schools in union with the New York Protestant Episcopal Sunday School Society, 1817. The Corruptions of the Church of Rome contrasted with certain Protestant errors, in a Charge delivered to the Clergy of the Protestant Episcopal Church in the State of New York, at the Opening of the Convention of said Church in Trinity Church, New York, 1817, and subsequently to the Clergy of said Church in the State of Connecticut, at Bridgeport, 1818. The Churchman: The Principles of the Churchman stated and explained, in distinction from the

* This and the other anonymous publications in this list are credited to Bishop Hobart, on the authority of his particular friend, the Rev. Dr. John Brown of Newburgh.

Corruptions of the Church of Rome, and from the Errors of certain Protestant Sects; in a Third Charge, delivered first to the Clergy of the Protestant Episcopal Church in the State of Connecticut, at the Opening of the Convention of said Church in New Haven, in June, 1818; and subsequently to the Clergy of the same Church in the State of New York, in Albany, 1819. A Pastoral Letter relative to Measures for the Theological Education of Candidates for Orders, addressed to the Clergy and Laity of the Protestant Episcopal Church in the State of New York, 1820. An Address delivered to the Annual Convention of the Protestant Episcopal Church in the State of New York, held in Trinity Church, New York, 1821. An Address delivered to the Annual Convention of the Protestant Episcopal Church in the State of New York, held in St. Paul's Church in the City of Troy, 1822. An Introductory Address, on occasion of the Opening of the General Theological Seminary of the Protestant Episcopal Church in the United States of America, 1822. Mant and D'Olyly's Bible, with notes, 1823. An Address to the Convention of the Diocese of New York, 1823. A Note from Corrector to William Jay, 1823. A Reply to a Letter addressed to the Rt. Rev. Bishop Hobart by William Jay: In a Letter to that gentleman, By Corrector, 1823. A Reply to a Letter to the Rt. Rev. Bishop Hobart, occasioned by the Strictures on Bible Societies, contained in his late Address to the Convention of New York, by a Churchman of the Diocese of New York: In a Letter to that gentleman, by Corrector, 1823. Sermons on the Principal Events and Truths of Redemption. Two vols. 8vo., 1824. Christian Sympathy: A Sermon preached to the Congregation of English Protestants, in the city of Rome, Italy, on Easter Sunday, on occasion of a Collection for the benefit of the Vaudois or Waldenses in Piedmont, 1825. The United States of America compared with some European countries, particularly England: in a Discourse delivered in Trinity Church, and in St. Paul's and St. John's Chapels, in the city of New York, 1825. The High Churchman vindicated: A Fourth Charge to the Clergy of the Protestant Episcopal Church in the State of New-York, 1826. An Address delivered before the Convention of the Protestant Episcopal Church in the State of New York, in Trinity Church, New York, 1827. The Christian Bishop approving himself unto God in reference to the present state of the Protestant Episcopal Church in the United States of America: A Sermon preached in Christ Church, Philadelphia, at the Consecration of the Rt. Rev. H. U. Onderdonk, as Assistant Bishop in the Protestant Episcopal Church in the State of Pennsylvania, 1827. The Man of God: A Sermon preached in St. Thomas' Church, New York, at the Institution of the Rev. George Upfold, M. D., into the Rectorship of the said Church, 1828. An Address to the Students of the General Theological Seminary of the Protestant Episcopal Church, delivered in the Chapel of the Seminary, 1828. A Vindication of the Pastoral Letter of the Rt. Rev. Bishop Hobart from the Animadversions contained in the Prefatory Remarks annexed to the Constitution of the Protestant Episcopal Clerical Association of the City of New York, 1829. A Pastoral Letter addressed to the Clergy and Laity of the Protestant Episcopal Church in the State of New York on the subject of an Association styled The Protestant Episcopal Clerical Associa-

tion in the City of New York. 1829. The Duty of the Clergy with respect to inculcating the Doctrine of the Trinity, set forth in a Fifth Charge at the Opening of the Convention of the Protestant Episcopal Church in the State of New York, Delivered in Trinity Church, New York. 1829. The Reciprocal Duties of Ministers and People: A Sermon preached in St. Luke's Church, Rochester, at the Institution of the Rev. H. J. Whitehouse into the Rectorship of said Church. 1830.

FROM THE REV. JAMES M. MATHEWS, D. D.

CHANCELLOR OF THE UNIVERSITY OF NEW YORK.

NEW YORK, October 4, 1852.

My Dear Sir: Notwithstanding Bishop Hobart and myself were of different religious denominations, and there was considerable inequality in our ages, we were always on friendly, and having a large part of the time, on intimate, terms, from the time that I was a student in Dr. Mason's Seminary till the Bishop's death. On my first acquaintance with him he was an Assistant Minister of Trinity Church. I always found him a true-hearted and generous friend; and it gives me pleasure, even at this late day, to pay a tribute of affectionate respect to his character.

Bishop Hobart had one characteristic that may be said to have pervaded the whole man—physical, intellectual and moral—I mean great quickness and energy; and it was this, more than any thing else, that made him what he was.

He was of not quite the ordinary height, with rather a broad face, a clear, piercing eye, and a highly intellectual expression. Though there was nothing in his countenance that bespoke an unamiable spirit, I never thought that his face intimated any thing like the amount of benevolence which he possessed. His eye, his countenance, his whole frame seemed never at rest. His manners were dignified and courtly, though without any great artificial polish. He walked with so much rapidity that you might have supposed he was walking for a wager. And the movements of his mind and his tongue were as rapid as those of his limbs. He talked on every subject with great earnestness, and sometimes made mistakes in his statements; but it never seemed to cost him the least effort to correct them when they were made known to him. Though he talked a great deal in every company into which he was thrown, yet I believe nobody ever felt that he was assuming, or manifested any disposition to monopolize the conversation. He had great general intelligence, and was instructive as well as agreeable in his social intercourse.

Bishop Hobart, as you would infer from what I have said of his great natural quickness, would sometimes say and do things, under sudden impulses, that he would have occasion to regret; but his large heart always came up at once to the reparation of any injury, however small, which he thought he had inflicted. He was full of warm and kindly sympathy, and would fly to the relief of a human being in distress as soon as any other man.

As a preacher he was rapid, business-like, earnest in his manner, rather than elegant or graceful. His voice, though not very strong, was clear, and his tones natural and varied. He made you feel that he heartily believed all that he said, and made you feel that you should believe it too. His sermons were generally clear, and methodical, and full of well digested, well weighed thought. He had a great admiration for the works of Baxter; and my impression is that his theological views did not differ materially from his. He read the Church Service with too much rapidity, and the Burial Service particularly I have heard him repeat in a way that considerably diminished its solemnity and impressiveness.

As a man of business, his rapid tendencies sometimes betrayed him into errors, and I have seen him once or twice, in such circumstances, somewhat confused; but he was always prompt, energetic and efficient. He was well acquainted with the forms of business, and his knowledge was always ready for practical application.

His attachment to his own Church was very strong, and led him to the most vigorous efforts for the promotion of its interests. But while his principles would not allow him to recognise other denominations, strictly speaking, as part of the visible Church, his nobility of soul, his quick and generous sympathies, would not allow him to restrict his social and kindly intercourse within any denominational limits. I was myself a witness to this for many years, and am not slow to bear testimony to it now.

Yours truly and affectionately,

J. M. MATHEWS.

FROM THE HON. JOHN A. KING,

GOVERNOR OF THE STATE OF NEW YORK.

ALBANY, December 15, 1857.

My dear Sir: I will not decline your request for my recollections of Bishop Hobart, though it is more grateful than easy to me to comply with it; for while I loved and honoured him much, and still cherish his memory with the profoundest veneration, I greatly doubt my ability to transfer to paper the strong and indelible impressions which he made upon me. And yet the difficulty lies not in any obscurity or complexity that pertained to his character,—for he was, as I shall have occasion to show you, one of the most transparent of men; but it consists rather in the intensity that belonged to all his mental and moral characteristics—in a sort of elevated impetuosity, that ran like a chain of fire through mind, heart, and life, and which, though it could not fail to engrave itself upon the memory of every one who witnessed it, actually required to be seen in order to be fully realized. However differently his character might be regarded by different persons, or as viewed from different stand-points, there could hardly be two opinions as to its original elements, its most distinctive features, among those who had the opportunity of making even the most limited observation upon it.

I had never much knowledge of Dr. Hobart until about the time that he was elected to the Episcopate; but from that period till the close of his life, though he was considerably my senior, my relations with him were more than friendly—they were intimate; and I had the opportunity of seeing him under circumstances that were fitted to display his varied and striking characteristics. My own intimacy with him was chiefly through the intimacy that existed between himself and my father, who was at once one of his warmest friends and greatest admirers. My father was early one of the Wardens of Trinity Church, of which he was Rector, and he retained the place for some time after his removal to Jamaica. He was associated with him also in the Board of Trustees of Columbia College; often sat with him in Convention; and, if I mistake not, was a member of the Convention by which he was chosen Bishop. In all matters ecclesiastical, he had an almost implicit reliance on his judgment; and I do not remember that he ever differed with him in any thing of importance. Under these circumstances, you will readily understand that the Bishop was on terms of the most unrestrained intercourse with our family, so that I could not possibly have enjoyed a better opportunity than I did for forming a correct idea of his character.

One of the first things that would strike you in respect to Bishop Hobart was his perfect *naturalness*—he spoke and acted out of the abundance of his heart—though he said and did things with wonderful effect, yet he never said or did

any thing for effect, in the common acceptation of that phrase. The moment you began to converse with him, you felt that whatever else you might have to encounter, it would not be an artful or studied reserve, or any thing that was inconsistent with the most perfect simplicity. You could not feel that you were in company with one who was lying in wait to entrap you, or watching for something that he might turn to your disadvantage. The very manner of the man,—his countenance, his intonations, forbade the least suspicion of his integrity. Possibly he might say things to which you could not give your assent; but he would convince you that he believed them with all his heart. Possibly he might speak with more confidence and boldness than you would like; but you could not fail to like the perfect sincerity and thoroughness of conviction which led to it. Possibly you might regret some of his scathing animadversions upon men or things, that happened to be offensive to him; but there would be that even in his severity that would make you feel that it was the severity of a noble and generous mind.

I have not known a man who seemed to me to have a stronger sense of right, combined with greater firmness of purpose, than Bishop Hobart. He came rapidly to his conclusions, and then acted upon them with a determination and energy that often seemed heroic. But if he had acted wrong, his mind was open as day to conviction, and it cost him not the least effort to retrace his steps, or, if need be, to repair the unintentional injury. I recollect an instance where an individual to whom he had been most strongly attached, and whom he had every personal motive to endeavour to sustain, had been guilty of a grossly dishonourable and even immoral act; and in his usual decisive manner, he wrote to my father,—"We must not attempt to apologize for him—he must be given up." Then I have known other instances in which he has become convinced that he had, perhaps through misapprehension, or inadvertence, or undue excitement, unnecessarily wounded the feelings of an individual, when his great and generous heart has eagerly embraced the very first opportunity to make the most ample explanation, or if need be, concession, that could possibly be asked of him.

I think I may say with great confidence that Bishop Hobart's whole character bore the stamp of greatness. His mind was at once quick in its movements, and powerful in its grasp. He took an intense view of every subject to which his thoughts were directed, and he had the power of presenting it with equal intensity to other minds. His faculties were highly cultivated, and his large stores of knowledge were fully at his command. You could not place him in any circumstances, but that he would display a master mind. What he was as the Rector of a Church, as the Bishop of a Diocese, or I had almost said, in a casual meeting that you might have with him in the street, would satisfy you that if Providence had placed him at the head of an army, or even the head of a nation, he had qualities which would not have dishonoured the position. I well remember to have heard my father speak of him as possessing powers of debate which were almost unrivalled. In the discharge of his official duties, he was just what you would expect from the qualities which I have attributed to him. He was one of the High Churchmen of his day, and admitted no compromise in regard to the opinions he held as an Episcopalian; but he was still in the most agreeable relations with many clergymen of other communions. As a preacher, he was natural, earnest, bold, effective, and you seemed not only to feel the glow, but see the flash, of the inward fire. His appearance in the pulpit was dignified and commanding. His sermons were written with conciseness and point, as well as great vigour, and were designed to find their way to the life rather through the understanding than the passions. As the Head of the Diocese, you could hardly fix a limit to his influence—there were those indeed who dissented from his views and policy on some points, but it was not at the option of any body whether or not to respect him; and with the great mass of the Clergy it is not too much to

say that his will was law. He thought, felt, spoke, acted, in this as in every other relation, as one having authority.

One of my last interviews with this venerable man was in the year 1825, when he came to see my father in London, where also I was myself living as Secretary of Legation. He was then on his way home, after a brief tour on the Continent. I remember he seemed not a little annoyed by the canonical obstacle which then existed to his being invited to preach in Great Britain. "Isn't it extraordinary, Mr. King," said he to my father, "that I can preach in the city of Rome, and yet not be allowed to preach in London?" The obstacle, however, was subsequently removed by an Act of Parliament, and my impression is that the Bishop so far took advantage of its removal as to preach afterwards in Canada. Such a prohibition was the very thing to come in conflict with his high and honourable notions, and especially with his patriotic regard to the land of his nativity.

It is not much more than an outline of Bishop Hobart that I have given you, but I think I have said enough to show you that I have been writing about an extraordinary man.

With sincere regard,
Your obedient servant,
JOHN A. KING.

RT. REV. PHILANDER CHASE, D. D.*

1798—1852.

Philander Chase was a descendant, in the fifth generation, from Aquila Chase, who came to America in 1640, resided at Hampton, N. H., five years, and then removed to Newbury, Mass., where he died December 24, 1670. He was a son of Dudley and Alice Chase, who lived in Sutton, Mass., about ten years, and then removed with his father and several brothers to New Hampshire, where, having obtained the grant of a township of land on Connecticut River, they agreed to settle and called it *Cornish*, in honour of a place of that name in England, whence their ancestors had emigrated. Here the subject of this sketch was born,—the youngest of fourteen children, on the 14th of December, 1775,—the very time when the American army was gathering before Quebec. Until he had reached his sixteenth year, he seems to have aspired to no occupation beyond that of a farmer; but, in consequence of two distressing casualties of which he was the subject about that time,—a severe wound in his foot, and a fracture of his leg, he was led to change his purpose, and the rather as his excellent father urged him to consider these events as monitory in respect to his higher interests, and as pointing him to a different course of life. He immediately commenced his preparation for College, and within less than a year was entered at Dartmouth.

His family, for several generations, had been Congregationalists; and both his father and grandfather had held the office of Deacon; but circumstances occurred about this time to direct their attention to the Episcopal

* Bishop Chase's Reminiscences.—Ch. Rev., 1853.—MS. from G. B. Rapelye, Esq.

Church, and it was not long before not only this young man, but his parents, brothers, sisters, and not a few others in the neighbourhood, had found their home in its bosom. He became at once a lay reader, officiating, as he had opportunity, in different places in the region.

After his graduation in 1795, he visited Western Vermont, and went as far as Albany, with a view to obtain some advice in regard to his future studies. Mr. Ellison,* the Rector of St. Peter's at Albany, received him with great kindness, and through his influence he obtained employment, almost immediately, as a teacher in the Albany Academy, then just opened, and the next Sabbath read Divine Service at Troy. In the summer of 1796, before he was twenty-one years of age, he was married to Mary Fay, daughter of Daniel and Mary Fay, of Hardwick, Mass. In 1798, when he was about twenty-two, he received Deacon's Orders from Bishop Provoost, in St. George's Chapel, New York.

For about a year and a half, he was now occupied as a missionary through the Northern and Western parts of the Diocese of New York, as successor to the Rev. R. G. Wetmore.† At Utica, then a mere hamlet, at Auburn, at Canandaigua, and several other places, he organized parishes; and from his own small salary contributed a hundred dollars towards the erection of a church at Stamford, on the Delaware.

In the autumn of 1799, he accepted the charge of the churches at Poughkeepsie and Fishkill, and on the 10th of November, of that year, he was admitted by Bishop Provoost to the Order of Priests. For more than five years he resided at Poughkeepsie, and, besides performing the duties of his double cure, he taught first a private school, and then an Academy, being obliged to assume this additional service in order to make out a competent support for his family. Such an amount of labour proved too much even for his iron constitution; and as some symptoms of alarming disease now developed themselves in the constitution of his wife, he began to meditate a removal to some more genial climate. The Protestants of New Orleans having applied to Bishop Moore of New York to send them a clergyman, he offered the place to Mr. Chase, who readily accepted it, and sailed for Louisiana in 1805.

* Thomas Ellison was an Englishman by birth, was educated at the University of Cambridge, England, was chosen Rector of St. Peter's Church, Albany, May 1, 1787, and died on the 26th of April, 1802. He was chosen a Regent of the University, February 28, 1797. He was a man of great wit, of a genial disposition, and a favourite in social life.

† Robert Griffith Wetmore was born in the County of West Chester, N. Y.; was admitted to Holy Orders by Bishop Provoost in 1797; and commenced his ministry as a pioneer missionary in Western New York, under the direction of the Missionary Society of the Diocese of New York, organized in 1796,—believed to be the first Society of the kind ever organized in the Episcopal Church in this country. His health soon became so much impaired as to unfit him for missionary labour, and he accordingly retired from the field after a short time, and in 1798 became Rector of St. George's Church, Schenectady, and Christ Church, Duanesburgh. This connection lasted about four years, when the state of his health obliged him to desist from labour altogether. He died at the age of thirty-five years. He received the honorary degree of Master of Arts from Columbia College, in 1798. He published his Inaugural Address, Schenectady, 1798, and also a pamphlet entitled "Extensive Charity in a Small Compass;" both of which are very creditable to his talents. Bishop Chase, who succeeded him in his missionary labours, says of him,—"To learn what good this pious man did by his ministrations through the State, one must travel where he travelled, and converse with those with whom he conversed. The benefits arising to the Church of Christ and to individuals were apparently many and great. He exhorted the indolent, comforted the desponding, and awakened the careless; in short, he so roused the people from their lethargy and excited them to a sense of their religious duties, that, in the year following, there were incorporated in the State seven new congregations, and Divine service began to be performed in many places, where people had never attempted it before."

The Parish of Christ Church, New Orleans, was established by Mr. Chase's efforts, and nurtured by his care. In the summer of 1806, he returned to the North for his wife, but with that exception he never left the city, or the immediate neighbourhood, for a period of six years. He was often in the midst of the Yellow Fever, and in one instance suffered a severe attack of it, and was saved, as he believed, by drinking copiously of porter in a moment of excitement. He taught a school at New Orleans, as he had done at Poughkeepsie; but it was a severe trial to him that his own two boys were separated from their parents, having been placed at a school in Vermont.

In the summer of 1811, he removed his family back to New England, chiefly for the sake of educating his children. Having placed them at the Academy at Cheshire, over which the Rev. Tillotson Bronson, D. D., then presided, he became first a temporary supply, and ultimately the Rector, of Christ Church, Hartford, which, owing to some circumstances in its previous history, had become somewhat depressed. Here he laboured with great assiduity, acceptance, and success: the parish grew annually in both numbers and compactness, and the general tone of religious feeling was much improved by his ministrations.

But, notwithstanding the happiest relations existed between him and his people at Hartford, his thoughts and anxieties were continually directed towards the Great West, as the field which it was his duty to occupy; and he at length came to the resolution to find his home somewhere in the vast regions beyond the Alleghany Mountains. Accordingly, on the 2d of March, 1817, he preached his Farewell Sermon at Hartford, and the next morning set out on his journey Westward. He preached in Ohio for the first time on the 16th of March—it was in the town of Salem, where there was not an Episcopalian. At once, the whole vigour of his frame and the whole ardour of his soul were put in requisition, and before May he had organized parishes at Windsor, Ravenna, Middlebury, Zanesville and Columbus. In May, with the co-operation, amongst others, of General Harrison and Dr. Drake, he presided at the first meeting of the parishioners of Christ Church, Cincinnati. In June, he became the Rector of three parishes,—at Worthington, Columbus, and Delaware; and, having purchased a farm at Worthington, and accepted the charge also of the Academy, he hastened to Cleveland to meet Mrs. Chase, whom he had left at Hartford until he could provide for her a new home. The change of residence, accompanied, as it was, with the inconveniences incident to a new country, was followed by a recurrence of her consumptive symptoms; and early in May following she finished her earthly course.

The first Convention of Ohio had met at Columbus during the preceding winter; and the next was appointed to be held in June at Worthington. At the former, two clergymen and nine lay delegates were present: at the latter, by about the same number, Mr. Chase was nominated for the Episcopate;—an office that must involve great labour and responsibility, without any pecuniary recompense. Some reports unfavourable to his moral character, originating from personal animosity at New Orleans, were afloat, and he declined, not only to accept the office, but even to exercise any spiritual functions, until they should be fairly investigated—they *were*

investigated, and the result fully attested his innocence. This obstacle to his Consecration being removed, he was, on the 11th of February, 1819, consecrated in St. James' Church, Philadelphia, by Bishop White, assisted by Bishops Hobart, Kemp, and Croes. He returned to Ohio on horseback, and immediately commenced his Episcopal duties at Zanesville.

In the summer of 1819, Bishop Chase was married to Sophia May Ingraham, in whom he found, during the rest of his life, a most affectionate companion, and a most efficient sharer and helper of his manifold labours. His second son, who bore his name, who had been graduated at Harvard College the year before, and had since been at sea as a teacher, with some of the duties of Chaplain, in the ship of Commodore Macdonough, now came to his aid, and was soon admitted to Holy Orders.

In the autumn of 1821, being compelled to labour with his own hands throughout the week for an insufficient support, he accepted the Presidency of Cincinnati College, and retained the office nearly two years. He became now deeply impressed with the conviction that some extraordinary effort must be made in order to supply the West with ministers; and while contemplating this great want, just before the meeting of the Diocesan Convention, the thought occurred to him that possibly the charity of the Church of England might be successfully invoked in aid of an effort to establish a seminary designed to meet this pressing exigency. At the close of the Convention, the proposition, already matured in his own mind, was laid before the Clergy and Laity; but scarcely more than a reluctant assent was given to it,—nobody seeming to share with the author his confident expectations of success. It was at first hoped that the son might be able to make the voyage to England; but when, at his admission to Priest's Orders, a few days after, he was found so feeble that he was obliged to be supported by two of his brethren through the service, that hope was at once abandoned. The Bishop, therefore, determined to go forth and make the appeal himself; and that, notwithstanding it would occasion his separation from a beloved son, whom, in all probability, if he lived to return, he would not find among the living.

But the Bishop had yet other trials to meet at the very commencement of his enterprise. On his arrival at New York, he found that his project was received by Bishop Hobart with very decided disapprobation; and that other friends from whom he had expected sympathy and co-operation, were little disposed to commit themselves to what seemed to them a chimerical adventure. What added to his embarrassment was that Bishop Hobart visited England at the same time; and he could not doubt that his influence there, admitting that he only followed out his own conscientious convictions, would be wholly adverse to his success.

On his arrival in England, Bishop Chase met at first with rather a disheartening reception; but the delivery of a letter from Henry Clay to Lord Gambier, whom Mr. Clay had met as one of the British Commissioners for the negotiation of the Treaty of Ghent, opened for him a brighter prospect. His Lordship was President of the Church Missionary Society; and, after examining the Bishop's papers, and becoming satisfied that his object was a good one, he gave to it the full weight of his influence, adding a very liberal pecuniary contribution. From this time, many of the pro-

minent Clergy, including some of the Dignitaries of the Church, together with several of the Nobility, espoused his cause with great zeal, and the result of his mission was that he returned to this country in July, 1824, with twenty thousand dollars, to which ten thousand more were subsequently added. In the midst of these successful labours, he received the afflictive tidings of the death of his son, whom he had left sinking under the power of disease.

For two years after his return, he was engaged in obtaining the Charter, fixing upon the site, and arranging the foundation, of Kenyon College, and the Theological Seminary of Ohio. He encamped on the hill which he named Gambier, and incurred a severe lameness from the exposure. He fenced round the work, and the domain of eight thousand acres, and established a mill, a store, and a quarry. He obtained considerable aid from different parts of the United States, and received five hundred pounds from Lord Kenyon, in addition to his previous donations,—given in the name of a beloved daughter who had died a short time before. The College was at length habitable, and the students who had lived in log cabins around his own humble dwelling at Worthington, now gathered to this beautiful spot. The institution, by this time, might be said to be in successful operation,—having an able body of instructers, and as many pupils as could be conveniently accommodated.

Thus was Bishop Chase engaged during a period of ten years, uniting the several distinct characters of Founder and President of the College, and Head of the Diocese, and discharging the duties belonging to each with an assiduity and energy rarely equalled. But at length, after some minor difficulties had been disposed of, a stand was taken by the Professors involving the question of the extent of his powers over the institution of which he had been the originator; and they were unanimously sustained by the Convention, which met at Gambier. On the same day, he resigned his office as President, and as Bishop of Ohio. This was in September, 1831.

Immediately after this, he left Gambier, and settled down in the wilderness on a spot of land belonging to a relative, which he named "The Valley of Peace." Here he remained during the next winter, occupying a cabin fifteen feet square, which, every Sunday, became a church. The next summer, he took possession of a fine tract on the St. Joseph, in Michigan, near the borders of Indiana, and called it Gilead. Here, for three years, he cultivated his land, at the same time acting as missionary in all that part of Michigan, and planning for himself a wide circuit of Visitations, which "invaded no man's Diocese, Parish, or labours." But, in 1835, the few clergymen and parishes in Illinois, having formed themselves into a Diocese, elected him their Bishop. He recognised the voice of Providence in the appointment, and immediately hastened to his new field of labour, in which he found but one church, six organized parishes, and less than fifty communicants. It was in nearly the same condition in which he had found Ohio twelve years before; and he resolved to resort to a similar expedient in aid of its interests. In the autumn of 1835, he embarked again for England.

Several of the friends from whom he had received the largest benefactions, on his former visit, had passed away; but many remained to welcome

him, and encourage his new enterprise by their liberal donations. The entire sum that he collected was not far from ten thousand dollars. After an absence of seven months, he returned, and as his house at Gilead, with many of his papers, had been burnt the preceding winter, he hastened to remove his family to Illinois, where, in the County of Peoria, he built a temporary dwelling,—the place being called "Robin's Nest."

In 1838, the seventh year after his departure from Gambier, he commenced the foundation of Jubilee College; but it was not till 1847 that a Charter, such as he desired,—subjecting it fully to the authority of the Episcopal Church, and giving ultimate control of its concerns to the Bishop, could be obtained. A salary of a thousand dollars was paid him annually by the Board of Missions, in consideration of his extensive missionary labours. In the winter of 1839–40, he visited Mississippi, Louisiana, Georgia, and South Carolina, and received liberal contributions for his own comfort and his infant seminary. One Professorship was endowed by contributions from South Carolina; another chiefly from Philadelphia, New York, and Brooklyn; and his English friends did not fail to send him, from time to time, substantial tokens of their regard for him, and their sympathy in his enterprise. In 1844, a large number of temporary scholarships in his College were sustained by contributions from New England and New York. Thus he was permitted to see the smiles of Providence upon the second College which had been founded and reared by his broad philanthropy and indomitable perseverance.

In 1845, as he was returning from the Consecration of Bishop Potter, at Philadelphia, the vehicle in which he was travelling was overset on the Alleghany Mountains, and he sustained a severe injury, similar to one which befel him, while travelling on the same road, fifteen years before. But he was now in his seventieth year, and did not, as in the former case, fully recover from the effect of the injury. From that time he usually sat in the delivery of his sermons.

Bishop Chase paid his last visit to the Eastern States at the season of the General Convention of 1847, when, as well as at the previous Convention, he prepared the Pastoral Letter. He had been the Presiding Bishop since the death of Bishop Griswold, in 1843. He attended the Convention at Cincinnati in 1850, and at the close of its session, and near midnight, read his Pastoral Address, in a sitting posture, but with a strong voice, and an emphatic and earnest manner. After a few days, he returned to his home, to linger a little longer before entering into his rest. Though he had some trials in his last days, yet they were greatly alleviated by the sympathy of his friends; and it was especially gratifying that he was permitted to welcome as an assistant and successor in the Episcopal office, one in whom he could feel the most cordial confidence. His Diocese, which, when he took charge of it, had barely an existence, now numbered thirty clergymen, and forty-nine organized congregations. Without any longer attempting much pastoral service, he preached occasionally, as his strength would permit, and he delighted especially to instruct the lambs of the flock. He made his will, bequeathing to Jubilee College all his own personal claims against its now valuable estate. In an article published in a periodical called "The Motto," a short time before his death,

he says that he "cannot conclude without assuring his enemies, if he have any, of his hearty forgiveness, even as he hopes for forgiveness, if he has done injury to any."

On the 14th of September, 1852, while he was riding with Mrs. Chase near his house, the carriage, by some means, was turned from its balance, and he was thrown to the ground. When he recovered his consciousness, his first words were,—"You may now order my coffin—I am glad of it." His injuries appeared less serious than they proved; but he expressed no hope of recovery, and seemed absorbed in meditation on the love of Christ, and in anticipation of the rest and glory that remain for the saints. His family had scarcely become seriously alarmed concerning him, when he sunk into a deep sleep from which he never awoke. He expired on the 20th, six days after the casualty occurred.

Bishop Chase had five sons, three of whom entered the ministry, and his only daughter became the wife of a Western clergyman.

Bishop Chase published A Plea for the West, 1826; The Star in the West or Kenyon College, 1828; Defence of Kenyon College, Ohio, 1831. About 1840, he commenced publishing his "Reminiscences," in a series of Numbers; and in 1848, they were republished in two volumes, 8vo., under the following title—"Reminiscences: An Autobiography, comprising a History of the principal events in the author's life, to 1847."

FROM THE RT. REV. BENJAMIN B. SMITH, D. D.,
BISHOP OF THE DIOCESE OF KENTUCKY.

KALORAMA, February 9, 1857.

My dear Sir: My acquaintance with the late Bishop Chase dates back to the year 1828, when, as Editor of the Philadelphia Recorder, it gave me pleasure to show my newly awakened interest in the cause of education and religion at the West, by rendering the columns of that paper, and my small leisure, subservient to the great work he then had in hand at Kenyon College. He was at that time in the full maturity of his vigorous manhood, and my impression of his massive form, majestic height, and (compared with other men) almost elephantine proportions, is as fresh at this moment, as when, in the parlour of our mutual friend, Paul Beck, Esq., he rose to receive and welcome me. There was about him nothing of the grossness of a person overburdened with flesh, but only the heavy roll, and majestic movement of an almost giant. His capacious chest, in its audible and heavy heavings, kept time with his stately step: and altogether, the broad expansive brow, the massive features, and the thick folds of the heavy skin, set off by a peculiar and characteristic costume safely within the limits of eccentricity,—a velvet skull-cap, and a cassock coat, presented before you the image of no common man.

In after years, when, as Presiding Bishop of the House of Bishops, he appeared, on public occasions, at their head, in full canonicals, all men were impressed with the idea that a great branch of the Church, co-extensive with the limits of a Continent, could have found in no human form, not even in that of Daniel Webster, a more fit representative, as its Patriarch.

And yet there was all the time a child-light in his eye, a quick and nervous play of all the muscles of his face, and an archness of expression spread over his whole countenance, which, in his last daguereotype, looks slyly above his glasses, and which will carry down to posterity no very incorrect impression that something queer within was being held under constant restraint.

The firm, persistent traits of his character were well expressed by his personal appearance, but not its intensity. And yet it would be difficult to say in the elements of which it most abounded. This intensity was not simply all-absorbing to himself; but it was so gushing and impetuous that it either carried every thing before it, repelled the listless and indifferent from his track, or aroused a positive resistance. Where he was, others were more likely to hear than to be heard, and whatever topic at first might float upon the surface of any company where he might chance to be, was soon swallowed up in the torrent of his earnestness.

In most other men such intensity must soon have died out, or frequently have changed its aims. Not so in him. His blood was at fever heat for forty years together, without the slightest danger either of delirium or of syncope.

Such tenacity of purpose and indomitable firmness of will, within this age, has probably not had its equal, except in the case of the great Wellington, or the late Emperor of all the Russias. And however severe may be the criticism which time and experience may pass upon the wisdom and expediency of some of his plans and measures, the manner in which he rose above difficulties, endured delays, surmounted obstacles, and even turned reverses to good account, will awaken the admiration of all who follow his footsteps or study his character.

That alone was needed which Providence largely supplied, a noble object and an exalted mission, sanctified by the word of God and prayer, in order that such a character should leave, broad and deep, his mark upon his age and country.

Very faithfully yours,

B. B. SMITH.

FROM THE RT. REV. GEORGE BURGESS, D. D.,

BISHOP OF THE DIOCESE OF MAINE.

GARDINER, Me., December 12, 1857.

Reverend and dear Sir: The friend who suggested me as a suitable source of information respecting the late Bishop Philander Chase, must have been guided less by any personal knowledge which I could have possessed of one who was a clergyman of much experience when I was born, and whom I never saw till he was almost sixty, and then only at long intervals, than by the circumstances that the traditions of his Rectorship at Hartford were still fresh when I became his fourth successor in that parish, and that I have bonds of affinity to the family of his excellent widow. Such as they are, my recollections and means of illustration cannot be refused.

In person, Bishop Chase must have been, in his prime, one of the noblest of men, and such is the statement of those who knew him then, a statement easily credited by those who, at a later day, were familiar with his commanding figure, his fine blue eye, his genial smile, and the handsome outline of his features. He was accustomed to wear, in his advanced years, a black velvet cap and a full, cassock-like garment, which, when he appeared amongst strangers, must have assisted to fix attention; and from attention he never appeared to shrink away. It was a part of his nature to stand forth, to act for himself, to rule in his own sphere, and to open the way for others. The mind was fitly expressed in the majestic frame, which age rendered unwieldy, but did not bend.

In conversation, his powers were singular, versatile and exceedingly effective. He was profoundly serious, and he was irresistibly humorous, with the varying tide of the discourse; and whatever were the society or the occasion, he could adapt himself to its requisitions without losing at all the original freshness of his natural manner. So it was that on his visits to England, in some of the most

elevated circles, the pious raciness, if the expression may be allowed, which marked his conversation, had a charm beyond the less striking words of men quite as able to present a cause successfully in public assemblies or through the press. His illustrations by anecdote and by his own experience may be conceived by those who have read his Reminiscences, which somewhat approach the character of his oral narratives. As a parish minister, he had great and sanctified powers in the chamber of sickness, in the family, and when a few were gathered around him in his study. Incidents of such intercourse were held in lively remembrance after twenty or thirty years, and sometimes had given a lasting direction to the thoughts of the listener.

Though an earnest, faithful and impressive preacher, Bishop Chase could never have found in the pulpit that throne which he was formed to fill, and from which he was to wield such peculiar authority over the minds of men. He acted rather than spoke or wrote. His heart pushed him onward to the conception and execution of great Christian enterprises. It was given him to lead; and he was impatient when men were slow to follow. He identified himself with his work; and if he were thwarted or contradicted, it was not always easy for him to feel that it could have been in Christian sincerity. Few men are readier to forgive; but the very warmth with which he laid hold in a good cause, and the consciousness of his own simplicity of purpose, would not permit him to regard otherwise than as personal opponents some who wished well to his undertakings, but withheld their confidence from some of his decisions. From such he maintained somewhat too readily a distance, the penalty of which he was willing to pay in labouring without their co-operation. But we may remember that even such a man as Paul preferred to go on his missionary way with Silas only, rather than have the society of Barnabas, if Mark must go also.

There was in Bishop Chase an element of what may be termed romance, ill as the word may seem to accord with our recollections of his gravity, dignity, and years. He was struck with the striking, the touching, the morally picturesque view of a transaction. His first marriage was that of a youth of twenty, not yet a graduate. As soon as he was in Orders, he was planting parishes in the wilds of Western New York. He went, as a Protestant minister, to New Orleans, when New Orleans was what San Francisco is, except that it was also a Roman Catholic capital, and the seat of frequent pestilence. Happy as he was at Hartford, he had no rest, till he had attempted, almost single-handed, the establishment of his own Church in the new, fertile fields of Ohio. He planned there his College in the spirit of a mediæval founder, surrounding it with a broad and fair domain, and rearing its thick walls and buttresses as if for ages. For aid he crossed the ocean, and threw himself on the sympathy of the Church of England, awaking as she was to the vastness of her resources and responsibilities. When he could no longer preside over the College and the Diocese with paternal authority and affection, he withdrew at once, and set his face towards the wilderness. There, too, he was content to be a patriarchal tiller of the soil, in labours which he always loved; till, at what he recognised at once as the call of God's Providence, he arose once more to renew on the prairies of Illinois the whole gigantic enterprise for which the Diocese of Ohio still blesses his name. He appeared to love those duties which involved some adventure and exposure, some appeal to the imagination, and some requisition upon both muscular and mental energies. His eye for the beauties of nature was always clear; and all his sensibilities were warm and tender. I have heard him, in his old age, allude to touching passages in his own life, repeat noble verses which had early sunk into his memory, and speak of the kindness of departed friends, in a way which seemed to lay open, as an ingenuous youth might do, all the ebb and flow of his large heart.

His faith was that of an Apostle, or of Abraham. "JEHOVAH JIREH," "the Lord will provide," was the motto which he took, as expressive of his experience, as well as of his confidence. I remember a little incident at my last interview with him, at Cincinnati. He had just heard of the birth of twin grandchildren. "I always rejoice," said he, "when twins are born, because I know that their Heavenly Father sends with them a double supply of food." In the same spirit he moved on towards the grave. He appeared, as I have understood, as if almost unacquainted with doubt or apprehension, simply trusting the faithfulness and covenant of Him whom he knew that he had believed, and ready to go forth, as he had been accustomed to do, when he should hear the command.

I am, with the best wishes for the full success of your work, in preserving memorials of the good,

Your Brother in the Gospel,

GEORGE BURGESS.

ISAAC WILKINS, D. D.

1799—1830.

FROM GOUVERNEUR MORRIS WILKINS, ESQ.

CASTLE HILL FARM,
WEST CHESTER, June 7, 1858.

My dear Sir: Your request that I should furnish you some account of my venerated grandfather, the Rev. Dr. Isaac Wilkins, I am quite aware, calls me to a service of no small delicacy; and yet my regard for his memory, not less than my disposition to oblige you, forbids me to decline it. What I shall write will be drawn partly from various records and documents still in possession of the family, and partly from my own recollections,—for he lived many years after I had reached mature age, and I had every opportunity, from personal and endearing intercourse, of becoming intimately acquainted with his character.

ISAAC WILKINS was born at Withywood, in the Island of Jamaica, on the 17th of December, 1742. His father, Martin Wilkins, was a lawyer of some eminence, as he attained to a seat upon the Bench in that Island. He was possessed of a valuable planting interest in the Parish of St. Dorothy, where he resided. On the 8th of October, 1733, he married Johanna Roberts, daughter of Thomas Roberts, who was a wealthy planter, and left a large estate. It appears from the probate of his will, granted to his widow and executrix, on the 23d of January, 1749, that he died about that time. They had come to New York, to rear in a better climate, and to educate under greater advantages, than the West Indies afforded, their son and only surviving child, Isaac, then about six years of age. Martin Wilkins met a sudden death by apoplexy. He went to dine with a friend who lived in the house now known as the Watson House, in Pearl Street, knocked at the door, and the servant who came to admit him, found him dead on the steps. His wife, delicate and sensitive, so mourned that she followed him in a few weeks. The care and education of Isaac Wilkins

devolved upon his aunt, Mrs. Mary Macey, a widow, and the sister of his mother, who had removed to New York with the family. Her will was made in 1763, soon after which she died in New York, leaving her nephew, then just arriving at early manhood, with no relative in the world of whom he had any knowledge, but a nephew, whom he had never seen, but had heard was living in North Carolina. Some idea of character is often impressed upon us by a mere glance,—a single thought or sentiment. Among his memoranda, Dr. Wilkins says that "'pleasure must ask the leave of pain to be enjoyed,' was a saying of my father. It was a sentiment expressed by my beloved and good mother, that 'a slave ought never to be punished; for slavery in itself was a sufficient punishment for every fault.'" In this one thought of his father's mind, and this one sentiment of his mother's heart, there may be something by which to trace a lineal descent in Dr. Wilkins' character. Mrs. Macey was an estimable woman, and the memory of her intelligence and piety was ever cherished by her nephew, and no doubt had a happy influence upon his character and course of life. Her residence was on the corner of Garden Street and Broadway, where his school-boy days were passed, under the instruction of Mr. Leonard Cutting, an accomplished scholar, who was shortly afterwards connected with King's (now Columbia) College. He (Mr. Wilkins) entered that College in 1756, and graduated in 1760, being one of a class of six. What proficiency he made in College can be better learned from his success than from any memorials which remain of that part of his life—only he is known to have been a fair classical and belles lettres scholar. His youth was genial, generous and frank, and, guarded by nature and education, it was unsullied by vice. He formed many intimacies at this period with estimable people, that were mutually cherished through life, and there is a fine moral beauty in their time-stained letters, which are still in existence. Yet there are anecdotes preserved among his papers, which show that there was no want of spirit in him, and that he had no particular disrelish for a practical joke. "While," said he, "a lad at College, my friends Phil. (Jamaica) Livingston, David Griffis, Phil. Cortlandt, and myself went on a fishing and shooting party down the Sound. The wind heading us, and we too lazy to row, determined to land on an island in the Sound, where we found a flock of fine fat sheep belonging to old Chris. Delancey. This determined us to sup upon mutton. We shot one of the sheep and roasted it for supper. When we returned, we told Mr. Delancey, who joined in the laugh, and would not suffer us to pay for the sheep."

On the 7th of November, 1762, he was married to Isabella, daughter of the Hon. Lewis Morris,—who was born on the 14th of February, 1748, and of course was then only in her sixteenth year. They resided for one or two years at Morrisania, when Mr. Wilkins made a voyage to the West Indies to look after his property. He was the heir of his father, Martin Wilkins, and of his aunt, Mrs. Macey, and joint heir of his uncle, Thomas Roberts, all owning property in Jamaica, as appears from their several wills now in possession of the family. But a long minority, faithless agents and trustees, and the perishable nature of that India property, left him in the aggregate but a moderate estate. It was enough, however, to

enable him, on his return, to purchase Castle Hill Neck, in the County of West Chester. Upon this farm he now went to reside, and occupied himself in its cultivation. There still remain the house in which he lived, and some elm-trees, hanging over the roof, which are regarded as noble specimens, and which, as saplings, he then brought in his own hands, from the woods, and planted at his door. His tastes, habits, and early religious predilections had given him an inclination for the Church. His educated mind sought occupation, and his limited fortune confirmed his purpose of preparing for the profession of his choice. Love for the Church and loyalty for the Government, under the circumstances of the times, became correlative sentiments. So, interested in public affairs, and of an active mind, he discussed among his neighbours the questions of the day. In a word, they saw fit to send him to the Colonial Legislature, from the borough of West Chester, in 1772. He accepted the trust, subject indeed to that higher and ulterior object of his life, the Christian Ministry. Under a sense even of Christian obligation, he entered upon public affairs; and justified by the opinions he was accustomed to respect, he connected the prosperity of the Church with the stability of the Government. From the session of that year to April, 1775, he was an active member, ever ready in debate and firm in purpose; for he felt that he served God in serving his country;—honest, for he had other objects than political advancement. He never denied the claims of what he deemed rational and constitutional liberty, but sought to sustain them by justifiable means, regarding such still available and consistent with a religious fidelity to the authority of Government. Though his adversaries were highly gifted and distinguished men, the last session in which he served terminated in his success. As Chairman of the Committee on a petition to the King, which was resisted, paragraph by paragraph, in Committee and in the House, he was enabled to carry it by a large majority. And again, on Colonel Woodhull's Resolution to send delegates to the Continental Congress, he struggled and triumphed, a leader with his party. "When the question of appointing delegates to the Second Congress came up," says Sabine, "he made a speech, which was much admired by his friends, for its eloquence, clearness, and precision." Schuyler and George Clinton were his principal antagonists in the debate. As this speech affords a good specimen, and perhaps the best that has been preserved, of the views of the Loyalists of the state of the controversy, I would gladly insert it entire, if your limits would permit. As a matter of curious history, and as the effort of an able man, it is well worthy of a careful perusal." (American Loyalists, by L. Sabine.)

Besides his course in the Assembly, he was the reputed author of several political pamphlets, which rendered him odious to the Whigs. One, "The West Chester Farmer," has been claimed by a late historian as the product of another pen; and the claim, whatever may be the result, does honour to the authorship. But, until some documentary evidence disturbs traditions, and the testimony of other writers, the question is not at issue. It became necessary for Mr. Wilkins to leave America,—for the Sons of Liberty now accomplished all the Assembly declined to do,—and he, subjected to indignity, if not in danger, could no longer be useful at home.

On his departure, he issued the following Address, which gives his reasons, and is so characteristic that it may be regarded as a moral image of the man. The asperities of sect and party, which disturbed the peace of our ancestors, are all quieted, and this Farewell Address may be commended to the just and the generous of our day, to indicate the place he would choose to hold in their memory.

"My Countrymen:

"Before I leave America, the land I love, and in which is contained every thing that is valuable and dear to me,—my wife, my children, my friends, and property, permit me to make a short and faithful declaration, which I am induced to do, neither through fear, nor a consciousness of having voted wrong. An honest man and a Christian hath nothing to apprehend from this world. God is my Judge, and God is my witness that all I have done, written and said, in relation to the present unnatural dispute between Great Britain and her Colonies, proceeded from an honest intention of serving my country; her welfare and prosperity were the objects towards which all my endeavours have been directed. They still are the sacred objects which I shall ever steadily and invariably keep in view. And when in England, all the influence that so inconsiderable a man as I am, can have, shall be exerted in her behalf. It has been my constant maxim through life to do my duty conscientiously, and to trust the issue of my actions to the Almighty. May that God, in whose hands are all events, speedily restore peace and liberty to my unhappy country. May Great Britain and America be now united in the bonds of everlasting unity, and when united, may they continue a free, a virtuous and happy nation to the end of time. I leave America, and every endearing connection, because I will not raise my hand against my Sovereign, nor will I draw my sword against my country—when I can conscientiously draw it in her favour, my life shall be cheerfully devoted to her service. Isaac Wilkins.

"New York, May 3, 1775."

Mr. Wilkins remained about a year in England, solaced by the society or correspondence of friends and countrymen exiled from home, and, like himself, fugitives from the raging storm. He was in communication with the Ministry, and was consulted as an intelligent man, who had taken part in public affairs. Happily, there remains documentary evidence, under his own hand, that he made great efforts, using every advantage of intellect and position, to aid in a plan for the accommodation of the dispute between Great Britain and her Colonies. This consists in a letter addressed to Lord North, written at his Lordship's desire that he would embody the views offered in conversation on a plan of accommodation of the dispute with the Colonies. It will be found manly, though courteous, ingenuous, statesman-like, and almost prophetic. If such counsels had prevailed, it is perhaps idle to speculate upon the result; but surely if such opinions and purposes characterized any class of men who took part in the Revolution, history should credit them for having modified events which they could not control.

Mr. Wilkins returned to his family and home at Castle Hill, now laid waste and made desolate in the turmoil of the times. He retreated from it with his family to Long Island, where, at Newtown and Flatbush, he

resided until the Peace. His friends, Dr. Cooper and Dr. Chandler, wrote at this time to condole with him on his sufferings and losses—"Before the receipt of your letter," says the latter, "I had heard of the vengeance with which your property, and even your family, had been pursued, as soon as it was known that you had returned to America." He sold his farm in 1784, which probably, in deference to some family influence, had not been confiscated, and with the proceeds,—twenty-five hundred pounds,—he took his family to Shelburne in Nova Scotia, purchased property, and returned to agricultural pursuits. But he was early sent again to the Assembly in that Province, and soon after placed at the head of a Committee for the distribution of lands among the Loyalists, who had resorted to that part of the Colony. In a letter to a relative in 1794, who had urged his return to the States, on terms which he seems to have felt like a reproach, (he writes,) "I shall venture to declare, and I do it with heartfelt satisfaction, that during the ten years I have lived in this country, I have been industriously and virtuously employed, both in public and private life. I have served my country in the Legislature with fidelity, success, and approbation. I have served the infant town and settlement of Shelburne, where it was my fortune to be placed in various capacities, with the most persevering and unfatigable attention. I have been the sole preceptor and instructor of my children, my narrow circumstances not admitting of a better education for them. I have toiled with many a weary arm and aching heart, in bringing a piece of wilderness into a state of cultivation, and in which I have no doubt I should have succeeded, if a numerous family and a country instead had not obstructed all my endeavours; nor has my mind been unwilling or unemployed in devising other means for the support and advancement of my family. If I have failed, wiser and better men have failed before me. But I trust I have said enough to show that I have put my shoulder to the wheel, and I hope I may now, innocently at least, and without any reproach, declare that, though still poor, I cheerfully subscribe to the will of Providence." But it was in vain to battle with misfortune, which pursued the Province than himself, and happier days have since dawned on both. Words written in the confidence of private friendship are only admitted to portray, as I could not do, his struggles in adversity, and the motives of his return to New York, in 1798, to which his early predilections, and the ties of family connection invited him. Circumstances now favored pursuits more congenial with his disposition and habits. While only preparing for the ministry, he was called by partial kindness to the Rectorship of St. Peter's, at West Chester, and as soon as he was ordained a Deacon, he entered upon his duties. On the 14th of January, 1801, he was admitted into the "Holy Order of Priests," by Bishop Provoost. Mindful of his services and sacrifices, the British Government had already bestowed upon him an annuity of an hundred and twenty pounds for life, upon which, with such further provision as his parish could afford, "he lived for thirty-one years their diligent and faithful minister, satisfied with his condition," nay (in his own language) "never wished or ever went forth to seek a better living."

Mrs. Williams died in 1810, and to model all his piety to support him in his lonely afflictions. She was a fine woman, of great good sense, a faithful

counsellor, and a cheerful companion. These were qualities which fitted the wants of her husband's hard and various life ; and thus he mourned :—

"I grieve not, Isa, thou art gone,
"I grieve that I am left alone
"Still in this wilderness to stray,
"My bosom friend call'd far away.

"I grieve not, Isa, thou art gone,
"I joy thy toil of life is done;
"Disease escaped, old age and pain
"And poverty's depressing train.

"I joy that thou art gone before,
"Safe landed on that blissful shore
"Where life is one eternal day,
"And every tear is wiped away.

"I grieve—for who, now cares increase,
"With soothing lips shall whisper peace?
"Whose eye shall cheer when pains invade?
"On whose fond bosom lay my head?

"I grieve thy voice no more to hear,
"I see thy form no more appear:
"I grieve earth's sweetest blessing fled,
"My cheerless home, my lonely bed.

"I grieve not, Isa, thou art gone,
"I grieve that I am left alone,
"Still in this wilderness to stray,
"My bosom friend so far away.

"I grieve, but Oh, my grief forgive,
"Great God, in whom I move and live,
"Teach me my sorrows to resign,
"And bend my erring will to thine.

"Thy love alone all griefs can cheer,
"Oh make us both thy guardian care;
"Let not the grave our union sever,
"Nor separate us, Lord, forever.

"As joined on earth, so let us stand
"In Heaven, united by thy hand;
"With thy redeemed together raise
"Our songs of triumph, thanks and praise."

In 1811, the degree of Doctor of Divinity was conferred upon him by the College at which he was educated.

Dr. Wilkins was a well made man, something less than six feet in height, until a little bended in declining years. His features were bold. He had gray eyes and very expressive, a projecting brow, a prominent nose, and large mouth. In his latter days, large locks of silvery hair, flowing from his fine head, and touching upon his shoulders, gave him the venerable aspect of a Patriarch. He had a clear voice, but with that refined and pleasing tone which so often sorts with generous blood. He read the Church Service with great simplicity; but with such just emphasis that you *felt* that he was thinking of what he read. His sermons were concise, forcible and sententious. He used imagery not for mere ornament, but for illustration. His delivery was natural, action only following from excitement, and effective as he grew more earnest. His ends and aims in preaching are best seen in the following extract from his note-book, except that his sermons, though short, were not so short as he thought they should be:—"The present mode of preaching is a good one, and has done great

good; but I am persuaded it is not the best. A sermon should be short and pointed, that it may be felt and remembered. It should in general be directed to one object, and seldom exceed a quarter of an hour. It should be a probe, piercing the corrupted part, and letting out the peccant matter. It should bring those who hear it to the judgment-seat of Christ, and set before them the final sentence of life or death. Its objects should be not to please the ear, but to affect and correct the conscience and the heart; to give hope and consolation to the righteous, but trembling, and confusion, and terror to the wicked, the impenitent, and the unbelieving. This is to preach the Gospel; and the preacher must be in earnest, and believe and feel what he says, or he will be able to effect nothing." However marked with solemnity his performance of religious duties, he was accustomed to say that no one but a pious man has a right to be cheerful. There was indeed a vein of humour that ran through all the intercourse of his social life, and an instance may be adduced to show with what address he could use it upon a fit occasion. Previous to Dr. Hobart's being chosen Bishop, three of the known friends of the Rev. Cave Jones, between whom and the former there had been a controversy, went into the country to dine with Dr. Wilkins at the parsonage. It was no secret that Dr. Wilkins had great confidence in the piety, energy, and abilities of Dr. Hobart, and thought him the proper candidate for the office of Bishop. Just before the cloth was removed, one of them said to him,—"Pray, Sir, whom do you mean to support for Bishop?" "He," (said Dr. W.) "Gentlemen, whom you mean to oppose; 'So eat your pudding, Slaves, and keep the peace.'" The first part of the sentence was expressed in a serious tone, but the last with a jovial face and voice. Not another word was said on *that* subject, though it was in fact the object of the visit, which was otherwise pleasant enough.

I am fortunate, my dear Sir, to find at intervals in Dr. Wilkins' career, some lines of his own tracing to help me tell his story; and thus it is he thinks and writes about his own old age. Pardon me for crowding upon you these fugitive pieces, but I would be glad to relieve the dryness of a sketch, by raising in your readers a little of the dramatic effect, which they had upon myself, as they came to light in looking for materials.

"Thou busy world, at eighty-two,
"What more have I to do with you?
"My setting sun, presaging night,
"The grave already, in my sight;
"Each dear associate gone before,
"My bosom friend too seen no more;
"Then what are all thy cares to me,
"Thy joys, thy pomps, thy vanity?
"Thou busy world, at eighty-two,
"What more concern have I with you?
"Vain mortal, pause! reflect again!
"Reflect, lest all thy hopes be vain;
"Thy warfare must be carried on
"Thy Christian race is not yet run.
"In faith, in fear thy course pursue,
"The world has great concerns for you;
"Still dangers press, still duty calls,
"Still pleasure tempts and pain appals;
"Malignant spirits still annoy,
"To dash thy hopes and blast thy joy.
"Then watchful keep thy armour on,

"While aught remain, think nothing done.
"Gird up thy loins, call forth thy powers,
"Or yet the prize may not be yours.
"The time is short, the goal is near,
"Then trembling, trembling, persevere.
"Heaven opens wide its golden portal,
"See! See! thy Lord! and Crown immortal!

Born and educated in affluence, he had that quiet mien which belongs to one who never questions his position. His manners were frank and courteous, suiting his moral and personal dignity, with such an easy fitness that he never risked any thing in his playful moods, nor in sober earnest had he any thing to gain by art or mannerism. He had strong prejudices, but they were on the side of duty, order, and orthodox faith; to which he held a Christian should be true even to martyrdom. He had naturally a proud spirit, but it was subdued by the practice of Christian humility. He had a quick but generous temper, and the current which it started from his heart came back the milk of human kindness.

Dr. Wilkins had a family of twelve children, some of whom survived him, and "some" (it is said) "attained distinction." He died at the Rectory in West Chester on the 5th of February, 1830, in the eighty-ninth year of his age. He enjoyed through life a good constitution, a strong frame, a sound mind, and a cheerful heart. He followed his duty to the brink of the grave, and although, from extreme age, he climbed his pulpit slowly, with feeble knees and a trembling hand, yet his warning voice came down firm and audible to the last. On that last, that dreadful day, he said,—"I am not afraid of death, though doomed to encounter it. I know that I cannot enter Paradise without passing through its dark recesses. But then the light of God's countenance will cheer me on my way, and I will soon chant hosannas to the King of Kings." The last rays of that day's sun, it is said, lighted his countenance, as he tried to fold his hands in prayer, and brightened the triumph of devotion, won without a struggle and without a sigh. Near the chancel in the new Church of St. Peter's, which adorns with Gothic art the parish in which he laboured, and the ground in which he rests, a mural monument of the same architecture, and with appropriate inscriptions, has been dedicated to his memory.

The Rt. Rev. Bishop Onderdonk of this Diocese, who was acquainted with Dr. Wilkins, has kindly supplied the following anecdotes respecting him, which furnish a fine illustration of his character:—

"Dr. Wilkins, for many years, was much in public life, particularly while a resident of Nova Scotia. As a public man he was often at public and State entertainments. On one occasion, he was a guest at a sort of official dinner, given, I think, by the Governor of the Province. Be the host, however, who he may, his *bon vivant* propensities were unfortunately strong, and he was nothing loath to make the low boast of his ability to perform large feats in drinking wine. On this occasion, the cloth being removed, a large supply of wine was placed upon the table, and *the door locked*. Mr. Wilkins, an habitually temperate man, although not a *tee-totaler*, enjoyed the good wine as long as he thought it was proper to do so. The host had announced it, as the rule of the feast, that no gentleman should let the decanter pass in its somewhat rapid rounds, without filling his glass and drinking. Totally regardless, however, of the rule, Mr. Wil-

kins soon reversed his glass on the table, and addressed the host to the following effect:—"I know, Sir, that I am your prisoner, and cannot leave the room. But I have drank as much wine as a gentleman and a Christian should drink. My glass is now upside down, and if any one attempts to turn it, he does it at his peril." He was a large strong man, and said this with clenched fist. His glass remained in its reversed position, and he the only sober man present. There never was a sterner man in what he conscientiously believed to be *principle*, or a more energetic, fearless and disinterested one in what he conscientiously believed to be *duty*.

"Another anecdote—On a Christmas morning, when he was about eighty years of age, being still in the discharge of parochial duty, while he was at breakfast with his family, a package was brought to him, accompanied with a short poetical note in a female hand. The following were the lines:—

'Affection's gifts are rare;
" May this one not intrude!
" It shows for all your pastoral care,
" The fair ones' gratitude."

The package was found to contain a new suit of clerical robes, sent to him as a Christmas present, by ladies of his congregation. He immediately set aside his coffee, called for pen, ink, and paper, and replied in the following lines:—

" In all your trials and your cares,
" Expect your faithful pastor's prayers;
"And for these holy robes to dress in,
"Accept your pastor's thanks and blessing."

" It was once my happiness to be closeted with him in his study for some two or three hours. The occasion made a deep and lasting impression on my mind by the proof his conversation afforded of his rich and varied knowledge and intellectual ability. Literature, Science, History, religious and moral disquisition, from the highest and remotest elements of principle to the minutest details of spiritual and moral duty, were familiar to him, and were so treated as at once to interest and charm those who listened."

With great esteem,

Rev. and dear Sir,

Your obedient servant,

GOUVERNEUR MORRIS WILKINS.

RT. REV. NATHANIEL BOWEN, D. D.*

1800—1839.

Nathaniel Bowen was born in Boston, June 29, 1779. His father was the Rev. Penuel Bowen, who was first settled as a Congregational minister in Boston, but afterwards joined the Episcopal Church, and in the year 1787, removed to South Carolina, and died almost immediately after his arrival there. After the death of the father, the son was taken under the care of the Rev. Robert Smith, afterwards Bishop of the Diocese of South Carolina; and his education was conducted chiefly under his auspices. He was admitted to the degree of Bachelor of Arts in Charleston College, October 17, 1794, being then only fifteen years and four months old,—it being the only occasion, while Bishop Smith was Principal, on which degrees were conferred. Such were his attainments, and such the maturity of his character, that, notwithstanding his extreme youth, he was appointed, soon after his graduation, a Tutor in the institution, and continued to serve in that capacity for some time.

His theological studies were prosecuted at the North, chiefly under the direction of the Rev. Dr. Parker, Rector of Trinity Church, and afterwards Bishop of the Eastern Diocese; and by Letters Dimissory from the Bishop of South Carolina, he was admitted to Deacon's Orders at Boston, on the 3d of June, 1800, and to Priest's Orders at Newburyport, in October, 1802, by the Rt. Rev. Dr. Bass, first Bishop of Massachusetts Being on a visit to his friends in Charleston, in January, 1801, he accepted an invitation from the Commissioners of the Orphan House, to become its Chaplain, and remained there about six months. He then returned to the North, and in October of the same year, became Rector of St. John's Church, in Providence, R. I. In March, 1802, he resigned this charge, and accepted an invitation to become Assistant Minister at St. Michael's Church, Charleston; and in December, 1804, he succeeded to the Rectorship of the same church,—Dr. Jenkins, who had preceded him, having then just tendered his resignation.

In 1804, the Diocese of South Carolina was reduced well nigh to its original elements. There was no Bishop, no Standing Committee, and there had been no Convention held for five years. Mr. Bowen, notwithstanding he was the youngest minister in the Diocese, had a principal agency in effecting its re-organization. A Convention of the churches was held in February, 1804; rules for its governance, chiefly prepared by him, were adopted, and he was elected Secretary of the Convention and of the Standing Committee. Provision being thus made for the stability of the Diocese, he set himself to a course of laborious effort for its increase;—and by holding services in vacant parishes, and co-operating with men of influence and standing, in repairing and building churches or rectories, he was instrumental of reviving several old congregations. And not only did he thus perform the work of a missionary, as far as his duties in the city permitted

* Gadsden's Fun. Serm.—Updike's Hist. Narrag. Ch.—Evergreen, VII.—Dalcho's Hist. Ch. S. C.—Blake's Biog. Dict.—MS. from Mrs. Bowen.

but he exerted himself to the utmost to induce young men, whom he considered as possessing the requisite qualifications, to enter the ministry; and he rendered them important assistance in various ways, in their preparation for the sacred office. He received, at different periods, invitations to no less than eight highly respectable churches, some of which he might have accepted at a great pecuniary advantage, but he declined them all from a conviction that he could not abandon the position in which Providence had placed him, but at some expense of usefulness. At length, however, his labours became so oppressive,—being obliged to unite the Teacher with the Pastor and the Missionary, in order to make out for himself an adequate support,—he came to the conclusion that justice to himself and his family demanded that he should think of some other sphere of labour; and as the Rectorate of Grace Church, New York, was now offered to him, he accepted it, and held it, discharging its duties with exemplary fidelity, from 1809 to 1818.

In 1814, he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania; and a few months after received the same honour from the College of South Carolina.

Early in 1818, he accepted the Rectorate of St. Michael's, Charleston, and the Episcopate of the Diocese of South Carolina; to both which responsible stations he was unanimously called. The following extract from his register reveals the spirit with which he entered upon his office as Bishop:

"On this day, (October 8th, 1818,) I was solemnly consecrated at Philadelphia to the office of a Bishop in the Protestant Episcopal Church, Dr. White presiding, and Dr. Hobart, Dr Croes, and Dr. Kemp assisting. There was nothing in the office or its administration that seemed calculated to give deeper solemnity than already existed. to the feelings and impressions with which I approached it. I was penetrated, I trust, with my unworthiness; and the constant prayer which my heart was dictating, was,—*Lord, in mercy let not the unworthiness of the instrument selected, be visited on thy Church in which he is appointed to minister.* The pride of distinction, so ordinarily supposed to attach to this elevation in the Church, I certainly did not feel. It seems not to have demanded an effort to prevent such a feeling from predominating in my mind. The dread of the effects of the insufficiency which I felt for so great a responsibility has prevailed over worse and less becoming feelings. Whosoever will be chief among you, let him be your servant. Humility, as the indispensable requisite of elevated station in the ministry, could not be more forcibly inculcated. Yet I have been supposed not to have it. God forbid I should not have."

Bishop Bowen, though scarcely ever enjoying what might be called vigorous health, and not unfrequently suffering turns of severe illness, was most untiring in the discharge of his various official duties, and commended himself, both by his ability and his fidelity, to the grateful and affectionate respect of the ministers and churches under his care. In 1831, he made a visit to England, which, while it served the purposes of relaxation, of gratifying his curiosity, and opening to him many new sources of enjoyment, he was enabled, in various ways, to turn to good account in promoting the interests of the Church with which he was connected. Some of his letters, written during this period, appeared in the Charleston Gospel Messenger, (a publication which he had much to do in originating,) and were read extensively, and with great interest. After his last illness had come upon him, and when a change of climate was considered as the most promising means that could be used for his restoration, he contrived to render even this subservient to the interests of his Diocese; for he made it the occasion of

visiting those parts of it which in summer were considered the more healthful, and also of ordaining a young minister, who, for his own convenience and the satisfaction of his relatives, was desirous of being ordained in one of the remoter districts.

Bishop Bowen died at Charleston on the 25th of August, 1839, in the sixty-first year of his age. The following extract of a letter containing an account of his last hours, from one of his parishioners,—a gentleman of high standing, has kindly been furnished me by a friend:—

CHARLESTON, Sunday Night, }
25th August, 1839. }

"My dear C——: I wrote to you on Friday last, and then expressed, in reference to our venerable and valued Bishop, my apprehension as to the result of his illness. On that very night an unfavourable change took place; since which, I am sorry to say, he has been gradually but constantly sinking. The close of his earthly existence has been looked for every hour for the last two days. Yet he is still alive. He is occasionally conscious of what is passing about him, and attempts to speak, but cannot articulate with sufficient distinctness to be understood. His Clergy have prayed at his bedside several times, and both yesterday and to-day, at the commencement, when his attention was roused, he was evidently conscious of the nature of the exercise, from his effort by some change of position, as it were, to prepare himself for it. But it is at least doubtful if the consciousness continued throughout. He seems to recognise persons about him, but not by seeing them; for his sight is thought to have failed him, from the appearance of his eyes. The probability is that, before morning, the earthly Head of our Church will have gone to his rest. You may well conceive that, under such circumstances, the services of our church to-day must have been peculiarly solemn and impressive. And such they were indeed. The Psalms and special Prayers were appropriate, and the Sermon was dispensed with. After the service at the altar, Mr. Spear made a very short address, (of perhaps three or four minutes,) the substance of which (for I cannot pretend to give his words) was that, on account of the peculiarly solemn circumstances under which we were assembled, the services would be closed without a sermon—not from any sense of physical debility on his part (from his late indisposition) to perform the customary duties of the day, but because no ordinary subject could be expected to occupy our attention profitably; and because the circumstances themselves were a more impressive sermon than human lips could utter. But with respect to his own feelings he would apply to himself the language of Elisha, when informed that 'the Lord would take away his Master, Elijah, from his head that day,' and say, 'Hold your peace.' He then exhorted us, on returning to our homes, to improve the occasion of private prayer and serious reflection; and, after a prayer for our departing Head, from the Visitation of the Sick, he dismissed us with the usual blessing. I will close my letter to-morrow.

"MONDAY AFTERNOON, 26th August.

"You of course anticipate, my dear C., the painful intelligence I am now to communicate. Our pastor and friend breathed his last about half-

after nine last evening, so that the mournful event had occurred when I was writing you. You know how highly I valued him both as a Divine and as a Christian ; and I am sure we must concur in a sense of the great bereavement which our own church and the Church at large sustains in the death of one who filled such relations, and who brought to the duties connected with them a theology so sound, a piety so practical, a knowledge of human nature so profound, a mind so stored with various knowledge, and a character so elevated as were exhibited in the individual, to whom the last tribute of respect only now remains to be paid. The funeral ceremonies take place to-morrow at St. Michael's. The body is to be placed in the chancel by the side of Dr. Dehon's. Mr. Spear is to officiate; and, at his suggestion, Dr. Gadsden has been appointed by the Vestry to preach a Funeral Discourse."

The following are Bishop Bowen's publications:—A Sermon preached before the Bible and Common Prayer Book Society, New York, 1812. Pastoral Advice, 1831. Christian Consolation: Six Sermons, 1831. Duty of being Confirmed, 1831. On Responding aloud, 1833. Fast Day Circular, with a Prayer, 1833. Lay Ministrations, 1833. Persuasion, 1833. Pastoral Letter on Missions, 1835. An Address to the Students of the General Theological Seminary, 1836. A Discourse occasioned by the Death of the Rt. Rev. William White, D. D., delivered in St. Michael's Church, Charleston, 1836.

After Bishop Bowen's death, a selection from his manuscript Sermons was published in two volumes, octavo.

Bishop Bowen was married in 1805, to Margaret, daughter of John Blake, Esq., a highly esteemed citizen of Charleston, whose wife was a Miss Mercier, of Huguenot descent. They had ten children, of whom four only survived him. He had but one son who attained an age to enter College, and he,—a young man of great promise,—died shortly after becoming a member of the College in Charleston. His widow and three married daughters still (1858) survive.

FROM THE REV. WILLIAM JENKS, D. D.

Boston, January 14, 1856.

My dear Sir: My acquaintance with Bishop Bowen was quite intimate, but it was short, and confined to his early manhood.

I had become lay reader to the Episcopal Church at Cambridge, only a month beyond the age of nineteen. At about twenty-one, I married and began to keep house. Pupils were received into my family; and I was private tutor to the family of Governor Gerry. Thus situated and employed as I was, Mr. Bowen presented himself to me, for the first time, as a relative of an acquaintance of mine in Boston. His object was to study Divinity with me. Doubtless I had been overrated by his too partial kinsman, or the application would not have been made. However, he continued with me, as a member of my family, and a theological student, for several months, and then, another arrangement having been made, he left Cambridge. Busied, as I necessarily was, I could not, and did not, follow his movements. And, near the close of 1805, I removed to a settlement in Bath, Me., where I resided for twelve years.

While he was with me, his whole conduct was irreproachable, gentlemanly and amiable. His genius, I think, was not of the striking, imposing character,

which ensured great popularity; but he appeared to possess integrity, and sincerity of devotion to sacred study and to the sacred office, and our conversations were confidential, serious and religiously interesting. He exhibited indeed the radical features of the character he bore in subsequent years—industry, prudence, caution, foresight, and conscientiousness.

I do not recollect his having had the peculiarity of stammering, which I have seen it stated he had been able to overcome in the delivery of his discourses by closing, as far as practicable, his teeth, and speaking very deliberately. In this habit of speaking, that is, very deliberately, he was like Dr. Dehon, my predecessor at Cambridge, and his predecessor at Charleston. His stature was of the middle size, and when I knew him he was in good flesh and muscular; but he afterwards, and mostly through the latter moiety of his ministry, suffered much from dyspepsia, and became more slender.

Mr. Bowen, as you are aware, was settled successively in Providence and in New York, and in both cases, as I have been assured, was greatly beloved and confided in by those who were under his pastoral care. His dignified appearance in the pulpit, and his staid, serious, deliberate utterance made some accuse him of *hauteur;* and he was habitually reserved, especially with strangers—a demeanour which I could easily have anticipated; —"but," said the lady who gave me knowledge of this trait, "those with whom he cultivated acquaintance, as, for instance, intelligent parishioners, found him familiar, kind, affectionate, interesting himself in all their concernments."

I may add that the uniform testimony, so far as I have heard it, has been, that, after he was advanced to the Episcopate in the Diocese of South Carolina, he maintained the same dignified deportment and blameless character, which he uniformly exhibited in the stations he had previously filled.

With Christian regard, I am,

My dear Sir, very sincerely yours,

WILLIAM JENKS.

FROM THE REV. SAMUEL GILMAN, D. D.

CHARLESTON, January 17, 1858

Rev. and dear Sir: On my relinquishing, in 1819, a Tutorship of two years in Harvard College, and coming to reside in Charleston, through the recommendation and good offices of President Kirkland, among other letters of introduction, I brought one from that gentleman to the late Bishop Bowen. They had contracted a mutual intimacy in Boston, at some period of their lives. Bishop Bowen received me with especial kindness and urbanity, remarking to me that the young men who came to him from Cambridge hardly needed to bring letters of introduction, for they all seemed unconsciously to have caught something in their manner from his favourite old friend Kirkland, who he did not wonder was the object of their almost idolatrous imitation. At a dinner party of gentlemen to which he soon invited me at his house, I well remember the salutary impression made by one circumstance on my mind. Although it was several years in advance of the strict Temperance movement, yet I observed that while the Bishop, according to the then prevailing laws of hospitality, was attentive in proffering and passing the wine, yet he only half filled his own glass, and left it about untouched throughout the entertainment. This affected me as deeply as any temperance lecture could have done; for I felt irresistibly the practical, though silent, power of the example, at a time when a young man could at least indulge in three or four glasses without the charge of impropriety. I saw the quiet violation of the custom by one in an imposing position, who might also have pleaded his age in excuse for indulging; and this indirect revelation of the danger never faded from my recollection.

Until the Bishop's decease, we continued the interchange of friendly visits, especially after he had removed into my neighbourhood in one of the suburbs, where he built a neat but becoming mansion, surrounded by a large umbrageous garden. Here he lived in a sort of ecclesiastical elegance and retirement, although visiting the city every day on errands of duty. In fact, there was something in his whole manner, which seemed to fulfil the best idea one can form of a Dignitary of the Episcopal Church. A refined simplicity, a modest reserve, mingling with occasional communicativeness and pleasantry, and the tone of a well-bred gentleman, invariably marked his intercourse with others. As he stood in his chancel on occasion of some high festival in his Church, with his form planted motionless near the wall, and arrayed in his Episcopal robes, the silence and solemnity of the scene, interrupted only by the liquid notes of the organ, suggested to the spectator that there could be no more imposing representation of a genuine Anglican Bishop. Yet he loved society, and never appeared more happy than in contributing to the pleasure of guests at an evening party in his house. One day, as he sat in my study, on a social call, after having performed some extra public service, while asking me various questions involving old scenes and reminiscences of New England, he inquired whether my denomination celebrated many prayer-days and saints'-days. On my replying in the negative, he exclaimed, with a jocose smile, "Enviable exemption!"—an utterance which I understood only as a pleasantry, implying how much severer was his course of duty than mine; as if he had said,—"Oh, you indolent man"—for no one was ever more punctilious in performing the whole of his required routine, or attached greater importance to the faithful observance of every religious ceremonial.

Having observed that he was very frequently called upon to celebrate the marriage service, I asked him one day whether he had not laid up a pretty little fund from his numerous honorariums. The Bishop, who had a large and growing family to educate, and who lived in a style of ease and generosity, replied,—"Laid up? Oh no! It all goes over the dam together!"

On one occasion I had the pleasure of observing how much a little firmness and perseverance in resisting a long established exceptionable custom might contribute to its extermination. It was common at funerals to decorate many of the friends who were present, especially the attending ministers, with scarfs, gloves, and bands, at the expense of the mourning family. Ministers of different denominations were frequently invited to be present, and the funeral accoutrements would sometimes amount to no trifling perquisite. At a funeral where I happened to meet the Bishop, I saw him, for a long time, use every method in his power to prevent an attendant from arraying him in the sombre garb. He said that he had resolved, with several other clergymen, to decline any longer countenancing the practice; and it was not until the man in waiting protracted his importunity so far as to encroach on the solemnity of the scene, and appealed to the Bishop's regard for the feelings of the family, that he yielded for that time. But the attention which the affair attracted, and the sort of publicity which it gave to the Bishop's intentions for reform, aided by a memorial which, if I remember aright, he circulated for signatures among all the clergymen in the city, produced an immediate and remarkable change of the custom in question, which, at the present day, is scarcely ever, if at all, observed in Charleston.

Bishop Bowen possessed in a large degree this quality of firmness of will, without which no person is able to make his mark in the world. My venerable friend Dr Johnson, who was also intimate with the Bishop, has lately communicated to me the following characteristic anecdote, demonstrating that the firmness alluded to was justified by an equal sagacity. A person residing in his Diocese had, for some time, been preparing for admission into Holy Orders,

under the auspices of the Bishop himself. At length, a difficulty on some subject or other occurred between them, which proceeded so far that the Bishop refused to the student the privilege to which he aspired. Some of the friends of both parties regretted this result, and two of them,—the late distinguished Thomas S. Grimké and Dr. Johnson went together to intercede with the Bishop, hoping that they might prevail upon him to relax from his stern decision. Neither the importunity of friendship, nor the high stand which the intercessors held in the community could induce him to recede from his position, since he protested a conscious persuasion that the object of their mediation would ultimately prove unworthy of the sacred profession. The event but too well corresponded with his conviction; and the gentlemen who had attempted to alter it became in a few years perfectly aware that it was correct.

I have thus given you my general impressions of Bishop Bowen, received from a somewhat intimate acquaintance with him of several years. Of his character as a preacher, and of his earnest devotion to all the interests of his Church, there are many surviving witnesses, of his own Communion, whose testimony would be worth much more than mine; but I can truly say that in all the relations in which I had an opportunity of observing him, not excepting the ecclesiastical, I saw much to awaken not only my respect but admiration.

I am, my dear Sir,

Faithfully yours,

SAMUEL GILMAN.

FREDERICK BEASLEY, D. D.*

1801—1845.

Frederick Beasley, a son of John and Mary (Blount) Beasley, was born in the year 1777, near Edenton, N. C., where his father, who was a respectable planter, resided. He spent his early years at home, and at school, until he came to the North for a collegiate education. He entered the College of New Jersey in 1793, where he proved himself a vigorous and successful student, and graduated with high honour in 1797. From 1798 to 1800, he was a Tutor in his *Alma Mater*, and at the same time was prosecuting the study of Theology, under the Rev. Dr. Samuel Stanhope Smith, then President of the College, for whom he ever entertained the most profound veneration. During his connection with the College, he contracted an intimate friendship with John Henry Hobart, and Henry Kollock, two great lights of their respective denominations, which was terminated only by death.

In the spring of 1800, Mr. Beasley was invited by Christ Church, New Brunswick, to read prayers until a Rector could be provided; and he officiated in this way until November following. He was ordained Deacon by Bishop Moore of New York, in the summer of 1801, and Priest by the same Prelate, in 1802. Almost immediately after his ordination as Deacon, he received overtures in respect to a settlement from one of the

* Moore's Fun. Serm.—Clark's Hist. St. John's Ch.—Sharswood's Address before the Society of the Alumni of the University of Pennsylvania.—MSS. from the Rev. F. W. Beasley and Chancellor Williamson.

Churches in New York; but he preferred to commence his ministry in some more retired situation. In September of the same year, he was invited to the Rectorship of St. John's Church, Elizabethtown, N. J., on a salary of two hundred and fifty pounds a year. He accepted the call, but on account of being obliged to visit his native State, he was not regularly instituted Pastor of the Church until the early part of the next year.

His ministry at Elizabethtown, though every way acceptable, was brief, as he resigned his charge on the 5th of June, 1803, with a view to become Rector of St. Peter's Church, Albany. Here, in July following, he commenced his labours, and remained, greatly esteemed and beloved by his people, until August, 1809, when he again tendered the resignation of his charge, having accepted a call from St. Paul's Church in Baltimore, Md. He preached his Inaugural Discourse to this congregation on the 31st of December, 1809; and it was so well received that the Vestry requested a copy of it for publication. In it he avows his determination to know nothing among his people save Jesus Christ and Him crucified; and in summing up this head of his discourse, he says,—

"Avoiding the wild excesses of enthusiasm on the one hand, and cold indifference on the other, I shall essay to preach the Gospel in its genuine purity and simplicity—the fall of man and deep depravity of our nature; the consequence of that fall; his restoration by Jesus Christ, who, in infinite and unmerited mercy, offered Himself a sacrifice for our sins; the indispensable necessity of the quickening influences of the Holy Ghost to renew our corrupt nature, and render it acceptable in the sight of God; the awful and tremendous punishment which awaits the impenitent and guilty in a future state, and that glorious recompense laid up in store for the righteous, not indeed as the reward of their own merits, but of the precious merits of a dying Saviour—in a word, all those sacred and important truths, which Christ and his disciples laboured to promulge."

In this parish he was the Associate Rector with Dr. Bend. There were two churches in the city, in officiating in which the two Rectors alternated: each officiated in the morning in one, and in the afternoon in the other. Mr. Beasley, though much the junior of his associate, well sustained himself in the connection, as he also did with his successor, the Rev. Dr. Kemp, by whom Dr. Bend was succeeded, on his death, in 1812. But his health was delicate, and he felt that he had not the physical ability to discharge, as he would, all the duties which were devolved upon him; and hence he was the more willing to resign his pastoral charge for a position which he supposed would require a less amount of effort.

Accordingly, in July, 1813, he resigned St. Paul's, and accepted the office of Provost of the University of Pennsylvania, at Philadelphia, whither he removed shortly after. This was a place peculiarly congenial with his intellectual tastes and habits, and he discharged its duties with acknowledged ability and fidelity about fifteen years. Though he was now withdrawn from the peculiar duties of a parish minister, he often preached in the different churches in the city, and was always ready to assist his brethren, when they had occasion for his services. He was annually elected a member of the Standing Committee of the Diocese, during his residence in Philadelphia, and in that capacity was largely instrumental in elevating

the standard of literary and theological attainment among candidates for the ministry. He was in intimate relations with the venerable Bishop White, and shared, in a high degree, both his confidence and his affection.

In 1815, he was honoured with the degree of Doctor of Divinity, both from Columbia College, and from the University of Pennsylvania.

Dr. Beasley resigned his Provostship in 1828, and shortly after was invited to settle at Louisville, Ky.; and though he did not accept the invitation, he made a journey thither, and was absent two or three months. On his return, he resided a few months in Philadelphia, and then (in 1829) became Rector of St. Michael's Church, Trenton, N. J., where he remained till June, 1836. As his constitution had now become too much impaired to undergo the labour of a stated charge, he gave up his parish, and removed to Elizabethtown, where he spent the remainder of his days. He preached occasionally during his latter years, and, at one time, in the absence of the Rev. Mr. Moore, the Rector of St. John's Church, he supplied his place, with great acceptance, for about six months. Most of his time now was devoted to literary and theological pursuits.

Dr. Beasley finally became a victim to dropsy in the chest. For several months previous to his death, his malady had incapacitated him in a great degree for continuous mental labour; though he was able to see his friends, and to converse with freedom and energy almost to the last. As he approached the closing scene, he said that he could have wished to live a little longer, if it had been God's will, to have carried out some long cherished purposes; but, as it was otherwise, he quietly submitted to the Divine allotment; and he endeavoured to stay the current of domestic grief by pointing to the great Fountain of consolation. Though his disease had, for some weeks, been rapidly tending towards a fatal issue, he died at last without any *immediate* warning, on Saturday, the 1st of November, 1845. His Funeral was attended at St. John's Church, on the Tuesday following, and an appropriate Discourse delivered by the Rector, the Rev. Richard Channing Moore.

On the 22d of August, 1803, he was married to Susan W., daughter of General Jonathan Dayton, of Elizabethtown,—who became the mother of one child,—a daughter, and died on the 27th of November, 1804. On the 29th of June, 1807, he was married, a second time, to Maria, daughter of Matthias Williamson. By this marriage there were nine children, seven of whom reached maturity. One of the sons, *Frederick W.*, was graduated at the University of Pennsylvania in 1827; studied Theology at the General Theological Seminary, New York, and is now (1857) a settled clergyman in Bucks County, Pa. Another of his sons became a lawyer, and settled in Trenton, N. J. His second wife survived him several years, and died on the 2d of July, 1852.

The following is a list of Dr. Beasley's publications:—A Discourse before the Ladies' Society, instituted for the Relief of Distressed Seamen in the city of Albany, 1808. Inaugural Sermon in St. Paul's Church, Baltimore, 1810. A Sermon on Duelling, 1811. An Anonymous Pamphlet entitled "Serious Reflections addressed to Episcopalians in Maryland, on the State of their Church generally, but more particularly on the Pending Election of a Suffragan Bishop," 1813. A Sermon before the

Diocesan Convention of Pennsylvania, 1815. American Dialogues of the Dead, 1815. A (second) Sermon on Duelling, 1822. A Search of Truth in the Science of the Human Mind; Part I., one vol. 8 vo., 1822. [He left in MS. Part II., complete.] A Vindication of the Argument *a priori* in proof of the Being and Attributes of God, from the Objections of Dr. Waterland, 1825. Review of Brown's Philosophy of the Human Mind, 1825. A Vindication of the Fundamental Principles of Truth and Order in the Church of Christ, from the Allegations of the Rev. William E. Channing, D. D., 1830. An Examination of No. 90 of the Tracts for the Times, 1842.

Dr. Beasley edited the two volumes of Dr. Samuel Stanhope Smith's posthumous Sermons, and wrote the Memoir of his Life prefixed to the first volume. He also contributed largely to the periodical literature of his day.

FROM CHARLES KING, L.L. D.,

PRESIDENT OF COLUMBIA COLLEGE.

COLUMBIA COLLEGE, New York,
May 9, 1854.

My dear Sir: In compliance with your request, I will proceed to record some reminiscences, or rather casual impressions formed in occasional intercourse, of the late Rev. Dr. Beasley, in whose neighbourhood in the country I lived for several years immediately preceding his death.

In the year 1838, I moved from this city, with my family, to Elizabethtown, N. J., which was then the residence of Dr. Beasley.

Living not far apart from each other, attending the same church, and having in common some literary tastes and pursuits, we soon became acquainted. I had known Dr. Beasley by reputation, both when settled as a clergyman at Albany, and when Provost of the College of Pennsylvania, at Philadelphia; but I had not any personal acquaintance with him.

He was then an elderly man, of slight constitution, yet rarely an invalid, and living much in the open air. His house was prettily situated on the outskirts of the town, away from the thickly settled parts, on the high ground South of the little river which runs through the old borough, and overlooking the whole village. His house large, old-fashioned, with a piazza front and rear, was embosomed in fine old trees, and had a large garden attached to it, in which he took much delight. His wife and several daughters constituted the household; his sons having already left the paternal roof to make their own way in the world.

Dr. Beasley, at this time, had no stated employment. Occasionally, in the absence of the Rector, the Rev. Richard Channing Moore, the Doctor would supply his place in the old church of St. John's, one of the oldest in the State. As a preacher, he was rather ingenious than strong, and, in the indulgence of a taste for metaphysical subtleties, was apt to be diffuse; but there was always the staple of thought and knowledge in his sermons. His appearance, moreover, was attractive—a fine intelligent face; a well-formed forehead, thinly overlaid with a few scattering white hairs; a slightly stooping frame; a gentle voice and simple manners, predisposed all hearers in his favour.

His acquirements in literature were very considerable, and in these pursuits, indeed, was his chief delight, not to say occupation. His temper was eminently hopeful and cheerful, and, though living in retirement, and without any official connection with the world around, he yet kept his sympathies alive, and his interest fresh and earnest, in passing events, as well political as in the graver interests of morals, religion, and learning. In politics indeed, he was a most

amiable optimist. With a warm and intelligent love of country, he always could find a bright side to what others regarded more gloomily, and always hoped for the best. In Church matters, perhaps he did not quite maintain that equanimity, and suffered himself to be disturbed occasionally by the polemics stirred up on the publication of the Oxford Tracts; but it was not in his nature to dwell upon the disagreeable, and he always found consolation in hopes and plans of improved literary and educational enterprises.

One of these plans often discussed between us was the establishment of a New York Quarterly Review; and he could never be made to doubt that complete success, and great public benefit, would result from such an enterprise, nor that ample stores of scholarship, of practical writing, and accurate and comprehensive information, could be easily enlisted in its support. His own taste and habits of thought and investigation lay in that direction, and to the last, I believe, he continued to hope for a connection with such a work.

One of his great motives for urging it was that, if properly conducted and sustained, such a Review would tend to Americanize us more thoroughly, by emancipating us from the too exclusive dependance on foreign criticism, and habituating our people to form and abide by a standard of their own, in judging alike the productions of our own and of foreign writers and artists. He was, indeed, in all senses, a thorough believer in the humanizing, refining and invigorating influence of general and enlarged education.

In his personal intercourse there was a suavity and simplicity that was very attractive; and, although his life had not been free from disappointments, he was hopeful to the last as though he had never known any, and closed a long career, still hoping and still planning for the welfare of others.

I have, as you will perceive, given you only impressions of character. If of any avail to elucidate or illustrate your memoir of a good man, I shall be well satisfied.

Yours very truly,

CHARLES KING.

FROM THE REV. NICHOLAS MURRAY, D. D.

Elizabeth, N. J., January 20, 1858.

My dear Sir: You ask me for some reminiscences concerning my old friend and neighbour, the Rev. Dr. Beasley.

Although I had been familiar with his name, and with some of his writings, and had seen him preside at some of the Commencements of the University of Pennsylvania, I had no acquaintance with him until his removal to this place, a few years before his death. As, upon many subjects of public and religious interest, we had views and feelings in common, what was at first but a general acquaintance ripened into an intimacy, which continued until his death. Those who knew him through his long, varied and cheerful life, if any such survive, might give you a much more complete idea of his character than I can: I must be contented to speak of him as he was after his sun had far declined in the West, and when the evening of life was casting its dark shadows around him.

Dr. Beasley was a man of slight frame, was below the ordinary height, and was easy and rapid in his movements. Age seemed to produce no effect upon his light and agile step. He was the last of the powdered heads in our community. To this fashion of the gentlemen of the old school he clung with tenacity; and, had he retained all the others,—a cocked hat, breeches buttoned at the knees, and shoes with silver buckles, he would have been a very complete specimen of the gentleman antique. His eyes were blue and lively; his forehead was high and thoughtful; his chin rather projecting than receding; and his whole countenance wore a kindly and benignant aspect. He was remarkably social and frank

in all his intercourse. He was, on the whole, as bland, pleasant and polite a gentleman, for his age, as any I have known.

Dr. Beasley was a scholar of considerable Classical attainments; but the line of his studies lay mainly in the direction of Mental Philosophy. No educated man could be long in his company without being made fully aware of this. He had no relish for the Scotch Philosophers, while he worshipped with profound adoration at the shrine of John Locke. He was very thoroughly read in both Mental and Moral Philosophy, and I have understood that he left behind a Treatise in manuscript on each of these subjects. He was also well acquainted with the writings of the Fathers of the Episcopal Church, and could quote their opinions with great readiness upon any given topic. He was a decided Episcopalian, regarding the Episcopal as the best, though by no means the only, form of the Church. His views on this subject were substantially those of Archbishop Whately.

I never heard him preach but once, and that was years after he had retired from the ministry, and from public life. His sermon was terse, well written and cogent as to its reasoning, but his manner, at that time, was somewhat embarrassed, and could hardly be considered impressive. But as he was old and out of the harness, no idea could be gained from the performance, as to his power as a preacher, when in the vigour of his years. As a scholar, he always took a high rank; and he must have done so in early life as a preacher, considering the important positions he was called to occupy.

Dr. Beasley was regarded by all who knew him as one of the most amiable of men. He was childlike and unsuspecting to a remarkable degree. He was an Israelite indeed, who knew no guile. Although, on many subjects, he and I held opposite opinions, we never differed but in perfect kindness. I respected and loved him as a friend; and when he died, I mourned for him as a father. But few men of greater purity or simplicity have I known, connected with any branch of the Church of Christ.

With fraternal regard, yours,
N. MURRAY.

FROM GEORGE B. WOOD, M. D.,
PROFESSOR IN THE UNIVERSITY OF PENNSYLVANIA.

PHILADELPHIA, February 15, 1858.

My dear Sir: My first acquaintance with the Rev. Dr. Beasley was on the occasion of his entering upon the duties of Professor of Moral Philosophy, in the University of Pennsylvania, and of Provost of that institution, to which he had been chosen by its Trustees. I think I was then one of the Junior class. He very soon evinced an interest in me, which attracted my affectionate regard. I became a frequent visitor in his family; and not only during the remainder of my Collegiate course, but for a long time afterwards, until, indeed, his removal from Philadelphia, continued on terms of intimacy with him, and thus had ample opportunities of forming an estimate of his character.

One of his most characteristic mental traits was a strong conscientiousness, which never permitted him, from considerations of prudence or policy, or from any other cause, to deviate from what he thought right in conduct or opinion. When he had made up his own mind as to his duty in any conjuncture, or as to the truth in any question of science, morals, or religion, I never knew him to be withheld, by apprehension of the consequences, from acting in accordance with the former, or freely expressing his convictions in relation to the latter. He was eminently both an honest and morally courageous man.

He had, too, a remarkable simplicity of character, which caused him to judge of others through himself, and seemed to render the conception of duplicity or

false profession in those with whom he had intercourse, impossible, until after repeated experience had taught him otherwise. This quality of mind, while it rendered compliance with his convictions of duty and truth more easy, as it concealed from him in some degree the unpleasant consequences which might result, laid him open to imposition, and exposed him occasionally to some inconvenience, especially in the management of the young people under his care, who sometimes took a mischievous or malicious pleasure in misleading him. He was naturally indignant, when undeceived; but it was never difficult, by fair professions, to regain his good opinion, or at least his good will; as his own sense of truth made him uncomfortable when he saw the principle violated in others, and he was glad to seek refuge in truthfulness once more.

His love of truth was evinced in abstract inquiry, as well as in the affairs of life. Convinced from a close examination of the works of some distinguished metaphysicians, that they had misinterpreted the writings of Locke, and based false theories on this misinterpretation, he stoutly maintained the cause of that eminent philosopher, and both in conversation, and professional teaching, as well as in his writings, defended him against the imputations of unsoundness, to which the supposed tendency of his theories had given rise. His views upon this point may be seen in his metaphysical work called "A Search of Truth." His feelings as well as convictions were engaged, and he could scarcely have evinced greater warmth and zeal in the defence of Locke, had he been among his living and intimate friends.

Dr. Beasley had warm and persistent feelings of attachment; and, when he had once formed a friendship, based upon esteem and the reciprocation of kindly offices, whether the object was present or absent, living or dead, held fast to the preference. Nor was it with him a mere sentiment. It was, on the contrary, an ever active principle, which caused him not to be content without impressing on others the same convictions, the same respect and admiration which he himself entertained for the object. It seemed as if he deemed it a debt due to friendship to set forth the merits of the one preferred; and, as he was never backward in seizing upon proper occasions for such demonstrations, he made them also with a warmth and earnestness, which, if they did not enlist corresponding feelings on the part of his hearers, at least did not fail to convince them of his own sincerity and zeal. He even carried this disposition of mind back with him into the historical past, and there selected friends as well as among his contemporaries, upon whom to lavish his good opinion and his praise. It was probably this tendency of feeling, in addition to his love of truth, which gave warmth to his advocacy of the great English philosopher.

There was nothing stern or austere in Dr. Beasley's character. Though firm and uncompromising in the support of what he thought right, he was yet mild, benevolent, and amiable in his feelings and general deportment; seldom even excited unless under a sense of personal wrong or injustice; in which case he was sometimes warm and decided in the expression of his feelings and convictions.

In reference to his intellectual endowments, I have little to say. They will be measured rather by his works than by any testimony I could give from recollection. I would observe, however, that they were naturally by no means of an humble character, and were greatly improved by cultivation. Dr. Beasley was always a diligent student. Even after he had taken charge of the University, he spent a large portion of his time in study, searching the writings of the ancients, as well as of the more prominent modern philosophical and metaphysical authors, and endeavouring to elaborate a system for himself out of their teachings and his own reflections.

This devotion to study probably somewhat impaired the facility of estimating character and motive in others, which is called knowledge of the world; and, though he believed that he understood mankind, his was rather a theoretical

knowledge derived from books and the study of himself, than that more practical knowledge which in general comes only from much intercourse with men, and from personally mingling in their affairs.

He cultivated the art of composition with much care, and was himself an elegant writer, preferring simplicity, plainness and precision as characters of style, and even in this respect showing his regard for truth. He was also a good speaker, and, before entering on his professorial career, had acquired much reputation in the pulpit.

To sum up his character, as it has remained impressed upon my memory, he was sincere, earnest, upright, disposed to be trustful, firm in all points of conscience or of right, warm in his attachments, indignant under a sense of injury though not unforgiving, of an excellent heart, genial manners, and a highly cultivated intellect.

There are few among those with whom I have been associated, during the course of a life now somewhat advanced, upon whom I look back with more kindly feelings or higher esteem.

Very respectfully yours,
GEO. B. WOOD.

RT. REV. WILLIAM MURRAY STONE, D. D.*

1802—1837.

William Murray Stone, the second son of William and Betty Stone was born in Somerset County, Md., on the 1st of June, 1779. His father was both a farmer and a merchant, in the village of Salisbury. He received his academical training at Princess Ann, the metropolis of Somerset, but in due time entered Washington College, Kent County, where, at the age of about twenty, he completed his classical and scientific course.

Having now resolved to devote himself to the ministry, he pursued his theological studies under the direction of the Rev. George Dashiell, for many years a popular and influential clergyman in Baltimore. He was ordained Deacon by Bishop Claggett, on the 17th of May, 1802, in St. Paul's Parish Church, Prince George's County, Md.; and Priest by the same Prelate, and in the same church, on the 27th of December, 1803. Shortly after his ordination as Deacon, he was called to the Rectorship of Stepney Parish, Somerset County, of which he remained in charge until 1829, when he removed to Chester Parish, in the County of Kent. His early ministry especially was remarkably successful—in 1806, he reported five hundred communicants, which, in a sparsely settled population of a country parish, has rarely had a parallel.

On the 1st of June, 1830, Mr. Stone was chosen Bishop of the Diocese of Maryland, as the result of a compromise between two parties, both of whom withdrew their respective candidates and united upon him. As soon as it was announced that he was chosen, the Convention joined in a solemn service of thanksgiving to God that He had brought them to so harmonious a result. He was consecrated to his office in Baltimore, on the 21st of the

* Evergreen, IV.—Hawks' Eccl. Contrib., VII.—MSS. from his family, Rev. Dr. Allen, and P. Wroth, M. D.

ensuing October, by Bishop White, assisted by Bishops Moore, H. U. Onderdonk and Meade.

The following extract from a letter addressed to me by Dr. P. Wroth of Chestertown, Md., long an intimate friend of Bishop Stone, is here introduced, as containing a more detailed account of his election to the Episcopate, as well as some other circumstances connected with his history and illustrative of his character:—

"It was during his Rectorate in this place" (Chestertown,) "that he was elected Bishop. The contest for the Bishopric lay between Dr. Wyatt on the one side, and Doctors Henshaw and Johns on the other. Each party was fully resolved that the candidate of the other should never be the Bishop of the Diocese. After many ballotings a Committee was chosen, and was directed to retire and agree in recommending some individual to the House. Of this Committee Rev. Messrs. Simon Wilmer and William M. Stone were members. As soon as they retired to their room, Mr. Wilmer said,—"Brother Stone, I wish you would go out a little while." Although this was said in a kind and fraternal tone, Mr. Stone was much confused, and looked about for some explanation, but receiving none, he quietly obeyed and went out. Mr. Wilmer immediately nominated Mr. Stone—the Committee agreed, went into the Convention room, made their report, and Mr. Stone was (I think unanimously) elected Bishop.

"After the session of the Convention, he returned to his parish. Soon afterwards he resigned, sent off all his family and household establishment in a vessel, and prepared to follow to his farm in Somerset. He preached his last sermon at St. Paul's, (Dr. Ferguson's old parish,) and I was present to hear it. The Bishop went to church on horseback,—his favourite mode of travelling. I was in my *sulky*. On our return to Chestertown, the Bishop was engaged in conversation with me, and did not observe that his horse took a narrow foot-path. A stake of the fence jutted out over the path, and he was swept off. In alarm, I immediately jumped out, and soon discovered that one of his arms was fractured near the wrist. It was a favourable time, while he was near fainting, and of course the muscles greatly relaxed, to reduce the fracture. One of the parishioners coming up assisted in the operation. I tore off some rough splinters from the fence, and bandaged the arm with the aid of our pocket handkerchiefs. His family having been sent away, I took him to my house, where he remained until able to travel. As he was unable to use his knife and fork at table, two of my little children claimed the privilege of feeding him; and it was amusing to see the venerable and kind-hearted old man, moving his head first to the right, then to the left, laughing all the time, to receive his food from the hands of his little friends. During his confinement, he was several times visited by my old friend and preceptor, Dr. Browne. One day the Bishop elect expressed his fears that his arm would be crooked. 'I think not,' the Doctor said, 'but if it should be, the lawn sleeve will hide it.'"

Bishop Stone never possessed a vigorous constitution; but, after his election to the Episcopate, his health was considerably improved; and he devoted himself very assiduously to his official duties, till near the close of his life. Soon after the beginning of the year 1837, he was attacked with

a fever, which, after several weeks, came to a fatal termination, on the 26th of February. In the progress of the disease, he suffered the most acute pain; but suffered with perfect resignation to the will of his Heavenly Father. He had feared and served the Lord from his youth; and his death was worthy of the life which it terminated. There was no Sermon preached at his Funeral, but several Sermons with reference to his death, were preached afterwards, and some of them were published.

The Honorary Degree of Doctor of Divinity was conferred upon him in 1830, by Columbia College, New York.

Bishop Stone's publications are a Charge delivered to the Clergy and Laity of the Protestant Episcopal Church, assembled in Annual Convention in 1831; a Pastoral Letter addressed to the Diocese of the Protestant Episcopal Church of Maryland, May, 1835; and a Sermon delivered before the General Convention of the Protestant Episcopal Church assembled in New York, October, 1835.

In April, 1808, he was married to Anne, daughter of John and Margaret Savage, of Northampton County, Va. They had seven children,—four sons and three daughters. All the sons became members of the medical profession. Mrs. Stone died on the 9th of April, 1821.

FROM THE REV. RICHARD H. WATERS,

RECTOR OF CHRIST CHURCH, QUEEN CAROLINE PARISH, HOWARD AND ANN ARUNDEL COUNTIES, MD.

SAVAGE, Md., October 22, 1853

Rev. and dear Sir: I became acquainted with Bishop Stone about three years before his death, but knew but little of him personally until after my ordination to the Diaconate, which was about six months anterior to that event. In his latter days, my opportunities of knowing him were very ample. After my ordination, I settled in the parish where he had ministered for more than twenty-six years, and resided very near his mansion; and when he was not engaged on his Visitations to his Diocese, was often at his residence, enjoying the pleasure of his society, and the benefit of his counsel. I was with him almost daily during his last illness, was present to witness his dying scene, and committed his body to the grave to await the general resurrection in the last day.

Bishop Stone was tall and remarkably slender in his person. His features were small, his hair thin and light, his forehead projecting, and his eyebrows uncommonly large and heavy, and the expression of his countenance altogether agreeable. He was easy of access, winning in his manners, and cheerful in his intercourse. He relished a good joke when circumstances rendered it proper, and he had a large stock of anecdotes at command, which served often greatly to enliven his conversation; though he kept at the greatest distance from every thing that savoured of indecent levity.

As a preacher, he was eminently serious and practical. His voice was fine, and his gesture natural and graceful; and yet he was as far as possible from any thing like oratorical display. The great design of all his discourses seemed to be to bring men to Christ; but he never omitted to tell his hearers that none come to Christ, who do not repent, amend, and work righteousness.

In the discharge of his Episcopal duties, he was active, industrious and faithful; and by the union of firmness and moderation, uprightness and kindliness, he gained the general confidence and good-will of his Diocese. In his journeyings through the State he was every where received with marked reverence and affec-

tion. He visited all the parishes in his Diocese once in two years, and some of them once a year. His attention to vacant parishes particularly was most faithful and exemplary.

Bishop Stone possessed many virtues, which derived a peculiar lustre from his remarkable humility. He cared, perhaps as little as any man that ever lived, for the pomp and circumstance of office. It has often and truly been said that honours change the characters and manners of men; but this was far from being the case with Bishop Stone. He was the same man in every station. What he had been as a Presbyter in the retirement of a country parish, he continued to be after he became Bishop, and had the eyes of a whole Diocese upon him. He was indeed an admirable specimen of human nature, refined and elevated by the Gospel. It was a high privilege to enjoy his society. There were no fluctuations in his behaviour. He was not cordial at one time and cold at another. He was eminently hospitable. None could be his guests without perceiving and feeling that the obligation of gratitude to their host was more than doubled by the cordiality of his welcome. He was exact and scrupulous in fulfilling his promises. It was a rule with him through life to contract no debts; and it is believed that he almost literally obeyed the injunction of Saint Paul, to owe no man any thing. He was an entire stranger to art and guile. Honesty was his only policy. He was stable in his friendships. He was always ready to reciprocate offices of goodwill, but never indelicately obtruded his attentions where they did not meet with a suitable response. In his civilities he put an obvious difference between friends and common acquaintances. He did not treat all who approached him with a courtly profession of peculiar regard—while he was deficient in courtesy towards none, he reserved the warmth and strength of his affection for his friends. He was a true philanthropist—the whole human race were the objects of his good wishes and his prayers. He was an affectionate parent, and a kind and indulgent master. Though he was especially interested for the prosperity of that branch of the Church over which he presided, he felt a profound concern for the welfare of the Church at large, and rejoiced in all the evidences, wherever found, of the progress of Christ's Kingdom. His memory will live long in the affections of his Episcopal charge; for he not only taught but practised the truth as it is in Jesus.

Yours very sincerely,

RICHARD H. WATERS.

BENJAMIN CONTEE, D. D.

1803—1816.

FROM THE REV. ETHAN ALLEN, D. D.

BALTIMORE, 25 March, 1858.

My dear Sir: The subject of the following sketch was not personally known to me, having died some few years before I became acquainted in the Parish of William and Mary, Charles County. He was succeeded there by the Rev. Charles Mann, now of Virginia, my early and intimate friend. I often exchanged services with him, and in that way became acquainted with Doctor Contee's family. After coming into possession of Bishop Claggett's correspondence, my interest in the Doctor was revived and much increased by the perusal of his letters. I therefore took an

early opportunity to visit his daughter, Mrs. Kent, and obtain from her such information of her venerated father as she was able to furnish. I make this statement that you may know whence I have derived the material for the sketch which I now offer to your acceptance.

Benjamin Contee was born at Benfield, near Portobacco, in Charles County, Md., in the year 1755. Of his earliest days I have learned nothing. But, on the breaking out of the War of the Revolution in 1776, he took a commission in the army, being then a youth of twenty-one. In that capacity he showed himself at once brave and humane, and was much beloved by his soldiers.

After the establishment of his country's independence, being a gentleman of property and leisure, he visited France, Spain, and England. And, after a short residence abroad, he returned home with his mind, which had early been imbued with classical literature, still more highly improved, and his manners polished, from a more extended intercourse with the world; still, however, retaining the same simplicity of character, and the same chaste yet inflexible originality of disposition, which early marked him out as a soldier and a statesman.

In 1789, he was elected a representative to Congress, and became thus a member of the first Congress of the United States under the new Constitution, which met at New York. There, from his natural diffidence, he was not a public debater; but was admitted to be wise in counsel, indefatigable and profound in investigation, clear and correct in his judgment, and honest and independent in his decisions. He was a personal friend of Washington, and a co-patriot legislator with Madison. During his Congressional life, he married Miss Sally Lee, of Blenheim, in Charles County.

After he returned from Congress, he engaged in mercantile business in Nottingham, Prince George's County, his father having furnished him with capital for so doing. In this, however, he was not successful, and he returned to Blenheim, where he had been married, and became a planter. At Nottingham he had formed an intimate friendship with Bishop Claggett, whose residence was in that neighbourhood, which continued during their lives. In his new place of residence, willing to be useful to his fellow-citizens, he accepted the appointment of Chief Judge of the Testamentary Court of his County. This appointment, calling for his attention only on one or two days in each month, his friends would never consent to his giving up; and he held it during his life. He also became an active Vestryman in his parish and a Lay Reader.

In May, 1802, when he was forty-seven years old, the Parish of William and Mary, Charles County, in which he had now lived many years, and of which he had long been a Vestryman, having for some time been vacant, owing to the great want of clergymen, he was solicited by the Vestry and others of the parish to enter into Holy Orders and become their pastor. To this he consented; and the Vestry certified to the Bishop that he had so lived among them as to merit and obtain their esteem and regard, and that should he be admitted to Orders, they would receive him as their minister and provide for him.

Bishop Claggett at once appointed him the Lay Reader of the parish. He had acted as such before indeed, which he acknowledges in a letter of

June 1st, and adds,—"Thrice welcome are your friendly invocations of success to my application for the higher Order of the Church. I am, however, not a little intimidated, when you tell me I am to pass through the hands of strangers. How distressing is this to my natural timidity! Alas, for I have apprehensions which I cannot easily sustain myself under, especially if it should be my fortune to be rigidly criticised. But such cannot, such must not be the temper of the preachers of peace, benevolence, and charity. If, my dear Sir, we are to have none but pastors selected from among the literati of our Church, we at least should be able to stand our ground as Grecians and Latins, and maintain the critical construction of the texts of Scripture, as translated into our own vernacular tongue. But how far do these qualifications go towards animating the minds, strengthening and warming the hearts, of any of our country or even town auditories, which are composed, for the most part, of those who are not well lettered, and will be little amended or benefitted by criticisms on words or languages, but who nevertheless may be well disposed to hear a homily or sermon on subjects of morality, or on the infinite goodness of the Almighty Father, the unspeakable kindness of his only begotten Son, and the illimitable comforts of the Holy Ghost, delivered in plain persuasive words, at once adapted to their comprehension, and calculated to ameliorate and increase their affections and awful love of the Creator of Heaven and earth. It is true these happy effects sometimes, and indeed often, flow from the pious endeavours of the learned preacher; but should I be warranted in the assertion that they can *exclusively* flow from that source?"

Such was the modesty and sound good sense with which this soldier, statesman, and judge of forty-seven, looked at and approached his new calling; expressed indeed not just in the terms of a trained theologian, but of a Christian gentleman.

He appears to have been admitted to Deacon's Orders in June, 1803. As he had long been the personal friend and correspondent of Bishop Claggett, he was ready always to lend him a helping hand, in any way, and at any time.

In 1805, such was the high appreciation of him by the Diocesan Convention, that, though he had been only two years in the ministry, he was placed in the Standing Committee, and became the Visitor of the Churches and Parishes in his own and the adjoining County,—a position which he continued to hold as long as he lived. He wrote a very fine and easy hand, and was accustomed often to act as Private Secretary to the Bishop, and copy his journals and addresses for him; and, on a number of occasions, he accompanied him on his Visitations to both the Eastern and Western Shores, and assisted him in the services of worship, and often and readily in preaching.

In 1808, he received the honorary degree of Doctor of Divinity from the University of Pennsylvania. It seems to have been an unexpected thing to him; and in his answer to the Bishop's letter containing Dr. Blackwell's announcement that the degree had been conferred, he writes,—"My gratitude incites me to urge your acceptance of my poor and humble thanks, not only for the sympathy you entertain on account of the honour

which Dr. Blackwell's letter to you informs you the University of Pennsylvania hath decreed me, but chiefly because you were the prime and moving cause of it. Enclosed is a card to Bishop White and to Dr. Blackwell conjointly. But if I have come short of the manner, please to burn the card and make my acknowledgments conjointly with yours. If the times and circumstances shall enable me, a year or two hence—say what would be a decent sum to contribute to the funds of the University. It would not look like a premium, because nothing was promised, but it would be an expression, although feeble, of my sense of the obligation. Would you think an hundred dollars too little?"

About this time, the adjoining parish, Trinity, having been vacant for two years, and not being able to find any one to take charge of it, invited Dr. Contee to take it under his care; and, although one of its churches was distant from him twelve miles, and the other twenty, he consented to comply with the request, and remained in that connection five years,—until another could be obtained to occupy the place.

While holding these parishes, and visiting besides two vacant parishes in St. Mary's County,—the Bishop's health failing him,—Dr. Contee became, in August, 1811, the Rector of St. Paul's Parish,—a part of the Bishop's charge; though one of the churches was thirty miles, the other forty miles, distant. With this parish he continued for three years. During this time, he had five places of worship to supply, the two most distant of which, as just stated, were forty miles apart.

It cannot but excite astonishment that such a man as Mr. Contee was, giving up his retired and domestic habits and easy circumstances, and entering the ministry at so advanced a period of life, should be found at the age of fifty-six and seven, increasing his labours, year after year, as this venerable minister was now doing. I know of no parallel to his example at this day—what he did we should esteem noble even in a young or middle aged man.

In consequence of his age and continued prostration of health, Bishop Claggett had asked an Assistant. The election came on in 1812; and it was an exciting one and warmly contested. Those of the Clergy who claimed *par excellence* to be evangelical, made Dr. Contee their candidate for the Episcopate. But he, having all confidence in the other candidate, cast his vote for him, and by that vote he was elected by the Clergy; though the nomination thus made was not then confirmed by the Laity. Dr. Contee had not entered the ministry for its honours, but to do its work, as God by his grace should enable him.

On one or the other or both sides, unfavourable conjectures had sprung up with respect to his conduct at this election. His friend, the Bishop, knowing his views, at once vindicated him, and informed him that he had done so. In reply, he writes,—"It is true my conduct in a public capacity is liable to animadversion. But whether it may have arisen from the circumstance of a constant endeavour to avoid hostility or offence, or to an actual self-insignificance, I have the satisfaction to think that hitherto I have fortunately escaped obloquy in as great a degree perhaps as most who have attained to my years, and have been not less engaged in situations of some elevation and great responsibility.

"Well, as it is said, in other words, in a terse Gælic proverb, 'there is no rose without a thorn,' I may be allowed to say, by way of a proposition,—if thorns give smart, the dew of the appendant rose may infuse balmy assuagements into the puncture. Let this then be my consolation, that though I acted not conformably with the opinions of some, I injured nobody in acting agreeably to my own opinion. And as none can justly impute blame, where no sinister views were cherished, so none have a right, from partial views, to arraign the conduct of another. My sentiments on the subject were not novel when I acted upon them. They had been known the year before, and I saw nothing, maugre the elaborate debatings, to alter them."

We need not be surprised to find that at length he had to curtail the field of his labours. In the beginning of 1813, he succeeded in having Trinity Church given into the charge of another minister, and at the end of the year he relinquished the charge of St. Paul's, Prince George's County. But he continued on in William and Mary, the parish in which he resided, till his death, which took place on the 23d of January, 1816, in the sixty-first year of his age,—preceding his beloved friend and Bishop only about six months. He died, after a short illness, of pneumonia. Bishop Claggett rode forty miles to attend his funeral, and preached from the words,—"He walked with God."

His nephew, Judge W. D. G. Worthington, soon after his death, prepared an obituary notice of him, in which he says,—"The deceased was distinguished by a life, honourable and useful to his country and his friends, and irreproachable before all the world. In later life, he was induced by the persuasion of his friends, and his own serious and devout turn of mind, to enter into Holy Orders. This appears to be the character above all, which by God and nature, he was designed to fill. The Protestant Episcopal Church in Maryland have witnessed, unremittingly for many years, the most laborious and conscientious discharge of his duties, exhibiting in his public and private offices a divine, both in precept and in practice, pure, charitable and compassionate. Though strict and observant of the canons and ceremonies of the Church, he was yet mild, cheerful and unostentatious, uniting the manners and character of a private accomplished gentleman with only the essentials of an evangelical Christian minister.

"Though a Churchman, he was not fond of power; but as he fought for the rights of man in '76, he continued a firm advocate of them in 1815. Yet he never meddled with temporal subjects in the pulpit, as he conceived decency and duty restrained him there to spiritual things alone. In his last moments, his efforts were to raise his dying hands in prayer."

Dr. Contee left behind him a widow, who survived him several years; two sons,—*Philip Ashton Lee*, and *Edmund Henry;* and a daughter, *Alice Lee.* The sons both married, but are now dead, leaving behind them three children. His daughter became the second wife of the late Governor Kent, of Maryland,—well known as a member of the Senate of the United States, and is now living in the city of Baltimore.

Your friend and brother in Christ,

ETHAN ALLEN.

JAMES MORSS, D. D.

1803—1842.

FROM THE REV. CHARLES BURROUGHS, D. D.

PORTSMOUTH, N. H., August 14, 1849.

Rev. and dear Sir: In the summer of the year 1808, I saw and visited, for the first time, the Rev. James Morss at his happy home in Newburyport. He was then the Rector of St. Paul's Church in that town. He lived at his own spacious and beautiful house, in High street, attached to which was a large and well cultivated garden. He was then in the thirtieth year of his age, and had been settled over his church five years. His appearance awakened in me the most pleasing emotions. In stature he was above the common height, was of full, round proportions, and strongly marked with physical energy and dignity. His features were symmetrical, and were generally beaming forth mildness and benignity. His soft and expressive eye invited confidence and affection. His voice was clear and melodious. His gracious manners, his cordial hospitality, his whole appearance, kindled within me a friendship and attachment which met no interruption till the sad moment of his decease. From my first interview until that moment, I was on terms of perfect confidence and intimacy with him; and ever found in him the faithful friend, the courteous gentleman, and the devout and practical Christian. You will readily believe, therefore, that it is only a labour of love for me to furnish you, in compliance with your request, with some brief notices of his life and character.

JAMES MORSS, a son of Jonathan and Judith Morss, was born at Newburyport, October 25, 1779. It was not his original design to enter the ministry. His parents were respectable and pious, but their circumstances were so humble that they thought of no occupation for him beyond a mechanical trade. The rudiments of his education were acquired at the public schools of his native town; and there he was distinguished for industry, love of truth, and kindness of heart. After this, he commenced, at an early age, learning the trade of a joiner. He was, however, engaged in that occupation but a short time; for soon after his entrance upon it, he had a fall upon the ice which so injured his arm that he was obliged to abandon his mechanical pursuits. The calamity proved a blessing; for it gave a new and higher direction to his mind, and raised up for him efficient patrons to aid him in securing a collegiate education. In his seventeenth year he entered Harvard College, and held a high rank in a class of many eminent scholars. He was graduated with honour in 1800. After leaving College, he kept the grammar school in Brookline, and commenced the study of Theology under the Rev. Mr. (afterwards Dr.) Pierce. He was soon employed as lay reader in the Episcopal Church at Cambridge, and at a later period continued and completed his theological course under the venerable Bishop Bass. He was admitted to Deacon's Orders, July 3, 1803; became an Assistant of the Bishop in St. Paul's Church; and continued to hold the office until the Bishop's death, in September of that year. In November following he was appointed Rector of the Church. On the 11th

of June, 1804, he was admitted to Priest's Orders, in New York, by the Rt. Rev. Dr. Benjamin Moore. He remained the Rector of St. Paul's Church till his decease, on the 26th of April, 1842.

How often does God render disappointments our greatest mercies, and send them as the most effectual agents of his love. The providential event that brought Mr Morss into the ministry, we cannot doubt, resulted in great good. His sermons, though severely simple in the exhibition of truth, and not distinguished for either learning or eloquence, were always interesting, instructive and weighty. His delivery was calm and unimpassioned, but persuasive and pleasing. His style was perfectly lucid, but without much ornament. He read the Church Service with great propriety and impressiveness. His well managed voice, distinct articulation, and rounding of tones, gave very considerable effect to his public performances,—an effect not a little heightened by his extreme modesty and diffidence of manner, securing in his behalf the interest and sympathy of his hearers.

His habits of living were simple. He rose early and was industriously occupied during the day. His garden was a favourite field for his activity and taste. He was fond of parochial visits, and found a cheerful and hearty welcome in the houses of his parishioners; for he was ever easy of access; was condescending and affable; and entered with lively benevolent sympathies into all their interests. The gentle Christian spirit that made him so much beloved among those of his own family and parish, carried him along in a peaceful intercourse with all other persons, however they might have differed from him in any religious or political views.

He was a stranger to bigotry and prejudice, to envy and resentment. A certain person, who held the Episcopal Church in low estimation, who looked upon its ministers as mere formalists, and supposed Dr. Morss to be an entire stranger to evangelical doctrine and Christian experience, once thus reproved a sick friend who had sent for Dr. M. as a minister of consolation:—"Why did you send for that minister? He can do you no good: he is only a preacher of *morality*." The Doctor was informed of this incident. Sometime afterwards the man who had spoken of him so ungraciously met him in the street; and being then in most indigent circumstances, he told the Doctor of his extreme poverty, and his apprehension that he should soon become an inmate of the almshouse. The Doctor, touched by his piteous story, gave him five dollars. The unfortunate man was overwhelmed with astonishment and gratitude, declared his benefactor to be an angel of God, and asked him what prompted him to an act so munificent. The Doctor replied, with a most benevolent smile,—"Sir, it was my *morality*." Such was his temper towards all men. Such was his liberality to every poor person who sought his aid.

During the thirty years in which I enjoyed his friendship, I deemed him a beautiful example of living virtue. He moved in his varied duties with the utmost constancy and alacrity, and diffused around him everywhere a kindly and genial warmth. He was a man of strict justice, scrupulous veracity, exemplary discretion, and generous hospitality.

Rarely occurs a more happy connection between minister and people, than that which for thirty-nine years existed between him and his parish. But it pleased the great Disposer of events to dissolve that connection on

Tuesday the 26th of April, 1842, when this venerable man surrendered his spirit to God. On the Saturday previous to that event, it was my privilege to pass some time with him. I found him calm, submissive and patient. His disease was an affection of the heart. It came on insidiously, during our Passion week, in the latter end of March; but it was only a week preceding his decease, that any apprehensions were expressed about the issue. He received me, on entering his chamber, with the sweetest expressions of kindness and pleasure. I found him so feeble that it was thought inexpedient to propose to him the reception of the Communion. While I was sitting at his bedside, he requested me to read the "Office of the Visitation of the Sick." He took the Prayer Book in his hand, and though his friends advised him to remain quiet, he made the responses with firm and fervent tones. At the conclusion of the service, he said,—"This comprehends all that I could desire." With great humility he expressed his conviction that he had fallen far short of his duty. I observed to him that our justification was only by faith in the merits of Jesus Christ, as a "full, perfect and sufficient oblation and satisfaction for the sins of the whole world." He cordially assented to the remark. I added nothing more but an affectionate farewell. The following Tuesday morning he expired, and on the next Thursday I preached his Funeral Sermon. I heard Bishop Griswold's solemn voice commit the remains of my revered friend to the dust, and I mourned over him in sorrow of heart as for an only brother.

The degree of Doctor of Divinity was conferred upon him by the College of New Jersey, in 1826.

He was married on the 19th of October, 1804, to Martha, daughter of Jacob and Sarah Boardman, of Newburyport. They had twelve children,—eight sons and four daughters. One of the sons, *Jacob B.*, entered the ministry of the Episcopal Church, and is now living at Owen's Mills, near Baltimore. After the death of his first wife, he was married, January 6, 1831, to Mrs. Elizabeth Tyng, widow of the Hon. Dudley Atkins Tyng, who was a daughter of the Hon. Stephen Higginson of Boston. She died on the 7th of January, 1841.

Dr. Morss' publications are a Sermon delivered in St. John's Church, Portsmouth, N. H., on occasion of the Opening of the new Church there, 1808; a Sermon on the Origin, Progress, and Present State of the Episcopal Church in Newburyport and its vicinity, preached at St. Paul's Church, Newburyport, 1811; a Sermon on the Divinity of Christ, preached at St. Paul's Church, Newburyport, on the Anniversary of the Nativity of our Lord and Saviour, 1812; a Discourse before the Merrimac Bible Society, on their fifth Anniversary, 1815; a Controversy between himself as Philo, and an Inquirer, on keeping Christmas, 1816; a Sermon on the Nativity of our Lord, to which is added the substance of two Sermons delivered January 1, 1838, being the Close of a Century since the first Church Edifice was erected in Newburyport, and containing a succinct History of the Episcopal Church in Newburyport and Vicinity.

With the utmost respect and sincere regard,

Your friend and obedient servant,

CHARLES BURROUGHS.

THOMAS LYELL, D. D.

1804—1848.

FROM THE REV. ALBERT SMEDES, D. D.,
RECTOR OF ST. MARY'S SCHOOL, RALEIGH, N. C.

RALEIGH, July 11, 1858.

My dear Sir: Your request for some account of my late venerable father-in-law, the Rev. Dr. Lyell, I cheerfully comply with, and am happy to be able to verify the leading facts of his life by a reference to some written memoranda of his own.

THOMAS LYELL was born in Richmond County, Va., on the 13th of May, 1775,—the fifth son of John and Sarah Lyell. His father was a respectable farmer or planter, not a man of wealth but of reputable position and estimable character, training his children in habits of early rising, implicit obedience, and persevering industry. They aided their father in the labours of the farm. His advantages of education were limited, schools being scarce and inferior; but he had improved them so far that when, at the age of not more than fifteen, he was induced by the meagre supply, to offer his own services as a teacher to the neighbourhood, they were eagerly accepted, and highly appreciated. In this employment he continued two years, during which time he became acquainted with different Methodist preachers, spent days with them, travelled with them from station to station, and even joined them in the exercise of exhorting the people. These exhortations were very kindly received, sometimes by hundreds and even thousands of persons, so that he was, in his earliest youth, exposed to the dangers of very great popularity.

Previously to this, at about the age of thirteen or fourteen, his mind had received deep religious impressions under the preaching of the Methodists. His parents were Episcopalians; but, in the total absence of the ministrations of their own Church, they were dependant principally on the Methodist ministry for religious services. At the age of not more than fifteen, he commenced his exhortations in the Methodist denomination; at the end of two years, his savings as a teacher enabled him to purchase a horse, and to equip himself for the regular duties of a Methodist preacher, on his circuit; for which purpose he appeared at the Conference held in 1792, at the age of seventeen years, and, after an examination, was admitted to preach on trial. He had already acquired a very great popularity as an exhorter. His first circuit was Frederick Circuit in Virginia. His companion in this circuit was Thomas Scott, only twenty-one years of age; but, notwithstanding their youth, their labours were very acceptable and greatly blessed. Part of his ministry, while in the Methodist connection, was exercised in Providence, R. I., where he enjoyed the friendly regards of the late Bishop Bowen of South Carolina, then Rector of St. John's Church in that city.

While a Methodist preacher, he was elected Chaplain to Congress, during the latter part of the administration of John Adams, and the first part of

that of Jefferson, and he often spoke of the shock which he experienced when, at the first official dinner given by Mr. Jefferson, he departed from the uniform usage of his predecessors, in dispensing with the asking of a blessing at the table, though both the Congressional Chaplains were present.

Notwithstanding Mr. Lyell had been an eminently popular and useful preacher among the Methodists, he became satisfied, upon mature examination, that the claims of the Church in which he was born, to a truly apostolical character, could be sustained, and he resolved to return and seek a home in her bosom. He, accordingly, received Episcopal Orders at the hands of Bishop Claggett, in 1804; and at the close of that year, on the resignation of the Rev. Dr. Pilmore, who removed to Philadelphia, he became Rector of Christ Church, New York, and remained in that connection until the close of life. Not long after his induction, he was ordained Priest by Bishop Benjamin Moore.

At an early period of Mr. Lyell's ministry at New York, a close intimacy sprang up between him and Dr. (afterwards Bishop) Hobart, and each subsequently rendered the other important offices of kindness. A vigorous effort was made to vacate the Rectorship of the Church, for the sake of introducing another person; but Dr. Hobart, with his well known energy, put in operation various influences by which the attempt was effectually neutralized. And when, at a little later period, Dr. Hobart became a candidate for the Episcopate, and his election was violently contested, his friend Mr. Lyell exerted himself to the utmost in his favour, and that notwithstanding the opposing candidate was his own venerable father-in-law, the Rev. Dr. Beach.

Mr. Lyell was honoured with the degree of Master of Arts from Brown University in 1803, and with that of Doctor of Divinity from Columbia College, in 1822. In 1805, he was elected a Trustee of the "Protestant Episcopal Society for promoting Learning and Religion in the State of New York;" and during many of his last years he was the senior member of the Board. When Dr. Hobart was elected to the Episcopate in 1811 Mr. Lyell was elected his successor as Secretary of the Convention of the Diocese, and held the office, by annual elections, until he declined it in 1816. In 1813, he was elected a member of the Standing Committee of the Diocese,—a post which he continued to hold till his death, with the exception of a short period in which, from considerations of delicacy, he voluntarily retired, on account of certain matters being brought before the Committee, in which he was a party concerned as Rector of Christ Church. In 1818, he was chosen a deputy to the General Convention, and continued to be ever after till he declined a re-election, in 1844. He was a Trustee of the General Theological Seminary from 1822, when it was removed to the city of New York, and discharged the duties of the station with great fidelity. Indeed there were scarcely any institutions connected with the Diocese of which he was not an active and influential member.

Dr. Lyell held on the even tenor of his way through a long ministry until his death, which took place on the 4th of March, 1848, after being confined to his room for only a single week. He died of influenza. His disease, which was not painful, was endured with entire patience and resig-

nation, and he passed gently out of this world, as an infant drops asleep, having in his countenance in death an infant's innocent smile.

Dr. Lyell was three times married. By the first marriage he had eight children—by the last two, none. His third wife still survives, and resides in the city of New York.

There is no doubt that his greatest popularity as a preacher was during the early part of his ministerial life; but throughout the whole of it, he was remarkable for the faithful discharge of his duties, especially towards the sick and the afflicted. At his funeral much deep feeling was exhibited by the crowd that filled the church, and his name is cherished as a household one by multitudes still living in the scene of his long ministry.

At a meeting of the Clergy, held after his funeral, the Rev. Dr. M^c^Vickar, in introducing the appropriate resolutions, paid the following tribute to Dr. Lyell's memory. He said that "in offering Resolutions expressive of the *public* loss, he could not but add one word touching upon his own. In the death of the Rev. Dr. Lyell he had lost a friend of nearly forty years' standing—a friendship that would bear at least two tests of what true friendship should be. It has grown stronger with age—month by month, and year by year. And again, on looking back at it, in this hour of separation, he could remember, he thanked God, during its whole course, no one word between them but of affection, kindness and respect. Such was the friend he had lost, and his removal had left a *gap*, he confessed, in his small circle, which it was not of this world to make up. He knew not where to turn to fill it. 'Twas true he could find among his brethren many a one more learned—many more sagacious—many more wise, after this world's acceptation; but one so marked by genuine, child-like simplicity of heart,—so frank, fearless and cordial in manners, united with such almost Apostolic firmness of Church principles, it was not easy for him to find. Dr. Lyell's was indeed a character rare in this artificial age; the wisdom and the warmth of a single-hearted, impulsive spirit, which sees the truth, as it were, by instinct, and clings to it by its very nature—such a heart" said he, "had my venerable friend,—bright and refreshing to look on, like a clear fountain;—a heart which age could not sadden, nor misfortune make selfish, nor, though tender and sensitive as a child's, even ingratitude and injury embitter;—a heart which ever poured forth sweet waters amid the world's tumults, and *that* because it was itself sweetened by religion: the love of Christ was deep within it, therefore was it bright and gentle; for nothing ever goes far wrong with the heart that stands right *there*. Such, Mr. Chairman, was the friend I have lost; and till, through Christ, we meet in 'that better land,' where parted hands shall clasp again, I look not to supply his place. Craving pardon for these few words of a full heart, I move the Resolutions I have just read."

I am very truly and respectfully yours,
ALBERT SMEDES.

FROM THE RT. REV. B. T. ONDERDONK, D. D.,
BISHOP OF THE DIOCESE OF NEW YORK.

New York, July 28, 1858.

My dear Doctor: I fear you have thought me very remiss in not having earlier acknowledged your favours, from Fire Island, of the 14th and 15th inst. Since

that time, however, I have been much more than usually pressed with engagements not admitting of delay

My recollections of Dr. Lyell go back to my childhood. I was about thirteen or fourteen years of age when he came to this city. He very soon became intimate in my father's family, and as even then my mind was strongly set upon the ministry, he was kind enough to manifest special favour and friendship towards me. His manners were genial, frank, and cheerful, just such as to attach young people and children to him. He became immediately a very popular preacher in this city. His first church was in Ann Street, between Nassau and William. It had been built about ten years before he came here, by a portion of the Parish of Trinity Church, before that, with its Chapels of St. George and St. Paul, the only Episcopal organization in the city. The founders of Christ Church had been desirous of having the Rev. Joseph Pilmore—originally an English Methodist preacher, an intimate friend and co-worker of John Wesley—called as an Assistant in Trinity Parish. Another gentleman was called, and they determined to organize another parish, and Mr. (afterwards and for many years, with considerable celebrity in Philadelphia, Dr.) Pilmore as their Rector. When a young man, yet in Deacon's Orders, Mr. Lyell became his successor. The popularity to which he immediately attained was the more remarkable on account of the great popularity of his predecessor. I must, in justice, however, say that it was, in both cases, rather popularity with the masses, than with the more select and intelligent portion of the community. It *was* popularity, however, and, I have no doubt, attended with much spiritual blessing. I have seen the Church in Ann Street so crowded that chairs were brought into the aisles, and still multitudes kept standing, at one of Mr. Lyell's ordinary services.

He was a man of great frankness and good-humour, and on occasions when it was fit, would tell anecdotes of himself, pro or con, with the most childlike simplicity—even when they were complimentary to himself, no one knowing him, ever, for a moment, suspected him of vanity. I recollect two on this subject of his popularity, and power—for without much polish, he had a great deal of native, earnest eloquence, and ingenious management of subjects—of interesting his hearers. They have—the first certainly, and I believe both—reference to him as a Methodist preacher. A portion of his itinerant ministry was spent in New England. On one occasion he was in Boston at the Christmas and New Year season. The Methodists, you are aware, are in the habit of specially observing the night which is divided between the close of one and the commencement of another year, called by them, I believe, the Watch Night; when they have a service commencing before, and closing after, twelve o'clock. Their policy I understand to be, to choose a preacher for that hour from among those distinguished by such a cast of oratory as will be best adapted to produce a powerful effect in *improving* the interesting moment when the past is left and the future entered on. On this occasion young Lyell was chosen. The congregation was immense. In relating the circumstance he would say that he *did* feel much excited, very earnest, and very solemn, and did his best to press the thoughts proper to the occasion *home* to the hearts of the hearers. Just below the pulpit he saw a person, an army or navy officer, whose appearance was very peculiar. He was evidently listening intently, but his manner otherwise seemed rather to express dissatisfaction and displeasure. The result would indicate that he was moved by a disturbed, but not a rightly affected, conscience; for, during the sermon, he worked his way out of the church, through the crowd, as well as he could; and, as the sexton afterwards said, when he got to the door, and quit the house, exclaimed, *That's the greatest scoundrel that's been in Boston since the days of Whitefield.* The Doctor, in his naive and cheerful way, would tell this as involving a great compliment to his pulpit powers.

The second anecdote relates to Mr. Summerfield, when he was in the high day of his popularity here. Dr. Lyell was expressing his satisfaction to him at the interest he was exciting in the community, and added something to this effect,—"Enjoy it and improve it while you can. It will have its day, and that day will end. I remember the time when I too preached to thousands; but who takes much pains now to go and hear old Thomas Lyell?"

For some time after he took charge of Christ Church, he preached generally,—at first, I believe, almost altogether, extempore. For many years, however, before his death, he abandoned this, and wrote his sermons. This was probably, in a measure, the consequence of the pains he took to improve his mind by reading and study. He began his ministry among the Methodists so early in life, and gave to it so much of active industry, that his early advantages of reading and study were very limited. A venerable missionary of this Diocese, known among us, for many years before his death, as Father Nash, once asked Dr. Lyell how long he had been in the Methodist ministry before coming into the Episcopal Church. "From my infancy, Brother Nash," was the reply. He began to preach, I believe, when not more than sixteen or seventeen years of age. So that, although he had been several years a preacher, he was but a young man when ordained in the Episcopal Church. After his settlement in this city, he gave earnest and successful heed to reading and study. After my own ordination, it was my privilege to be invited to continue my Hebrew studies in connection with the late Dr. Barry, and Dr. Lyell, to whom the present venerable Dr. Clement C. Moore was kindly giving gratuitous instruction in that language.

When I trouble you with personal anecdotes of the Doctor, I beg to be considered as committing them entirely to your judgment and discretion; by no means certain whether, in general propriety, or according to the particular proprieties of your work, they ought to be there. For reasons which you will probably appreciate, my mind is somewhat balancing respecting the following. It seems to me a pretty good one, however, and I will tell it. The Rev. Dr. Harris, for many years President of Columbia College, was also a very pleasant and somewhat jocose companion. He and Dr. Lyell, in moments of pleasant social intercourse, would be very witty, sometimes a little sharply witty, on each other, without at all interfering with the feelings of fraternal friendship and affection which they mutually cherished. Dr. Harris was a well educated man, a graduate of Harvard, and had been originally a Congregational minister. On one occasion, in the midst of conversation, he said, "Brother Lyell, how is that you ever got into the Episcopal Church?" "And pray, Brother Harris, how did you ever get into it?" "O, with a great price obtained I this freedom." "But I was freeborn." This ready reply had reference to the fact that his family had been of the Episcopal Church in Virginia, in which he was baptized. That Church was, however, then and there, in a most deplorably low and miserable condition—the consequence, I am sorry to say, of the worthless, and worse than worthless, character of many of the Clergy. The more serious members gathered around the Methodist Clergy in large numbers, Dr. Lyell's family among them. In reference to his coming back again to his own Church, it should be known that, although his own preaching was, for a time, what some would call ranting, yet he never approved of irregular and vociferous excitement among the people. This, I have understood, sometimes made him unpopular among the Methodists. This, however, was but local and temporary. He used often to speak of the *material* evidence kindly extended to him of friendship and goodwill. He said that he was never better off, in a temporal point of view, than when he was a Methodist minister. His services were generally itinerant. His salary, though small, he had little or no occasion for spending. He was provided with a capital horse—the best he had ever seen—too gay some of the graver

people thought. Wherever he went, a good and abundantly hospitable home was ready for him and his horse. His wardrobe was kept constantly supplied with a succession of new garments.

He always spoke kindly of his old Methodist friends, and was on terms of friendly intercourse with their Clergy in this city. For the venerable Methodist Bishop Asbury he retained feelings of warm filial respect and love, and seemed always pleased to speak of him. This led to material for another anecdote which he used to tell. On one occasion, when several of the Clergy were dining with him, old Dr. Bowden, then Professor in Columbia College, said of him, after he had been expatiating on the excellence of Bishop Asbury,—"Well, Mr. Lyell has at least one good trait in his character." "Indeed, Doctor, what is it? I am glad that I have a single one." "*You are not ashamed of your poor relations.*" I have reason to believe that his continued good feeling towards the Methodists was entirely reciprocated by them.

I never shall forget a long and interesting conversation I once had with him, when we were brother Presbyters in this city. It made a deep impression on my mind as illustrative of Christian character in some of its best phases. He was then one of the most respectable and influential of our Clergy, confided in and consulted by his Bishop, (Hobart,) as he had been by his previous Bishop, Dr. Benjamin Moore. The conversation—I do not recollect how—naturally drew him, without any selfish leading on his part, to refer to his own case. He felt that God, through kind friends, had ordered his destinies in a manner entirely beyond not only his merits, but his expectations. When he looked back to the little early advantages he had, and remembered how soon after his settlement here he realized his insufficiency for any other than very humble service in the Church, he felt astonished at the position he had been allowed to gain. Having a happy command of words, and a warm heart, and tender sensibilities, he enlarged on such points, with an earnestness, an evident humility, a clear sincerity, and a spirit of true piety, which filled me with admiration of him.

Among Dr. Lyell's traits of character was fearlessness and disinterestedness in the discharge of duty. This was remarkably exemplified at the time of the election of Dr. Hobart to the Episcopate. Dr. Lyell was thoroughly convinced that it was his duty to promote this by all the means in his power. There were circumstances of a very peculiar nature which rendered this a *sore trial* to him. He went manfully through it; looking only at what was *right*, and leaving all consequences, however distressing they might prove to him, to the providence of that God, whose he was, and whom he served.

A thought has several times crossed my mind, while preparing this unconscionably long letter, that after all it may be too late for the purpose intended. This will certainly make me still more regret not having been able to commence it sooner. But even this will not deprive me of the pleasing recollection of the satisfaction enjoyed in writing about Dr. Lyell, and in writing to Dr. Sprague; in whose memory I hope to have a place as his,

In Christian respect and love,

BENJ. T. ONDERDONK.

JOHN CHURCHILL RUDD, D. D.*

1805—1848.

John Churchill Rudd, a son of Jonathan and Mary (Huntington) Rudd, was born at Norwich, Conn., on the 24th of May, 1779. He was fitted for Yale College under the instruction of the Rev. Samuel Nott, of Franklin, but by some adverse circumstances was prevented from taking a collegiate course. He was educated a Congregationalist, but he seems at an early period to have felt some difficulty in respect to the distinctive features of Calvinism, and the result of his reading and reflection was to establish him in the opposite system. Having gone to reside in the city of New York, he was led, either by accident or from curiosity, to an Episcopal Church, and while he was much impressed by the Service, he found the preaching also much more congenial with his views than that which he had been accustomed to hear. After a short time, he made the acquaintance both of Bishop Moore and of Dr. (afterwards Bishop) Hobart; and, at no distant period, he came to render a full and hearty assent to both the doctrines and the polity of the Episcopal Church. In due time he received Baptism and Confirmation from Bishop Moore, and entered his name as a Candidate for Holy Orders. Having pursued his theological studies, partly under the Bishop, and partly under Dr. Hobart, for a considerable time, he was admitted to Deacon's Orders, by Bishop Moore, on the 28th of April, 1805, and about the same time the next year, to Priest's Orders, by the same venerable Prelate.

After he was ordained Deacon, he engaged in missionary labour on Long Island for a few months, at the suggestion of Bishop Moore; but in December of that year he took charge of St. John's Parish, Elizabethtown, N. J., and in May following was instituted its Rector. The parish was in rather a depressed state, the average number of attendants on public worship not exceeding a hundred; and in endeavouring to revive and promote its interests, he tasked his energies to the utmost.

The degree of Doctor of Divinity was conferred upon him, by the University of Pennsylvania, at the suggestion of his friend, Bishop White, in 1822.

Dr. Rudd's labours at Elizabethtown so exhausted the vigour of his constitution, and affected his vocal organs, that he found it necessary to resign his charge, and betake himself to some employment that required less both of physical and mental effort. Accordingly, on the 26th of May, 1826, he tendered his resignation to the Vestry, which was accepted, though not without deep regret that it should have been necessary; and in July following he removed to Auburn, where he took the general charge of an Academy, without any intention of engaging, to any considerable extent, in the labour of teaching. St. Peter's Church in that place being at that time vacant, and his health and voice having become somewhat improved, he was prevailed on to take charge of the church, and continued its Rector

* Berrian's Recollections of Departed Friends.—MSS. from Mrs. Rudd, and T. Y. How, Esq.

for seven years. During this time, the congregation increased so that the church edifice required to be enlarged; and after that had been done, it was burned to the ground. Within a little more than a year, however, he had the satisfaction of seeing, as the result of a united and vigorous effort on the part of himself and the parish, a commodious stone building for public worship erected on the spot where the other had stood. The congregation, at the same time, was free from debt; and under these circumstances, in a very enfeebled state of health, he resigned his pastoral charge.

At the instance of Bishop Hobart, Dr. Rudd was induced, in 1827, to commence a religious periodical, devoted especially to the interests of the Episcopal Church, entitled "The Gospel Messenger." He assumed the whole pecuniary as well as editorial responsibility, and he continued the work, notwithstanding his great feebleness, till the close of his life. In 1835, he made an arrangement to have it printed by the publisher of a secular paper in Utica, he continuing the editor; and, accordingly, he took up his residence there; but the arrangement proved unsuccessful, and was not of long continuance.

Dr. Rudd suffered for many years, and often most intensely, from inflammatory rheumatism. But, about a year before his death, the disease changed to a sort of chronic dysentery, which, however, though it kept his strength constantly reduced, did not interfere materially with the discharge of his ordinary duties. As the Commencement at Geneva College, (an institution to which, as a Trustee, he had long been zealously devoted,) was approaching, in August, 1848, he expressed a strong desire to attend it, and also the Diocesan Convention which was to be held a few days later; and he seemed deeply impressed with the idea that this would be his last opportunity for being present on either of these occasions. Accordingly, a day or two before the Commencement, he went to Geneva, made the journey with much comfort, and stopped at the house of the Rev. J. H. Hobart, whose father,—the Bishop, had been for many years his devoted friend, and came to his house at last to die. On the day of the Commencement, he was able to join the procession, and take his seat upon the stage; but, after a short time, he was obliged to leave the house, and was so ill that it was not without difficulty that he succeeded in reaching his lodgings. After remaining here in extreme feebleness for about six weeks,—during a part of which time even his removal was considered as nearly hopeless,—he was enabled, by slow stages, to make his way back to Utica, not far from the close of September. After recovering from the fatigue of the journey, his health seemed slightly improved, insomuch that he was able to take short rides and walks, but it soon became apparent that there was no permanently favourable change. His strength was now constantly upon the decline, though he was not confined to his room more than a fortnight, and continued to give directions in regard to the publishing of the Gospel Messenger, until the last day of his life. He died in great peace on the 15th of November, 1848. The day before his death, upon being informed by his wife of the death of a dear friend, he dictated to her a few sentences, which, by his request, were sent to the Messenger Office, to be inserted in the next Number of the paper; and when the paper appeared containing this tribute rendered in death to the memory of his friend, it announced also

the tidings of his own departure. By his own request, his remains were taken to Elizabethtown, the scene of his early labours, for burial, and a Funeral Discourse was delivered by the Rev. Dr. Berrian, of New York, an old and highly valued friend, which was afterwards published in a volume entitled "Recollections of Departed Friends."

On the 22d of January, 1803, he was married by Dr. Hobart, in the city of New York, to Phebe Eliza, daughter of Edward and Ann Bennett, of Shrewsbury, Monmouth County, N. J. They had no children. Mrs. Rudd still (1858) survives. Dr. Rudd was, a number of years, the only child of his widowed mother, who passed the latter part of her life with him, and died two years after her son, at the advanced age of ninety-four.

The following is a list of Dr. Rudd's publications:—Religious Instruction enforced in a Sermon preached in St. John's Chapel, Elizabethtown, N. J., the fourth Sunday in Advent, 1822. Historical Notices of St. John's Church, Elizabethtown, N. J., contained in a Discourse delivered in said Church, 1824. Monitorial Schools: The Origin, Progress, and Advantages of the Monitorial System of Tuition set forth in an Address delivered on the occasion of the Opening of the Elizabethtown Public School, 1825. A Letter addressed to the members of the Congregation of St. John's Church, Elizabethtown, on resigning the Rectorship of the same, 1826. Tribute to Departed Excellence: An Address upon the Life and Character of the Rt. Reverend John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New York, delivered in St. Peter's Church, Auburn, 1830. The Temple Destroyed, or the Parish in Affliction: A Sermon preached in the Court House, Auburn, Cayuga County, N. Y., the sixth Sunday after Epiphany, being the Sunday following the Destruction of St. Peter's Church by Fire, 1832. The Resurrection, the Hope and Consolation of the Christian: A Sermon preached in Auburn on occasion of the death of Miss Sarah Jane Warden, 1833. Christ the Chief Corner Stone: A Sermon preached in St. Peter's Church, Auburn, being the first occasion of Public Worship in said Church after its Consecration. With an Appendix containing a Brief Sketch of the History of the Congregation from its Organization, 1833. A Sermon on "the Unity of the Church," published in the Protestant Episcopal Pulpit, 1833. A Sermon preached in St. Peter's Church, Auburn, on the Interment of Mrs. Evelina E. Throop, Consort of the Hon. E. T. Throop, late Governor of the State of New York, 1834. The Influence of the Female Character: A Sermon preached in Trinity Church, Utica, and published by request of the Ladies of the Congregation, 1836. The Bible and its Companion: A Sermon preached in Christ Church, Manlius, at the Anniversary Meeting of the Bible and Common Prayer Book Society of the Central Part of the State of New York, 1837.

Dr. Rudd edited the Churchman's Magazine several years previous to 1812.—which was discontinued in consequence of the War, and of the difficulty of sending the work to distant subscribers.

FROM THE REV. BENJAMIN DORR, D. D.,

RECTOR OF CHRIST CHURCH, PHILADELPHIA.

PHILADELPHIA, January 14, 1858.

My dear Sir: Your letter of the 11th inst., received last evening, stirred my heart like a trumpet. It unsealed a fountain of sweet memories, around which I should love to linger and drink deep, if I had time to indulge my inclination; but pressing cares and duties, at this time, more than ever, deprive me of the power of continuous thought. It would be particularly refreshing and comforting to my mind and heart just now, in the retirement of my study, to go fully into the subject of your letter,—to call up and to record all that I have known and loved of my dear departed friend. You can understand why it would be specially soothing to my feelings at this time, when I say to you that some of the happiest hours of my life were passed with Dr. Rudd at my home in Utica, or under his hospitable roof in Auburn, and that the pleasures of his society were shared by one whose recent departure I am now sorrowing over,—yet "not as others which have no hope;" one whose consistent Christian life leaves no room to doubt that she has entered into rest.

I will try to give you, *currente calamo*, an outline, though it must be a very meagre one, of what you suggest to me.

My earliest recollection of Dr. Rudd goes back to the year 1819, when I was a student of Divinity in New York, and he the Rector of a Church in Elizabethtown, N. J. My familiar acquaintance with him, at that time, grew out of his great intimacy with Bishop Hobart's and Dr. Berrian's families, who were among my warmest friends. Dr. Rudd secured and retained the affection and esteem of all who knew him, by his kind and amiable dispositions, his courteous, genial manners, his generous nature, his large-hearted hospitality.

In person he was of about a medium height, with a strong frame and rather corpulent. His full, round, sunny face always lighted up with smiles, and the hearty shake of his hand told the sincerity of his friendship.

As a preacher, he was rarely eloquent, but his sermons were marked with strong good sense, sound practical wisdom, and true piety, such as could not fail to command the attention of his hearers.

As an instructer of youth, I believe he had few superiors; and it was an occupation in which he was long engaged and took great delight. His manners were such as to secure the love and esteem of boys and young men, and gave him wonderful success in their moral training.

As the conducter of a religious journal, he was eminently successful. He not only evinced great ability, but great discretion and tact; and for nothing perhaps was he more remarkable than his courtesy and kindness towards those who differed from him. While he was decided in his own opinions, he was willing to allow to others the liberty he claimed for himself.

Between Dr. Rudd and Bishop Hobart there existed, for many years, an affectionate intimacy. The Bishop, in his Address to his Convention, shortly after the Doctor's removal to Auburn, made a most respectful allusion to him; and it turned out in the course of providence that Dr. Rudd had the melancholy privilege of ministering at the Bishop's death-bed at his own house in Auburn.

I regret that my circumstances do not permit me to render a more extended testimony to the memory of the excellent man concerning whom you inquire; but it gives me pleasure to bear even the humblest part in an effort to honour and perpetuate his memory.

Believe me most respectfully and faithfully yours,

B. DORR.

FROM THE RT. REV. G. W. DOANE, D. D., LL. D.

RIVERSIDE, August 9, 1858.

My dear Dr. Sprague: Though I have already testified my good-will towards your work by contributing to it brief memorials of several of my departed friends, I cannot deny your request concerning Dr. Rudd, especially as my recollections of him are only such as it is a pleasure to me to communicate. If my acquaintance with him was less intimate than with some others of whom your work will record my grateful remembrances, it was still sufficient to enable me freely to bear such a testimony concerning him as I suppose your request contemplates.

It was sometime in 1820–21, that I first went to Elizabethtown. I had left the office of the eminent and venerable Richard Harrison, where I had been entered as a student of Law; and, having become a candidate for Holy Orders, was seeking employment for the support of myself and those whom my father's death had left dependant on me. Doctor Rudd had a school, and wanted an assistant. Bishop Hobart advised me to go there. He appointed to meet me at St. John's Parsonage; and did so. We spent the night there. Mr. Francis H. Cumming, who had been a pupil of Dr. Rudd's, now an eminent Doctor of the Church in Michigan, had just returned from a visit to "the far West," then, scarcely beyond Ohio. My dear old classmate and friend, of two and forty years, the Rev. Clarkson Dunn, was there as a teacher and student of Theology. Dr. Rudd had many such. And he was well fitted for that work.

It was an evening to be remembered. Mrs. Rudd was charming in her person; and even more so, in her courtesy and hospitality. Dr. Rudd was the most genial host; a ready and agreeable talker; and with a manner the most cordial and attractive. And Bishop Hobart was what none but Bishop Hobart ever was. Such fervour! Such graciousness! Such tenderness! So simple mannered! Yet so wise; so brave; so great! Eloquent in look, in word, in gesture, in every thing! A torrent that carried every thing before it; but with banks so green, so flowery, and so fragrant, that it was delightful to be carried away by it. America has had no greater man. It was well said by Rufus King, who was his closest friend, that in whatever line of life he had chosen, he would have been the first. And yet he was greatest at his home, and by the hearth. And his greatest greatness was in his lovingness and childlikeness. Incomparable Bishop Hobart! Then so misunderstood and spoken against!

The conversation was most animated and interesting—The West—The Church to be in the West—Agriculture—Academies—Politics—Theology—Life. Of course, the young men were but listeners. It had reached the small hours, when we went, reluctantly, to bed. A happier evening I have seldom spent. There was no happier house to spend it in. And none to make it happier than Dr. and Mrs. Rudd. Bishop Hobart was perfectly at home with them. He had come down from his beloved Short Hills to meet me there and spend the night. Early the next morning, he drove me to Jersey City. His conversation was most interesting. His counsels were most instructive. Among other things, he advised me to read every day some portion of Bishop Horne's Commentary on the Psalms. From the ferry, he gave me his cloak to carry home; playfully putting it on my shoulder. I thought of Paul's cloak which Timothy was to bring from Troas; and was happy, if not proud.

I remained in New York to pursue my studies, and teach a private school. But I saw much of Dr. Rudd, and knew him well. There can scarcely be a higher praise than to say that he was, for many years, the confidential friend of Bishop Hobart. It was by a beautiful Providence that the Bishop died by his hearth, and on his heart, in that sweet Parsonage at Auburn.

Dr. Rudd was self-educated. He was a successful teacher. He drew his pupils to him by his loving heart. As a Pastor, he was most faithful and accept-

able. Never was Shepherd better loved by flock. A mural tablet, in St John's Church, Elizabeth, bears attestation of this. And he was an admirable Editor. The Churchman's Magazine which he conducted was most useful in its day. Well do I remember the light which it was wont to shed on what was then the Western frontier of the Church,—Geneva and parts adjacent. He conducted the Gospel Messenger most ably and influentially for many years. Few men have been better helpers of the Parish Clergy. He was wise and prudent; firm, yet moderate; and with an unction which took the heart.

Though the last years of Dr. Rudd's life were spent in Western New York, his heart was always in New Jersey. He was present at the Convention in St. Mary's Church, Burlington, in 1847, and preached. He was charmed with St. Mary's Hall, and asked leave to shake the girls' hands for "good night" as they left the chapel. The Convention received him most cordially, and honoured him with many honours. And when the good old man looked back upon the years when he was one of the two or three Presbyters who often made up the Convention; and then round on the great company of the preachers that hung, with the beloved Laity, upon the words of wisdom and of love, which, like Nestor's, dropped in honey from his lips, the language of his heart was "Nunc dimittis, Domine!" "Lord, now lettest thou thy servant depart in peace;" "for mine eyes have seen thy salvation."

Very faithfully your friend,
G. W. DOANE.

JOHN REED, D. D.*

1806—1845.

John Reed, son of Martin and Mary (Dixon) Reed, was born at Wickford, R. I., about the year 1777. His father was, in some respects, a remarkable man. Being left an orphan at the age of seven years, he served a fourteen years' apprenticeship to the trade of a weaver, during which time he had the opportunity of attending school for only three months. By his great mental activity, however, in connection with his untiring industry and indomitable resolution, he succeeded, before he reached his majority, in educating himself sufficiently for all the purposes of an ordinary business life. Being resolved on distinguishing himself as a manufacturer, he read, during his apprenticeship, all the books within his reach, having a bearing on the subject of manufactures, and occupied himself not a little in making drafts and plans of machinery for future use. On the expiration of his apprenticeship, he married a poor but excellent woman, and commenced life in the humblest manner; but he was remarkably prospered in his business, and in a short time became the principal manufacturer in the region. At an early period he became an intelligent and earnest Episcopalian, and attached himself to the Church under the Rectorship of the Rev. Mr. Fayerweather.† To the interests of this church

* Updike's Hist. Narrag. Ch.—MSS. from his son,—Rev. Dr. T. C. Reed, and Rev. S. Buel.

† Samuel Fayerweather, a son of Thomas Fayerweather, was a native of Boston; was graduated at Harvard College in 1743; was ordained Pastor of the Second Congregational Church in Newport, R. I., in 1754; went to England for Episcopal ordination in 1756, and was ordained Deacon by Dr. Pearce, Bishop of Bangor, March 14, and Priest by Dr. Osbaldeston,

he was most warmly devoted, having charge of the church edifice, conducting the music and, for many years, while the parish had no Rector, reading the Morning Service in the Church, and the Service at Funerals. He was distinguished for shrewdness, energy, and moral courage. During several of his last years, he suffered from a paralytic affection, but retained his mental faculties in almost unabated vigour to the last. He died at the age of eighty-one.

The subject of this sketch, while he was yet a youth, had his thoughts directed towards the ministry, and, as preparatory to that, towards a collegiate education. When he mentioned the subject to his father, the old gentleman sighed and said,—"God grant that it may be so, but the want of means will forbid it." Taking counsel, however, of his pastor, the Rev. Dr. William Smith, the son, with nothing more than his father's consent and blessing, left home at the age of sixteen, to acquire the means of a liberal education by teaching a school. Providence smiled upon his efforts, and, having fitted for College under the Rev. Dr. Benedict of Plainfield, he entered at Union, where he was graduated with the highest honours, in 1805.

On leaving College, Mr. Reed applied himself to the study of Theology,—to which, however, he had given more or less attention from very early life,—and on the 27th of May, 1806, he was admitted to Deacon's Orders by the Rt. Rev. Bishop Benjamin Moore. He was ordained Priest by the same Prelate, on the 17th of June, 1808.

Shortly after his ordination as Deacon, he accepted an invitation to the Rectorship of St. Luke's Church, Catskill, N. Y. Here he remained until 1810; and on the 19th of August of that year he assumed the Rectorship of Christ Church, Poughkeepsie. In this field he continued to be actively and usefully employed, during a period of thirty-five years. "He had the satisfaction," says the Rev. Samuel Buel, the present (1858) Rector of the Church, "of witnessing the steady growth and prosperity of his parish from the beginning to the end of his Rectorship."

The degree of Doctor of Divinity was conferred upon Mr. Reed, by Columbia College, in 1822.

Early in the year 1845, Dr. Reed's health had become so much enfeebled that a sermon he had prepared to be delivered on the third Sunday in Lent, was read by the Assistant Minister. It was afterwards published, by request of the Society, and is entitled "The Peace of Jerusalem." On the 15th of February he addressed a communication to the Wardens and Vestry of his Church, informing them of his inability to continue his labours, and requesting them to make the necessary provision for the supply of the pulpit; to which they responded in a tone of the utmost respect and

Bishop of Carlisle, March 25, of that year. In June, 1757, he arrived from England, and took charge of Prince George's Parish, Winyaw, S. C., where he remained about three years, and in July, 1760, was removed by the Society to the Mission at Narragansett, R. I.,—the change having been made by his own request, and on account of the unhealthiness of the Southern climate. Here he continued to officiate regularly till near the close of 1774, when his congregation, being generally Whigs, objected to the use of Prayers for the King and Royal Family, and he, though regarded as personally a friend to the American cause, felt constrained by his ordination vows not to omit them. The church was consequently closed, though he occasionally preached in private houses until his death, which occurred in the summer of 1781. He is reputed to have been an able and popular preacher, and an admirable reader of the Church Service. He was honoured with the degree of Master of Arts from Yale and Columbia Colleges in this country, and from the Universities of Oxford and Cambridge in England.

affection.. He was never able after this time to resume his labours. He died by a gradual process of decay, accompanied with two or three attacks of paralysis, one of which affected his head, and rendered him speechless the last week of his life. His death took place at Poughkeepsie, on the 6th of July, 1845, at the age of sixty-eight years. A Discourse, containing an affectionate and impressive tribute to his memory, was delivered at his Funeral, by the Rev. Dr. Brown of Newburgh. A tablet in the church, erected by the Vestry, records the high respect and veneration in which he was held by his parish.

Dr. Reed published a small work in defence of Episcopacy, and one or two Sermons besides that already referred to.

He was married in early life to Susan Robinson, of Plainfield, Conn. She died in 1832, leaving three children,—two sons and a daughter. He was subsequently married to Elizabeth Parkinson of Poughkeepsie, who survived him, and died on the 8th of May, 1858. There was no issue from the second marriage. One of Dr. Reed's sons, *Thomas C.*, was graduated at Union College in 1826; was appointed Tutor in the College in 1831, Professor of Political Economy in 1834, Professor of Latin Language and Literature in 1849; resigned his Professorship in 1851; and is now at the head of a flourishing school at Geneva, N. Y. He is a clergyman of the Episcopal Church.

President Nott, under whom Dr. Reed graduated, writes thus concerning him:—

"During his entire life, he not only fulfilled the duties of his office to the satisfaction of a large and most respectable congregation, containing many learned and distinguished men, but he was considered a wise and prudent counsellor, and exerted a powerful and extensive influence in the measures adopted, and the acts performed, by the Church to which he belonged. He retained to the last his affectionate regard for his Alma Mater, and what was the charm of his character was, that, though a true Churchman, he never misrepresented the doctrines, or underrated the talents, or impugned the motives, of those who differed from him. Claiming in matters of faith to think for himself, he freely conceded the exercise of the same right to others, and ever recognised and treated other evangelical denominations as brethren in the bonds of a common Christianity, so that he not only lived to the end of his useful life in peace with all good men, but died lamented by the whole community."

FROM THE REV. JOHN BROWN, D.D.,

RECTOR OF ST. GEORGE'S CHURCH, NEWBURGH, N. Y.

NEWBURGH, July 30, 1858.

My dear Sir: I cannot refuse you my recollections of the late Dr. Reed of Poughkeepsie; for while it gives me pleasure to pay a tribute to his memory, my acquaintance with him was probably more intimate, and for a longer period, than that of any other of his surviving brethren. I knew him first in the latter part of the year 1812, while I was officiating as a lay reader at Fishkill; and subsequently, as our places of residence were not remote from each other, our intercourse became very frequent, and as he was considerably my senior, I looked up to him not only as a counsellor, but almost as a father. We often visited in

each others' houses, and preached in each others' pulpits, and I think I may safely say that our mutual attachment gained strength with advancing years. It was my sad office to stand before his congregation, as their comforter and counsellor, the first time they assembled after their bereavement.

Dr. Reed's personal appearance was every way manly and agreeable. He was rather above the medium height, but not stout, had a blue eye, sedate countenance, with an uncommonly amiable expression, and indicating withal a vigorous and well balanced mind. His manners were not the manners of the Court, but they were simple and unpretending, and breathed a most kindly spirit. His ordinary deportment was marked by thoughtfulness and gravity; and yet he knew how to unbend at suitable times, and when he was among his intimate acquaintances, he would often indulge in no small degree of playfulness and good-humour.

His mind was rather logical than imaginative. His perceptions of truth were clear, and he generally succeeded in making his views clear to other minds. His mental processes were rather deliberate, and hence he rarely had occasion to reverse or set aside his conclusions. He was not only a careful observer of what was passing in the world around him, but he was also, for a parish minister, a diligent student—he kept himself acquainted with the various phases of theological opinion which were developed during his ministry. As a preacher, he was not of the kind to attract the multitude; but his sermons were sensible, well-reasoned, and to the docile and reflecting hearer highly acceptable. His manner, in the pulpit, as out of it, was simple, but always solemn and impressive. You felt that it was a man of God who was standing before you, and you could not doubt that his heart was in his message.

Dr. Reed was eminently qualified to be a good pastor. His kindly and gentle manner made him alike welcome in scenes of sorrow and of joy; and while his presence never repressed innocent enjoyment, it was sure to be a balm to the wounded heart. His excellent judgment and great prudence made him an admirable counsellor: and such was the confidence which his people reposed in him that they were never slow to avail themselves of the aid of his wisdom and kindness. And these same qualities gave him great influence beyond the more immediate sphere of his labours. His brethren in the ministry attached great importance to his opinion; and it may safely be said that he was among the more influential ministers of the Diocese. The type of his Churchmanship was, I suppose, as nearly like that of Bishop Hobart as of any other man. He was an Episcopalian, not only from education, but from thorough conviction, and attached great importance to his own denominational views; but he was willing that others should enjoy the liberty which he claimed for himself,—that of judging and acting for themselves. I may add that he always stood firm to his own convictions in every thing. The whole community regarded him with respect and good-will while he lived, and mourned for him when he died.

I will only add that, as this venerable man approached the close of his career, his mind took on a still deeper tone of spirituality, and he was evidently waiting in faith and patience for the hour of his departure. He clung too with increased avidity to the Services of the Church, and he did not hesitate to say that, even in his secret devotions, his heart flowed forth most freely through the medium of these consecrated forms with which he had been familiar through his whole life. It was delightful in all this to witness the upward tendency of his affections. His whole demeanour showed that his best treasure was in Heaven.

Very respectfully yours,

JOHN BROWN.

RT. REV. CHRISTOPHER E. GADSDEN, D. D.*

1807—1852.

Christopher Edwards Gadsden, the eldest son of Philip and Catharine (Edwards) Gadsden, was born in Charleston, S. C., on the 25th of November, 1785. He was honourably descended on both sides; his paternal grandfather, General Christopher Gadsden, having ranked among the heroes of the Revolution, and his maternal grandfather also, John Edwards, having been honourably connected with the history of the same period. Both these gentlemen were distinguished not only for patriotism, but for general integrity and strength of purpose; and these latter qualities particularly were strikingly reproduced in the subject of this notice.

At an early age, he was sent to a school in Charleston, which then enjoyed a high reputation, known as the "Associate Academy;" and in this school he continued till he was prepared to enter College. Though the discipline was extremely severe, and he was naturally of a somewhat impetuous temper, yet so much was he under the control of high moral principle that he seems never to have been brought into collision with any of his teachers. It does not appear that there was any particular period when he became the subject of any great visible change of character; but, from childhood, he was thoughtful, conscientious, devout, and resolute in doing what he believed to be his duty. It would seem that he had his eye upon the ministry from a very early period.

His early training was partly under an Episcopal, and partly under a Congregational, influence; his father belonging to the former, his mother, and a maiden aunt, who had also much to do with his education, to the latter, denomination. There was a corresponding division of his Sabbaths between the two denominations—in the morning he was accustomed to attend St. Philip's Church, with his father and grandfather; in the afternoon, the Congregational Church, with his mother and aunt. But, notwithstanding these early conflicting influences, his mind seems, from the beginning, to have taken the Episcopal direction; and the result of all his inquiries on the subject was an undoubting conviction of the Scriptural authority of the doctrine and order of the Episcopal Church.

In 1802, he joined the Junior class in Yale College. He was here, as he had been before, studious in his habits, and exemplary in all his deportment; and he passed through the ordeal of college life, unscathed. He graduated with honour in the year 1804. He was a member of the same class with John C. Calhoun; and the mutual friendship which they then formed, continued unabated after the one had become a Bishop, and the other an illustrious Statesman. Calhoun was buried in the cemetery of St. Philip's; and it devolved upon his early friend to utter the last words that were spoken over his lifeless remains.

On his return from College in 1804, Mr. Gadsden was surprised to find that the fortunes of his family had undergone a sad reverse. The large

*Sketch of the Life and Character of Bishop Gadsden.—Dalcho's Ch. S. C.—Blake's Biog. Dict.—Campbell's Fun. Serm.—MS. from the Rev. C. P. Gadsden.

expected inheritance from his grandfather had all been lost through the failure of his sons; and his father was actually reduced to poverty, and stripped of every thing. Under these circumstances, he felt constrained to enter the ministry without unnecessary delay; for though he would have preferred a more careful and laborious preparation, his strong sense of filial duty recognised the claim that was made upon him by the necessities of his parents, as too powerful to be resisted. And he could the better afford to forego a mature preparation, from the fact that much of his previous reading had been of a theological and religious character.

He was ordained Deacon on the 25th of July, 1807, by Bishop Moore of New York. In January, 1808, he was elected to the charge of the ancient Parish of St. John's, Berkley, situated among the rich plantations of Cooper River. After continuing here a little more than two years, he resigned his charge, February, 1810, to become Assistant Minister of St. Philip's Church, Charleston, in connection with which he spent the residue of his life. While in charge of the Parish of St. John's, and for some time after he became Assistant at St. Philip's, in consideration of the pecuniary embarrassments of his family, he took charge of a number of pupils, among whom were some who have since risen to distinction.

In April, 1810, he was ordained Priest by Bishop Madison of Virginia. Many of the congregations existing in the Diocese before the Revolution, had become scattered, and the ancient places of worship were in ruins. Mr. Gadsden's attention was particularly directed to the repairing of these desolations; and in this he was warmly and ably seconded by Dr. Dehon, who had accepted the Rectorship of St. Michael's Church in Charleston, in 1809. In 1810, he had an important agency in founding the Protestant Episcopal Society for the advancement of Christianity in South Carolina—an institution which has since proved an important auxiliary to both clerical education and missionary effort. Of this Society Mr. Gadsden was, from the first, a Trustee and ardent friend, and from 1840 to his death, was, *ex officio*, President.

On the death of the Rev. Mr. Simons, in 1814, Mr. Gadsden became Rector of St. Philip's Church, Charleston, the oldest, and perhaps the most important, congregation in the Diocese. Here he laboured with untiring diligence and zeal, and with much acceptance and success.

In 1815, the degree of Doctor of Divinity was conferred upon him by South Carolina College.

On the death of Bishop Bowen, in 1839, the Diocese, owing to certain causes which had been for some time in operation, was in a somewhat distracted state; and when his successor was to be elected in 1840, there were two parties in the Church, each of which had its candidate. Dr. Gadsden was the candidate of one party, and was elected, by a small majority of the Clergy, and a large one of the Laity. After the adjournment of the Convention for the day, he called the Clergy around the chancel, and taking his stand by the altar, addressed them in a brief but pathetic speech, in which he declared that he had no personal ambition in regard to the office, that he was concerned only for the best interests of the Church, and proposed that the Clergy should unite in nominating some third man, (as nearly as possible acceptable to all,) in whose favour he would gladly decline

the office. It is hardly necessary to say that this magnanimous expression had a most conciliatory effect: and after this, there seemed to be a general acquiescence in his election.

His Consecration at Charleston having been providentially prevented, he was consecrated at Trinity Church, Boston, on the 21st of June, 1840, by Bishop Griswold, of the Eastern Diocese, assisted by Bishop Doane of New Jersey, and Bishop M'Coskry of Michigan. The Sermon on the occasion was preached by Bishop Doane.

Bishop Gadsden returned to South Carolina immediately after his Consecration, and commenced his duties with his usual diligence and earnestness. On the 9th of September, 1840, he held his first Confirmation in St. Michael's Church, Charleston, when a hundred and twenty-six, of whom not less than twenty or thirty were coloured persons, became subjects of that rite.

As soon as the sickly season was past, during which it is reckoned unsafe to visit the low country in South Carolina, the Bishop commenced his tour through the Diocese: and from that time usually visited the more accessible congregations once a year, and the less accessible once in two years. He was everywhere greeted with expressions of the most cordial goodwill. On these visitations, he was particularly attentive to the coloured people,—availing himself of every opportunity to collect as many of them as he could for purposes of devotion and instruction. In this way he not only exerted a powerful direct influence, but set an example to his Presbyters and Deacons, which was extensively followed, and with very happy effects.

He was actively engaged in his duties as both Bishop of the Diocese and Rector of St. Philip's, until February, 1852. He had been ill for some weeks before, and the previous Sunday had not occupied his pulpit: but, possessing great natural resolution and energy, as soon as he began to feel better, he returned to his work. The first effort he made proved too much for him, and his disease, which was an affection of the kidneys, now took on a more threatening form. The Convention of the Diocese met in Columbia, on the 11th of February, and it was hoped that he would have been able to attend: but he found himself too feeble to attempt it, and accordingly sent his Address, which was read by another, and exhibited great activity in the Episcopate during the preceding year. He made no special reference in it to the state of his health, and when he prepared it, expected to have delivered it in person: but it was supposed that it was with an impression of his approaching end, that he concluded it with the words,—"Finally, Brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen." These were his last official words to his Diocese. From this date until his death, he lingered in great weakness of body, suffering quietly and patiently the will of his Heavenly Father. A portion of this time he spent at his brother's plantation on the Santee River, but returned home a few weeks before his death, that he might finish his course among his own people. He died at his residence in Charleston, on the 24th of June, 1852, aged sixty-eight, and was buried two days after, under the Communion table, in the chancel of St. Philip's. A Funeral Sermon was preached by the Rev. John Barnwell Campbell, and was published

Bishop Gadsden published a Sermon occasioned by the death of the Rt. Rev. Bishop Dehon, 1833; an Essay on the Life of the same, 1833; a Tract entitled "The Prayer Book as it is; three Charges to his Clergy, entitled respectively "The Times Morally considered"—"The Times Ecclesiastically considered"—"The Times Theologically considered;" a Sermon on the Death of Bishop Bowen, 1839; and perhaps some other occasional Sermons. He also edited the Gospel Messenger, which contained many contributions from his own pen.

On the 8th of October, 1816, he was married to Eliza A. Bowman, of Charleston. She died in October, 1826. On the 11th of February, 1830, he was married, the second time, to Jane Dewees, youngest daughter of William Dewees of Charleston. The first marriage was without issue. By the second he had eight children, three of whom died in infancy.

FROM JOSEPH JOHNSON, M. D.

Charleston, December 7, 1857.

Rev. and dear Sir: I cheerfully comply with your request in giving you a few of my recollections of the late Rt. Rev. Bishop Gadsden.

I remember him from his childhood; and even then I admired him for his studious, unostentatious, and apparently devout habit. After he had been graduated at College, and ordained to the work of the ministry, the same unaffected, unassuming manner was equally apparent—it came out in his countenance, his conversation, his general air—in every thing that he said and every thing that he did. When he became our Pastor, he endeared himself to us greatly by his friendly and social visits in our domestic circles. In his official duties he was firm and inflexible as to every thing that he regarded of essential obligation, but not unreasonably pertinacious in regard to smaller matters. When I arrived at middle age, I spoke to him about my admission to the Communion table; and he at once inquired if I had been confirmed. I told him I had not, as to the formalities of Episcopacy; but, having endeavoured to fulfil the promises made for me in Baptism, I now wished to obey our Saviour's dying command. He replied that Confirmation was a highly valuable religious rite; but that he did not, in *every* case, deem it indispensable; and I was therefore received at once as a communicant. And so also was one of the Bishop's brothers—as the whole course of his life had been exemplary, it was thought there could be no good reason for his exclusion from this impressive ceremony.

In respect to the public teachers of Religion, Bishop Gadsden insisted much on their having the very best advantages for education that were within their reach. Having himself acquired his preparation for the ministry at the Theological Seminary of New York, he always gave that institution the precedence of any other, and advised all candidates for the ministry to resort to it, who had the opportunity. When my son, the Rev. Robert P. Johnson, of Virginia, applied to him for an introduction to the Theological Seminary, near Alexandria, Va., so decided was his preference for New York that he declined a compliance with his request; though my son obtained the necessary introduction from the Bishop of Virginia, was educated there, and was ordained as one of that Diocese. The same thing occurred in respect to Bishop Gadsden's own nephew, the only son of his brother John,—the present admired Assistant Minister of St. Philip's Church in this city—the Bishop strongly urged his going to the New York Seminary; but this was respectfully declined, and without any offence, and the usual long course of studies in private successfully pursued.

When at Yale College, my Right Reverend friend was a member of the same class with our deceased statesman, John C. Calhoun. They were mutually

attached at that time, and continued so through life. When Bishop Gadsden was confined by his last long illness, Mr. Calhoun's last publication appeared, and the Bishop would sit reading it by the hour, bolstered up in his bed or easy chair. On one occasion, his brother, Col. James Gadsden, hearing that the Bishop was worse, called to see him, but found him relieved for the time, and sitting up, as has been stated, reading Calhoun's Remarks. On his entering the chamber, instead of the usual salutation, the Bishop exclaimed to him—"Oh James, I am delighted to find that our friend Calhoun was a true believer and a good Christian." He died a few days afterwards.

On the whole, I may say that Bishop Gadsden was a man of excellent talents, excellent education, and excellent spirit. He was especially distinguished for his humility, self-denial, and diligence in his work. Both as a Parish Minister and a Bishop, he will be held in grateful and enduring remembrance.

Very respectfully yours,

JOSEPH JOHNSON.

FROM THE REV. THOMAS H. TAYLOR, D. D.,

RECTOR OF GRACE CHURCH, NEW YORK.

NEW YORK, April 2, 1858.

My dear Sir: My earliest recollection of the Rev. Christopher E. Gadsden extends back to the period of my boyhood, when, in the year 1813, he accompanied Bishop Dehon, on the first visit of that Bishop to my native town. In the year 1821, I preached my first sermon in Dr. Gadsden's Church; and from that time to the year 1834, when I removed from the State, I was more or less frequently, and more or less closely, in intercourse and correspondence with him, and can bear the most cheerful testimony to the unflagging zeal with which he was forever striving to fulfil the Apostle's injunction to be "always abounding in the work of the Lord."

Bishop Gadsden was a Scholar and a Gentleman; but was slight in stature, and by no means imposing in his personal appearance. The ordinary expression of his face was that of considerable dejection and sadness; and yet no contrast could be greater than when, in his playful moments, he would make the room ring with his joyous laugh.

In the matter of *dress* he was proverbially careless, and whether his garments fitted him or not, I do not believe he considered a question sufficiently important ever to spend a thought upon it. In this respect he differed most widely from his dearest earthly friend, Bishop Dehon, who, in his personal apparel, was so neat as to border on precision.

Bishop Gadsden's voice could not be said to be either powerful or musical, and his pronunciation was not always in accordance with the most approved authority—still there was a simplicity and earnestness in his utterance which could not fail to impress the hearer with the conviction that he was an honest-hearted and truth loving man.

I have heard that his worthy mother was of Puritan blood, and always worshipped in a Congregational meeting-house, while his father was a devout Church of England man. And certainly there was in the character of the good Bishop a somewhat singular blending of the Puritan and the High Churchman. In his reverence for the Sabbath you could hardly find one who would go beyond him; while in his conscientiousness as a Churchman, he would have gone to the stake and defied the flames sooner than violate a Rubric.

I am, my dear Sir,

Very truly yours,

T. H. TAYLOR.

WILLIAM H. WILMER, D. D.*

1808—1827.

William H. Wilmer, the fifth son of Simon and Ann Wilmer, was born in Kent County, on the Eastern Shore of Maryland, on the 29th of October, 1782. He received his education at Washington College, in that county, and was subsequently, for some time, engaged in mercantile business. This, however, in obedience to his strong convictions, he abandoned, and directed his attention to the sacred ministry. Having gone through the requisite course of preparation, he was ordained by Bishop Claggett in 1808, and was immediately appointed to the charge of Chester Parish, Md., which was then vacant. In 1811, he was placed by the Convention of the Diocese on the Standing Committee.

Having received a call to St. Paul's Church, Alexandria, Va., in 1812, he resigned his parish at Chestertown, and removed to his new charge. Such was the success of his ministry here, that in less than four years, a larger edifice became necessary to accommodate the congregation; in consequence of which the present St. Paul's was erected and consecrated in 1818. Immediately on his removal, he was placed on the Standing Committee of the Diocese of Virginia, and continued an active member while he remained in Alexandria. He had much to do in securing the election of Dr. Richard Channing Moore to the Episcopate, and in this and other ways had an important agency in resuscitating the Episcopal Church of Virginia. In 1818, he was one of the originators of the Education Society of the District of Columbia, which has aided in preparing for the ministry a large number of young men at the Theological Seminary in Fairfax County. Of this Society he was President until his removal from Alexandria. In 1816, on the building of St. John's Church in Washington City, he was elected its first Rector; and though he did not accept the place, he supplied the church, sometimes by his own services, and sometimes by securing those of others, until a Rector could be obtained.

In 1819 was commenced the publication of the Washington Theological Repertory. Of this he was one of the editors, and he furnished many of its leading articles until 1826. He was a delegate of every General Convention after his removal to Virginia till the close of his life; and in 1820, 1821, 1823, and 1826, he was the President of the House of Clerical and Lay Deputies of that Body. In 1820 he was honoured with the degree of Doctor of Divinity from Brown University. When the Theological Seminary of Virginia went into operation in Alexandria, in 1823, he filled the Chair of Systematic Theology, Ecclesiastical History, and Church Polity. In the spring of 1826, he was chosen to be Assistant Rector of Bishop Moore in the Monumental Church, at Richmond; but so important were his services held to be in the Seminary, that he was induced by his friends to decline the call. But in a few months after, he was appointed President

* MSS. from Rev. Dr. Ethan Allen, Rev. R. H. Wilmer, Rev. Samuel Buel, and Dr. P. Wroth.

of William and Mary College, and Rector of the church at Williamsburg. In less than a year from the time of his entrance on his duties there, he was summoned to his rest. He died on the 24th of July, 1827, of a distressing bilious or congestive fever, at the age of about forty-three. He was buried under the chancel of the parish church. The inhabitants of the town put on badges of mourning and defrayed his funeral expenses.

Dr. Wilmer was married three times. His first wife was Harriet Ringgold, from the Eastern Shore of Maryland, who died leaving no children. His second wife, to whom he was married on the 23d of January, 1812, was Marion H. Cox, daughter of Richard and Mary Cox, of New Jersey. She died on the 15th of September, 1821, the mother of six children,—two sons who became clergymen, and two daughters who became clergymen's wives. He was subsequently married a third time to Anne B. Fitzhugh, of Alexandria, by whom he had three children. This lady survived him many years and died on the 25th of December, 1855.

An elder brother of Dr. Wilmer was the Rev. *Simon Wilmer*, who was settled for many years in Swedesborough, N. J., and afterwards in Maryland—his son is now Rector of St. Mark's, Philadelphia. A younger brother (*Lemuel*) is now Rector of Portobacco Parish, Charles County, Md., and has been for upwards of five and thirty years. His uncle, *James J. Wilmer*, was a clergyman before and subsequent to the Revolution, in Maryland. He was a Whig, and at the first meeting of the Clergy in 1783, was its Secretary. It was on his motion, that the then Church of England in the Colonies adopted the name of the Protestant Episcopal Church.

Dr. Wilmer published a Sermon preached before the Military Brigade of Alexandria, on the Fourth of July, 1813; a Sermon before the Convention of the Diocese in Richmond, 1814; Episcopal Manual, 12mo., 1815; a Sermon on the death of Bishop Claggett of Maryland, 1816; a Controversy with Baxter, a Jesuit Priest, 1818; a Sermon entitled "The Almost Christian," 1818; a Sermon on the Anniversary of John the Baptist, 1820. It is said that a volume highly creditable to his memory might be formed from his contributions to the Theological Repository.

It was my privilege to be tolerably well acquainted with Dr. Wilmer in 1815 and 1816, and to be a frequent attendant on his preaching. He was often a visitor in a family in which I lived, in the neighbourhood of Alexandria, and he was always greeted with the most respectful and cordial welcome. He had a calm dignity, a gentle and gentlemanly bearing, which commanded every body's respect, and a devout and earnest Christian spirit that made itself felt as a quickening and elevating influence in every circle. His preaching was characterized by great simplicity and plainness—his manner was fervent without being impetuous; impressive without being oratorical; and the staple of his sermons was well matured evangelical thought. I remember that he read the Service with great solemnity, and the prayer after the Sermon was usually, if not uniformly, extemporaneous—always short, but remarkably appropriate and recapitulating the leading thoughts of his discourse. He was much attached to his venerable neighbour, Dr. Muir, of the Presbyterian Church, who, in turn, regarded him with an almost paternal affection. While each held to

his distinctive denominational peculiarities, they mingled together freely in many religious services, and came nearer to what may be called ministerial intercourse,—perhaps than was common then,—certainly than is common now. Though more than forty years have passed since I saw Dr. Wilmer, his urbane manners, his amiable and devout spirit, his fine manly character, and his instructive and well written discourses, have served always to keep him in my remembrance as an admirable model of a Christian Minister.

FROM THE REV. ETHAN ALLEN, D. D.

BALTIMORE, January 7, 1856.

Rev. and dear Sir: My acquaintance with the Rev. William H. Wilmer, D. D., commenced very soon after my admission into the ministry in 1819. In the fall of that year, I accompanied him on a missionary visit through the Northern Neck of Virginia, during a fortnight; and, riding in the same carriage and sleeping in the same room with him, I had an opportunity to know him well, and I thus became strongly attached to him. During the three following years, I was much at his house, and often for several days at a time, my church being only four or five miles distant from his residence. Indeed I saw much of him till his removal from Alexandria. His frank, free and full expression of his opinions, together with his judicious advice on many points, had perhaps more influence in forming my own course and character than was exerted by any other individual. In my estimate of his character, therefore, you must perhaps allow something to the partiality of an intimate friendship.

Dr. Wilmer was in person not above the middle height, was rather deliberate in his movements, and bland and dignified in his manners. He had a sound, discriminating and well furnished mind, and a most kindly and gentle spirit, which made him at once a most interesting and instructive companion, as well as an edifying and highly acceptable preacher. Without any thing like official airs, or distance, or reserve, he always remembered his high vocation, and behaved agreeably to it; insomuch that the most critical and exacting in such matters would find it difficult to fasten upon any thing in his social conduct that could be pronounced of even dubious propriety. Indeed he combined the Christian gentleman, the able and faithful preacher, the unwearied pastor, the affectionate and disinterested friend, in as high degree as you will often meet with in any communion. He was very widely looked to as the then future Bishop of Virginia.

During the missionary tour which I shared with him, already referred to, I was greatly impressed by the manifest depth and fervour of his piety. There was nothing in it that seemed artificial or put on for the occasion; but it was natural, cheerful, uniform. He was very fond of singing hymns; and it was thus we beguiled many an otherwise tedious hour, as we pursued our lonely way through the deep sands of lower Virginia. We were entertained by the old and stately aristocracy then remaining, who had a cherished remembrance of the old Church, the walls of whose edifices were then for the most part roofless or scattered on the ground; but I never knew him fail, wherever he might be, of having morning and evening family prayer, or of addressing a few words of Christian counsel or exhortation to the family on parting with them. He seemed to be habitually impressed with a deep sense of his responsibility as a minister, and to be ever watchful for opportunities of guiding souls to the Saviour. He was peculiarly happy in his addresses to the young, and while he attracted them to him by his amiable and winning manner, he was sure to drop some word of appropriate counsel, which would be likely to unfold to their subsequent reflections in a lesson of deep practical wisdom.

I will only add the following extract from Bishop Moore's Address to the Convention immediately succeeding his death :—"He was one of those who first called my attention to this Diocese—to his usefulness all must subscribe. He was a man of business and of piety. He loved his God, and the interest of the Church was near his heart. As a preacher, he was faithful, energetic, eloquent. He was the friend of evangelical religion, and considered that the strictest regard to the public order of the Church was perfectly compatible with the most animated social worship in the houses of his parishioners and friends. His private meetings formed, in his opinion, the nursery of the Church, and were blessed to the edification and comfort of all. He was always ready to discharge his duty. Like the Apostle Paul, he not only taught his people publicly, but from house to house, exhorting them to prepare to meet their God."

With great regard,

Your brother in Christ,

ETHAN ALLEN.

FROM THE REV. CHARLES MANN,

RECTOR OF ABINGDON AND WARE PARISHES, VA.

GLOUCESTER COURT HOUSE, Va., July 16, 1858.

Rev. and dear Sir: My recollections of Dr. Wilmer, in points which would best illustrate his character, are so mingled with incidents in which others were concerned, that I could not with propriety give them to the public; but I have some general impressions of his character which I am willing to communicate, and which you are at liberty to use at your discretion.

My acquaintance with Dr. Wilmer commenced in 1819—he was at that time Rector of St. Paul's Church, Alexandria. My parish was situated on the Potomac, about forty miles below. I soon found myself in need of some wise and good man, to advise me in the difficulties which surrounded a young minister, and in Dr. Wilmer secured all I could desire,—a man of learning, of talents, and wisdom. If I was now asked for what I considered him most remarkable, I should say, for his thorough knowledge of human nature,—his power of reading individual character. I frequently joined him in excursions through the lower part of the Diocese, when Bishop Meade and himself were endeavouring to resuscitate our decayed churches. On such occasions, he often surprised me by his happy talent in leading conversation, in mixed companies, to the most serious and important subjects of religion and morals—his happy manner of rebuking the levity with which the subject would sometimes be met, and administering rebuke so as to silence the offender, and yet render it impossible for him to display any anger or displeasure he might have felt. In these excursions, he drew around him crowds of all classes and denominations,—for all were acquainted with his character as a man, and his reputation as a preacher. Though his object was to ascertain the state of the old parishes, and to awaken interest in the friends of the Episcopal Church, he never made the external organization of the Church, or the peculiarities of her services, the subjects of his addresses from the pulpit—he preached the Gospel as the best method of reviving interest in the hearts of her friends, and breaking down prejudices in the minds of others; and the Church in all that region will now bear testimony to the wisdom of his course. Such was the fascination of his pulpit talents that, on one occasion, a Baptist preacher of great popularity and worth, followed him through two or three counties, and raised the hymns for him on every occasion of public worship. In these excursions, he was necessarily thrown much in the company of members of other Churches, and never failed to leave decided impressions in favour of his own. Some years since, it was remarked to me at Williamsburg,

that had his life been spared, there would have been but one church in the old city. Whilst President of the College, and Rector of Bruton Parish, he visited every house in the town, without distinction of creeds, and never left one without having made impressions upon the family, most favourable both to religion and the Church with which he was connected. He abounded in anecdote, and illustrated almost every subject by some incident which was fitted to leave an impression on the minds and hearts of his hearers by which they might be benefitted, long after the impressions made by the wisest discourse would have faded away.

The position as President of William and Mary College was one for which his previous habits and pursuits did not seem to fit him; but he met all its duties in such a manner as to give the strongest hopes of restoring the ancient seat of learning to its former high position among the Colleges of the Union. On the last occasion on which we met, I asked him how he had succeeded, in so short a time, in meeting the requisitions of his new and novel position. His reply is well worthy of being remembered—"*By hard study*—the year will be one of severe labour between the College and the Church—then I may hope for some relaxation." But he did not live to enjoy it. You are aware that his youngest son is filling acceptably his father's place as Rector of Bruton,—now entirely freed from its former connection with the College; and that another son, who has inherited much of his father's power of discriminating character, is usefully engaged in another parish of this Diocese.

I regret that I am not able to contribute something of more value, and I send what I have written simply as an evidence of my appreciation of the important work in which you are engaged.

Very respectfully, your friend and brother in Christ,

CHARLES MANN.

DANIEL STEPHENS, D. D.

1809—1850.

FROM THE RT. REV. JAMES H. OTEY, D. D.

BISHOP OF THE DIOCESE OF TENNESSEE.

MEMPHIS, July 6, 1858.

DANIEL STEPHENS, the eldest of a large family of children, was the son of Abednego Stephens and Catharine Mills his wife, and was born on his father's farm on Licking Creek, in Bedford County, Pa., in April, 1778.

His grandfather, Richard Stephens, emigrated, it is believed, from Wales, and settled first in Bucks County, and afterwards in Bedford, where he died, leaving a large family of children, of whom Abednego was one. Although the family were generally of the Church of England, Abednego became a Baptist, and was a leading and influential man in that denomination in his region of country. On his farm Daniel worked as a labourer, until his twentieth year, receiving such education as could be obtained in the country schools common at that time. He made such good use, however, of his opportunities as to become a practical surveyor, and respectable English scholar. At the age of nineteen, he became a member of the Baptist Church.

During this period his reading was confined chiefly to the Bible, the Baptist Catechism, Hervey's Meditations, Toplady on Predestination, and Milton's Poems. Much to the satisfaction of his parents, he declared his intention to prepare for the ministry. With that view, he was first sent abroad to school at the age of twenty. He commenced the study of Latin under Mr. Howell, a Baptist minister, near Hancock Town, Md.; but was soon transferred to the school of Dr. Lang in McConnell's Town, Pa. After a year at that place, he was sent to Mr. Borland at Greencastle, in Franklin county, where he remained two years, until Mr. Borland's election to a Professorship in Dickinson College. He then spent a year with the Rev. Mr. Dobbin, at Gettysburg; and returned home. In these schools he studied with intense application, the Latin, Greek and Hebrew Languages; and laid the foundation of that accurate and thorough classical scholarship for which he was afterwards distinguished.

He now entered Jefferson College at Cannonsburg, Pa., at the age of twenty-five. After the first year, he was appointed Tutor of ancient languages; and besides performing the duties of that office, he kept up with the recitations of the Senior class of which he was a member; and during one session pursued the study of Divinity under Dr. McMillan,—thus performing the labour of three occupations, any one of which is usually thought sufficient for ordinary endurance. But with these heavy duties, he graduated, at the end of two years, in 1805, with the highest honours. Returning home, his father desired that he should embark at once in the ministry; but he determined to study longer, and in the mean time to teach a school. With that view he visited the Eastern shore of Maryland, and engaged for a year in the family of Henry Nicols, near Easton, during which time he received a diploma *ad eundem* from Princeton College. He then took a school in Easton, where he made the acquaintance of the Episcopal minister, Mr. Jackson,* who kindly gave him access to his library. His reading being now more extensive, and the field of his vision much enlarged, he was attracted by the claims of the Episcopal Church, and entered at once upon an investigation of her doctrines, order and worship. After much reflection, and with a painful struggle, he determined to dissolve his connection with the Baptists, and to apply for Orders in the Episcopal Church.

He pursued the study of Divinity under Mr. Jackson, and Mr. (afterwards Bishop) Kemp. While thus engaged, he was married, in June, 1808, to Margaret Wingate, a young widow whose maiden name was Meeds. She

* Joseph Jackson was born at Appleby, England. He was sent to this country by the Rev. Mr. Boucher, to take charge of the education of the children of a relative of his in Prince George's County, Md. In October, 1794, he was admitted to Holy Orders by Bishop Claggett. Having officiated for two years near where he had been residing, he became, in 1796, the Rector of St. Peter's Parish, Talbot County, which included Easton, the County seat. Here, as a faithful and devoted pastor, he remained fourteen years, and then became the Rector of William and Mary, and St. Andrew's Parishes, St. Mary's County. Here he continued four years, where his ministry left an abiding impression. Early in 1817, he became a missionary to the West, and visited Ohio, Indiana, Illinois, and Kentucky—the journal of his ministrations in these parts still remains. He returned in the fall, but remained for only a short time. In 1819 he went to Kentucky, and settled at Bardstown, where he died, within a year. From his savings and self-denial, he left at his death a legacy to the purposes of Christian Education in Maryland, which, in 1840, amounted to near two thousand dollars. And this formed the nucleus of St. James' College, to which it was devoted.

was the great-granddaughter of the Rev. Henry Nicols,* a Missionary under the Society for the Propagation of the Gospel in Foreign parts.

Mr. Stephens was ordained Deacon by Bishop Claggett, at Upper Marlborough, in St. Mary's County, in February, 1809, in company with his dear and long tried friend, William H. Wilmer, D. D. Besides the ordinary difficulties which he encountered in changing his ecclesiastical allegiance, he met with the most determined opposition from his father, who, being a man of some property, disinherited him for this desertion of the Baptist Church. Upon his ordination, he removed to Chestertown, and taught in Washington College, and preached acceptably at Church Hill and other places. In 1810, at a Convention in Baltimore, he was ordained Priest by Bishop Claggett. He afterwards removed to Centreville, Queen Ann's County, where he had charge of a flourishing Academy, and two parishes. Here he remained about four years, and finding that his health required a change of location, he moved to Havre de Grace, in Harford County, where he preached for four years, and where his memory is still fondly cherished. During his residence here, he declined an offer of the Professorship of Ancient Languages in St. John's College, Annapolis. He then accepted a call to the charge of the Church at Staunton, Va., where he remained until 1828. In 1820, he received the degree of Doctor of Divinity from the University of Pennsylvania. His ministerial labours in Staunton were highly appreciated. His gentle and modest manners, his quiet and unobtrusive piety, his good sense and profound learning, and his earnest and faithful preaching, secured him the affection of his own flock, and the esteem of the entire community. Tolerant of the opinions of others, he was unflinching in the maintenance of his own; and averse as he was to controversy, the doctrines, discipline and worship of the Episcopal Church had few abler or more willing defenders than he was.

After a short residence in Fincastle, Va., he accepted a call to St. Peter's Church, Columbia, Tenn., in the summer of 1829. On his arrival, he found but two ministers of his own faith, in the whole State,—Mr. Davis at Nashville, and myself, then at Franklin. The first Convention of the Church was held at Franklin on the 1st of July, 1829, when these three clergymen, with a small band of laymen, assisted by Bishop Ravenscroft, then on a visit to the churches in Tennessee, organized the Diocese and framed a Constitution for its government. Thenceforward he took an active part in the Conventions, the legislation, and the general improvement of the Diocese. He was in the Convention at Franklin, in 1833, and assisted in the election of the present Bishop. Removing to Bolivar, Tenn., in 1833, he organized the parish of St. James, and preached the first sermon ever delivered in that county by a minister of his Church. Outside of his own family, he had only three or four communicants to begin with. For several years,

* The Rev. Henry Nicols was a Fellow of Jesus College, Oxford, and was sent out by the Society for the Propagation of the Gospel in Foreign Parts in 1703 to Pennsylvania, where he ministered at Chester, twenty miles below Philadelphia on the Delaware, and sometimes at Concord. In 1708, at the age of twenty-nine, he removed to Maryland, and became the incumbent of St. Michael's Parish, Talbot County, and there continued till his death, February 12, 1749, having been a highly acceptable pastor there forty-one years. He was buried in St. Michael's Church, and over his grave is a marble slab, with a Latin inscription written by himself. He left sons and daughters, whose descendants are yet in the parish, and an honour to his name.

the only place in the village where public worship could be held, was the Court-House; but he had the pleasure at last to witness the completion of a neat church, and once more to conduct the services of the sanctuary in a building consecrated to that purpose. In 1837, by request of the Bishop, he preached a sermon at the ordination of his own son, Abednego, and of Rev. M. L. Forbes, in Christ Church, Nashville. This sermon was published by request, and was regarded as a model of Gospel simplicity, of pure style, and practical instruction.

In 1847, his faithful, tender and devoted wife, who had borne him fifteen children, and whose cheerful and patient spirit had sustained and solaced him in all the toils and sorrows of their long pilgrimage, was called to the "rest that remaineth for the just." The light of his fireside being now extinguished, and his home solitary and sad, he consented to spend the residue of his days in the house of his son-in-law Pitser Miller, of Bolivar. To his children, who frequently importuned him to lay down his harness, and to rest from his labours, he had but one answer,—"I have work to do, and must do it." But age and increasing infirmities admonished him at last that he must retire; and in 1849 he resigned the charge of his parish to his successor, the Rev. Louis Jansen. After that, he spent his time chiefly in reading and meditation. Nine of his children and their revered mother had already been called hence, and his only wish now was to prepare to join them in Paradise. Having "fought a good fight and kept the faith," he sunk gently and sweetly to rest, in the arms of his children, on the 21st of November, 1850. Only a few hours before his death, he conversed with his pastor, Mr. Jansen, about his approaching end, and expressed his entire trust in the goodness and mercy of God. With the solemn Service of the Church, he was consigned to his mother earth, in the beautiful cemetery where his own voice had so often been heard, tremulous with emotion, over the graves of others.

It was always his wish that one of his sons should become a minister at the altar; and when his eldest, Abednego, consecrated his mighty intellect and lofty spirit to that holy work, he fondly hoped that his mantle would descend upon his shoulders. But alas! in less than four short years, he was called upon to weep for the death of that gifted son. Speaking of this son's death to a friend, he said, "I have lost my right arm!"

In temper and disposition Dr. Stephens was kind and gentle; in his demeanour, modest and unobtrusive; in his habits of living, frugal and temperate; in his business transactions, scrupulously exact. A deep and original thinker, his style of preaching was earnest, practical and direct. Fond of reading and meditation, he sought the society of books, and stored his mind with the treasures of History and Theology. His sermons abounded in dignity of thought, purity of style and language, and richness of historical and classical allusion and illustration.

Besides his forty years of ministerial labour, the necessities of his large family compelled him to teach school during nearly the whole of that period; and he brought to this task the same industry, zeal and ability which he exhibited in the pulpit. Thus, although his lot was cast generally in frontier parishes, small in numbers and unable to contribute largely for Church services, his unwearied industry and conscientious economy enabled him to

bring up and educate, without being a burthen to others, his large family of children. How pleasant the memory of such a Father, Pastor, and Friend.

Allow me to quote the following passage from my Annual Address, delivered in 1851 :—

"November 16th, 1850.—Reached Bolivar, where I found that aged "servant and minister of Christ, Rev. Daniel Stephens, D. D., lying upon "the bed of his last sickness, 'in great weakness of body.' I did not then "suppose his earthly end was so near as the event subsequently proved. "Though suffering from extreme debility in his physical powers, his mind "appeared to be clear and vigorous, and he listened with much interest to "the account which I gave him of the meeting of the General Convention, "and its proceedings. The purity of the Church, as affected especially by "the lives of her ministry and members, her soundness in doctrine, the "holiness of her members as evidencing their union with Christ, by a true "and living faith, were subjects which lay very near to his heart, and on "which he spoke with deep and impressive solemnity. He mentioned his "long and trying service in the ministry of the Gospel, and remarked that "the temptation was sometimes presented to his mind to look upon his "arduous labours as furnishing some ground of trust and hope towards "God; 'but,' said he, 'it will not do, I put it all away; there is nothing "to rest upon but the atonement of Christ. The atonement of Christ is "to us all in all.' With these views our venerable brother went to his "account. Relying upon the meritorious sacrifice of his Saviour, he has "doubtless met the approval of his righteous Judge, and entered upon the "reward of a well spent life. He was among the first of the ministers "of our Church that settled in Tennessee, was present in the primary "Convention when the Diocese was organized, and ever manifested a lively "interest in its affairs. He was, besides myself, the only remaining brother "left of all the Clergy who were present and took part in the election of "its first Bishop. Our venerated brother departed this life on the evening "of November 21, 1850, in the midst of loving and affectionate friends, "who felt it to be a privilege to minister to his wants, and smooth his "passage to the tomb. He had attained to the age of nearly fourscore "years, and left the world, it is believed, without an enemy to forgive, or "one of whom to ask forgiveness."

The following extract from the Sermon which Dr. Stephens preached at the ordination of his son, (from Rev. ii., 10,) will enable your readers to form some idea of the vigour of his mind, and his deep sense of ministerial responsibility.

* * * * * * * * * * * *

"My son, you now stand in the presence of God and of this assembly, preparatory to taking upon you the vows of a herald of the Cross of Christ. With indescribable emotions, I behold you about to step forth into the arena of this Gospel warfare! As Hamilcar made his son Hannibal vow 'never to lay down his sword until he had conquered his enemies,' so I would obligate you to be 'faithful unto death' in wielding the sword of the Spirit against the rebellious enemies of Jehovah's Kingdom. But above all you are to conquer the enemies in your own heart. 'The heart is deceitful above all things, and desperately wicked, who can know it?'

'Know thyself,' was an ancient aphorism of true wisdom. You are to keep the house of the heart 'empty, swept and garnished' from all impure thoughts, sceptical reveries, and repinings against Providence, from all evil passions, unlawful desires and unholy principles. God requires the heart as a pure sacrifice to himself: 'My son, give me thine heart.' The heart is to be 'cleansed from all dead works, to serve the living God.' It is to be seasoned with grace, and all the purifying and sanctifying energies of the Spirit.

* * * * * * * * * * * *

"As to your piety, and literary and theological acquirements, your Diocesan appears to be satisfied. But on the subject of piety, it is possible to impose upon others, and even to deceive yourself. Although you had all knowledge and all faith, so that you could remove mountains, yet without charity, that is, love to God and love to man, you would be as 'sounding brass and a tinkling cymbal.' You are then to endeavour to be well satisfied of your spiritual *call* to the ministry; not only so far as it relates to circumstances, and the Providence of God placing it within your power, but as to the internal agency of the Spirit, strongly inclining your mind to the holy office, and giving you no peace when you try to resist or shake off the thoughts of it; until these holy leadings and solemn impressions amount to such a sum of evidence as to convince you that the hand of God is in this matter, and that you would resist his will by refusing the Divine call.

* * * * * * * * * * * *

"'Be thou faithful unto death.' The minister of Christ then must be faithful in the discharge of all his pastoral duties, and especially in doctrine. Like Philip in Samaria, he is to 'preach Christ' to his people. Like St. John, he is to preach the atonement—'The blood of Christ his Son cleanseth us from all sin.' And like the same Apostle, he must preach love to God and love to man; for 'love is the fulfilling of the law.' And like St. James, he must preach faith and good works, because the one without the other is dead. And all this he must preach diligently and faithfully 'unto death,' if health and circumstances permit, or else lose his final reward. Well may he exclaim with the Apostle, 'Who is sufficient for these things?' 'But our sufficiency is of God.'—'Let no man despise thy youth.' Christ crucified is the sum and substance of the whole Gospel.

"The minister of Christ then must earnestly inculcate this doctrine of the atonement, and the conditions on which its saving benefits are suspended, viz,—repentance of all sin, faith in the only Saviour, and obedience to all his commands, and the use of the Sacraments of the Gospel.

* * * * * * * * * * * *

Addressing the Bishop and Clergy, he proceeds:—

"But our crown depends upon our faithfulness and perseverance unto death. Having put our hands to the Gospel plough, we are not to turn back or apostatize; for 'if any man draw back, my soul shall have no pleasure in him.' Our glorious opportunities are drawing to a close. In a few more years, or even days, we shall be no longer stewards. Death on his pale horse approaches with sure and steady step, and while with his cold hand he stops the ears of our people from hearing, he will stop our

tongues from preaching! We too must die, as well as our people. Already the heads of some of us are blossoming for the grave! We, who have so often witnessed the last moments of others,—who have consigned so many to the tomb, that we seem almost to have lost our sensibility and fear of death,—we too must die and appear among our people at the judgment seat of Christ! May we then be able to say 'I am free from the blood of all men.' 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give to me in that day, and not to me only, but to all them that wait for his appearing.'

"Here on earth, the faithful minister is wearied with labours, with watching, with perils, with fasting, with poverty and distress, but there he shall be rewarded with a 'crown of life.' Here, like righteous Lot, his holy 'soul is grieved from day to day' for the wickedness of the land, because men keep not the law of God; but there he shall sweetly rest from all his labours and troubles, in the blessed company of Patriarchs and Prophets, and Apostles, and Martyrs, and Reformers, and faithful ministers; and with all the redeemed of God from the beginning to the end of the world, with palms of victory in their hands, and crowns of glory on their heads; 'singing glory, and honour, and power, and salvation, to the Lamb that was slain, and liveth again, and hath redeemed us to God by his blood!'" Amen!

I remain very truly,
Your faithful friend,
JAMES H. OTEY.

DANIEL McDONALD, D. D.*

1810—1830.

Daniel McDonald was a great-grandson of Louis McDonald, who emigrated from Invernesshire, Scotland, to this country, in 1731, and settled near Bedford, Westchester County, N. Y. He brought with him the industrious thrifty habits for which his countrymen are distinguished, and also a strong and reverential attachment to the Episcopal Church. He (Daniel) was the son of James and Huldah (Foot) McDonald: his mother was of English extraction, and belonged, as did her ancestors, to the Congregational Church of New England. His grandfather and father both imbibed the principles of the Society of Friends; and this circumstance gave a hue to his early education. His mother died when he was a child, and he had reached only the age of nine years, when his father gave him a second mother in an excellent lady, whose maiden name was Rachel Davies. She united good sense with great kindness and gentleness, and a decided Christian character, and left the impress of both her mind and her heart upon the children towards whom she was called to act in the delicate rela-

* MSS. from his son, Professor W. T. McDonald, Rev. Dr. Hale, and Rev. Dr. Cressey.

tion of step-mother. Those children always held her maternal kindness and fidelity in most grateful remembrance, and continued to testify their gratitude by the most substantial acts of kindness until her death, which took place at the age of eighty-seven.

The early years of Daniel were spent, like those of most of the New England youth of that day,—in working on a farm with his father in the summer, and in attending school in his native town in the winter. He early evinced great fondness for study, and made rapid progress in the different elementary branches; and he was also distinguished for uncommon maturity of judgment, for love of truth and honour, and freedom from all vicious and wayward tendencies.

So intensely was he devoted to his studies that, notwithstanding he spent part of the year in labour on the farm, he was prepared to enter, and actually did enter, Middlebury College at the early age of fifteen. He left the institution, however, at the close of the Freshman year, chiefly, it would seem, on account of his strong attachment to the Episcopal Church, and his unwillingness to forego the privilege of attending public worship in that communion. Soon after he returned from Middlebury, he received Baptism, and resolved to devote himself to the work of the ministry. In 1802, he entered the Academy at Cheshire, Conn., then under the charge of the Rev. Tillotson Bronson, D. D.; and here he remained till he had completed a course of study nearly corresponding to that which he would have taken in College. In 1806, he was appointed assistant teacher in the Academy in which he had been educated; and while thus engaged, was pursuing the study of Theology under Dr. Bronson, for whom he entertained an almost filial regard, and whose memory he always cherished with mingled reverence and affection.

On the 18th of March, 1810, Mr. McDonald was admitted to Deacon's Orders in Trinity Church, New Haven, by the Rt. Rev. Bishop Jarvis, and on the 20th of December, 1812, to Priest's Orders, in the same church, by the same Prelate.

From 1806 to 1813, he continued his connection with the Academy at Cheshire, and, during his Diaconate, officiated as missionary in the neighbouring villages, which were destitute of Episcopal ministrations. In 1813, he received a call to the Rectorship of St. Peter's Church, Auburn, N. Y., and commenced his labours there in December of that year, though he did not remove his family until the September following. Auburn was then but an outpost of civilization: the best hotel was a log house, and the loose boards for walks, and the worm fences along the principal streets, proclaimed that the pioneer of civilization had not been there long in advance of the herald of the Cross.

For a while after he took charge of the church at Auburn, he occupied also the missionary station of Skeneateles. His ministry, especially at Auburn, seems to have been blessed, and there grew up between him and his people a strong and enduring attachment. Still, he thought it his duty to listen to a call that was subsequently made to him to take charge of the Academy in Fairfield, Herkimer County, together with the parish of that village; and, accordingly, he removed thither in February, 1817. Several years previous to this, Trinity Church, New York, had granted an

annuity to the Fairfield Academy, on condition that at least eight young men, candidates for Holy Orders, should be educated gratuitously, and they were expected to pursue their theological studies under the direction of the Principal. This number Mr. McDonald had under his charge while at Fairfield, and subsequently at Geneva. During his residence at Fairfield, he officiated also as a missionary in some of the adjacent villages.

In 1821, a Branch Theological Seminary was established at Geneva, under the direction of the Managers of the "Protestant Episcopal Theological Society." The Trinity Church Annuity was transferred thither, together with the duties annexed to it; and Mr. McDonald removed to that village the same year. In that year also the degree of Doctor of Divinity was conferred upon him, at the suggestion of Bishop Hobart, by Columbia College. After his removal to Geneva, he served, for several years, as missionary in the neighbouring village of Waterloo, where he had much to encourage him in the results of his labours.

In 1825, the Academy was made a College, and the Theological School given up. Dr. McDonald was now appointed Professor of the Latin and Greek Languages and Literature, and in this capacity served the institution with great ability and fidelity during the remainder of his life. For three years he was acting President of the College.

Some two or three years before his death, while superintending the erection of an addition to his house, he received an injury from a fall, which resulted in a tumour on his thigh, which gradually assumed a scrofulous character, and ultimately became an abscess. In the winter of 1829–30, his physicians opened the tumour, but, instead of healing kindly, it continued to discharge copiously till the limb wasted away, and death by hemorrhage closed the painful scene on the 25th of March, 1830. His remains were taken to Auburn for burial.

He continued to meet his class at the College till within six weeks of his death; and after he became too feeble to leave his house, he heard their recitations in his own chamber. In early life his constitution was far from being vigorous; but, as he came to manhood, he attained, by great care and prudence in respect to diet and exercise, such robust health as enabled him to endure a great amount of both physical and intellectual labour. He was passionately fond of horticulture, and delighted in laying out and tastefully adorning the grounds attached to his house. Music was a favourite pastime for him, and he was a very creditable performer on the violin, flute, organ, and other instruments. And it was not uncommon for him, when officiating in vacant parishes, to give out the psalm or hymn, and, leaving his desk, go to the organ, lead the singing,—accompanying it with the instrument, and then return to his place to deliver his sermon.

Mr. McDonald was married on the 9th of October, 1807, to Percy, daughter of Samuel and Phebe (Hall) Talmage, of Cheshire, Conn. She died in June, 1809, leaving one son. On the 8th of October, 1811, he married Phebe Talmage, a sister of his former wife, by whom he had eight children,—all of them sons. She still (1858) lives, and resides with one of her sons in Norwalk, O. Five of the sons survive, and all of them are communicants in the Episcopal Church. His eldest son, *Samuel P.*, was graduated at Geneva College in 1829, and soon after commenced the

study of Law, but was compelled by ill health to abandon it, and settled on a farm near Huron, O., in 1837. The seventh son, *William T.*, was graduated at Geneva College in 1845, studied Medicine, but subsequently engaged in the business of teaching, and is now Professor in the Western University, Pittsburg, Pa.

Dr. McDonald's only publications were a Sermon preached before the Diocesan Convention of New York, printed in the Churchman's Magazine, and a series of articles in the Gospel Messenger, over the signature of "P."

FROM HORACE WEBSTER, LL. D.,

PRINCIPAL OF THE NEW YORK FREE ACADEMY.

NEW YORK FREE ACADEMY, May 18, 1858.

My dear Sir: Agreeably to your request of the 30th ult., I do myself the honour to communicate a few reminiscences in relation to the Rev. Dr. McDonald, with whom I was associated in Geneva College.

We were appointed Professors together in that institution, when it was first organized, in 1825, and carried on the course of instruction in our respective departments from that time until his death. As we were the only Professors in the College during most of that period, we were in the habit of daily intercourse, and on terms of no little intimacy. I attended the same church also with him, where he frequently officiated, in consequence of the absence of the Rector, the Rev. Dr. Clark, from ill health. I heard him preach generally, I should think, as often as from two to three sermons a month.

Dr. McDonald, at the time that our acquaintance began, was about forty-five years of age. He was rather portly in person, firmly set, a little above the medium height, of light complexion, and fair and open countenance. He was plain and simple in his manners, and was frank to a degree that might be considered as amounting almost to bluntness.

He was an earnest and faithful man in the discharge of any duties he might assume. As an instructer of youth, no person could be more laborious or more assiduous. He was an accurate scholar in most of the branches of an undergraduate collegiate course of study: in the learned languages, to which he devoted himself more particularly, and of which he was a Professor in Geneva College for some years, he had made profound and extensive acquirements. He was minutely and thoroughly acquainted with all the classical authors known to scholars in this country; yet he was very unpretending, and seemed almost unwilling, if we may judge from the modest manner in which he would allude to his acquirements, that others should know the extent of his erudition. Although I was so intimate with him, and saw him at almost all hours of the day, yet I have no recollection of ever hearing him refer, of his own accord, to his studies, or the authors he might be engaged in reading. But still I knew, from remarks frequently made by his family, that he improved all his leisure in studying carefully some of the most difficult classical authors.

I may mention in this connection another circumstance in my intercourse with Dr. McDonald, somewhat illustrative of his habits, and which used sometimes to amuse me. He was never disposed to say any thing directly in reference to what he was about to preach, and if I had asked him what his text was to be, I am quite sure that I should not have been the wiser for the inquiry; but, at the same time, I could almost always, from the general drift of his conversation during the week, form a pretty correct idea of the channel in which his mind was running to make out the next Sunday's discourses. His mind evidently became excited by conversation, and thus his thoughts took on a

freshness and power which otherwise would not probably have been imparted to them.

Dr. McDonald was not only a profound scholar, but what is more unusual, a most successful teacher. His pupils never left his recitation room without being impressed with the extent of his learning, and with the interest he took in their welfare. His intercourse with his pupils in the lecture room was always fitted to give them a higher relish for learning, as well as to deepen their sense of its importance. He had a great fondness for anecdote, and had always something in this way at command to illustrate any subject under consideration. He was uniformly cheerful in the company of his pupils, and sometimes enthusiastic, especially when he had occasion to speak of some favourite author, or some living scholar, of great attainments, to whom he would refer them as an example for their imitation.

It may perhaps be proper here to mention that Dr. McDonald was Principal of the Academy at Geneva for some time prior to its being changed into a College, and that it was in a good measure owing to the reputation he gave the Academy, that the friends of learning at Geneva and elsewhere were induced to bring about this change.

Perhaps the most striking characteristics of Dr. McDonald, as a clergyman, were the simplicity of his demeanour, and his good common-sense. There was no approach to affectation in his style of preaching, and his discourses, which were written in pure chaste English, were generally addressed to the intellect rather than the heart; were better fitted to convince his hearers of the value of religion than to persuade them to lead a new life. The circumstances of his youth favoured perhaps his devotion to polemics, rather than earnest, spiritual preaching. But this remark seems to have been applicable only to his earlier efforts; for I scarcely ever heard more evangelical and faithful sermons than I heard from him during the last year or so of his life. He disregarded the arts of oratory, and seemed to feel that religion was too momentous a concern to call in the adventitious aids of a fascinating manner. I may say, without the fear of contradiction, that he adorned all his relations, and made them all sources of enjoyment to himself and channels of blessing to others.

A few days before Dr. McDonald's death, I visited him, and found him lying upon his bed, with a large pile of his manuscript sermons by his side, which he was taking up one by one, and laying aside a few for preservation, but directing his son to throw much the greater part of them into the fire. He was, at that time, fully aware that his end was near, and this was one of the things that he was doing in preparation for it.

I have the honour to be, very respectfully,
Your obedient servant,
HORACE WEBSTER.

FROM THE REV. HENRY GREGORY, D. D.,
PRESIDENT OF DE VAUX COLLEGE.

De Vaux College,
Near Niagara Falls, May 20, 1858.

Rev. and dear Sir: I have many reasons for very grateful recollections of Dr. McDonald. I first knew him in my boyhood, as missionary at Auburn. Thence he went to Fairfield, Herkimer County; and he was the means of my going there as a beneficiary. His Principalship of that Academy was eminently successful. In his scholarship he was distinguished for solidity, judgment, and a strong grasping of important points. He was a close observer of human conduct, and had a deep and accurate knowledge of human nature. He was a man of remarkable integrity, of a very high sense of duty, and of great charity. I

do not think he had a vivid perception of the beauties of art, or of works of the imagination.

His sermons were uncommonly sound, chaste and instructive; but not rhetorical either in style or delivery. His manner was neither graceful nor earnest, but his matter must have been eminently readable. If my recollection is not in fault, his sermons would be worth printing.

He was remarkably industrious and punctual, and although grave, and at times stern, in his manners, he was cheerful and communicative in his hours of relaxation, and had a good fund of maxims and anecdotes. He gave a great deal of wise counsel to the young men whom he trained for the ministry. He was a very strong Churchman.

Regretting that my recollections of Dr. McDonald are not more extended and minute, I am, dear Sir, faithfully yours,

HENRY GREGORY.

SAMUEL FARMAR JARVIS, D. D., LL. D.*

1810—1851.

Samuel Farmar Jarvis was born at Middletown, Conn., January 20, 1786. He was the youngest child, and only son, of the Rev. Abraham Jarvis, D. D., then Rector of the Parish of Christ Church, Middletown, and afterwards Bishop of the Diocese of Connecticut. He commenced his studies under the immediate direction of his father; but in 1798, when he was eleven years of age, his father removed to Cheshire for the purpose of placing him under the instruction of the Rev. John Bowden, D. D., who was much distinguished as a classical teacher. Dr. Bowden having resigned the charge of the Academy, Bishop Jarvis removed to New Haven, and, in 1802, entered his son at Yale College, as a member of the Sophomore class. Though he was among the youngest members of his class, he had a high reputation for both behaviour and scholarship, and graduated with honour in the year 1805.

Professor Silliman, writing concerning Dr. Jarvis, at this period, says,—"I was absent in England during most of the year that he graduated, but I have a distinct recollection of him as a superior scholar, especially in classical literature; and I well remember that the late Professor Kingsley was greatly pleased by an elegant English translation by him from the original Latin of the famous letter of the younger Pliny, giving an account of the death of his uncle, the elder Pliny, the Natural Historian, in consequence of suffocation by the gases and ashes ejected by Vesuvius during the eruption, of August, A. D. 79, which buried Pompeii, Herculaneum, and other towns."

At the age of twenty-three, Mr. Jarvis was ordained Deacon, at New Haven, by his Rt. Reverend father, March 18, 1810; and on the 5th of April, in the following year, he was, at the same place, and by the same Prelate, advanced to the Order of the Priesthood.

* Ch. Rev., 1851.—Calendar, 1854.—MSS. from Rev. T. F. Davies, jr., Rt. Rev. Bishop Burgess, Rev. Dr. A. B. Beach, and Rev. A. B. Beach.

On the 22d of March in that year, (1811,) he took charge of St. Michael's Church, Bloomingdale, in the Diocese of New York; and in 1813, became Rector of St. James' Church, New York; the Rectorship of which associate parishes he held until May, 1819. At that time, the General Theological Seminary having been recently established in New York, Mr. Jarvis was appointed Professor of Biblical Learning in the new institution. Though he held this post but a short time, he acquitted himself, both as a scholar and a gentleman, with great honour, and endeared himself not a little to those who enjoyed the benefit of his instruction.

In 1819, he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania; and in 1837, with the degree of Doctor of Laws from Trinity College, Hartford.

In 1820, he was elected the first Rector of St. Paul's Church, Boston, whither he removed immediately after, and remained there six years. In 1826, he resigned his charge of that church, and embarked for Europe, with a view of qualifying himself more perfectly for certain works which he had projected, bearing upon the history of the Church. During his nine years' absence, he visited all the most important libraries in Europe, and explored every accessible source of information on the subjects to which his attention was specially directed. Six of these years he passed in Italy, where he was brought into an unreserved intercourse with various classes of Romanists,—Clergy and Laity, and had the best opportunity of penetrating into the interior of their religious economy.

He returned from Europe in 1835, and shortly after accepted the Professorship of Oriental Literature in Washington (now Trinity) College, of which the Bishop of the Diocese was then President. After occupying this position two years, he was, in 1837, elected Rector of Christ Parish, in Middletown. But so laborious were his duties as Pastor, in connection with those of Historiographer, which had already been devolved upon him, that he felt constrained to ask for an Assistant, and in the early part of 1840, the choice of the Rev. John Williams, D. D., was unanimously confirmed by the Vestry of the Parish. The Journal of the Convention of the Diocese for 1842 reports his resignation of the Rectorship of his parish at Easter of that year. His own report to the Bishop, says,—"The parish being in this prosperous condition, and in perfect harmony, the Rector, oppressed by domestic calamities, and fearful that some untoward event might renew the agitation existing in 1838 and 1839, determined to resign his pastoral charge." The number of persons admitted, anew, to Communion from 1837 to 1842, was eighty.

Shortly after his return from Europe, Dr. Jarvis commenced the great work for which he had long been preparing,—namely, a Complete History of the Christian Church. The General Convention of 1838 expressed their approbation of the enterprise, and honoured him with the appointment of Historiographer of the Church. Though he did not live fully to carry out his plan, he published two volumes,—one in 1845, the other in 1850; and the high talent and laborious and learned research which these volumes display, only render the regret the deeper that he left the work in an unfinished state.

Dr. Jarvis occupied various posts of honour and influence in the Diocese of Connecticut. He was Trustee of Trinity College, and of the General

Theological Seminary, Secretary and Treasurer of the Christian Knowledge Society, and a member of the Standing Committee of the Diocese, of which he was also Secretary. He was also elected a delegate to the General Conventions of 1844, 1847, and 1850; and in the last two, occupied the important and honourable place of Chairman of the Standing Committee on Canons. He rendered important service also, especially after his final removal to Middletown, in assisting candidates in their preparation for the Christian ministry. For this he was eminently qualified, as well by his bland and attractive manner, and his facility at communicating instruction, as by his varied learning and extraordinary abilities.

On the 3d of July, 1810, he was married in St. John's Church, Saybrook, Conn., to Sarah M'Curdy, daughter of Elisha Hart, of that place. He had six children,—three sons and three daughters. One of his sons (*Samuel Fermoir**) is a clergyman in the Episcopal Church, having been ordained Deacon in 1854, and Priest in 1855.

The following is a list of Dr. Jarvis' publications:—An Oration before the Phi Beta Kappa Society of Yale College, 1806. A Sermon on the death of Mrs. Hart, 1811. An Address at the Laying of the Corner Stone of Trinity Church, New Haven, 1814. A Thanksgiving Sermon for the Restoration of Peace, 1815. A Sermon on the Unity of the Church, before the New York Convention, 1816. A Letter to the Chiefs of the Onondaga Indians, to convert them to Christianity, 1817. A Discourse on the Religion of the Indian Tribes of North America, delivered before the New York Historical Society, 1819. A Sermon preached on the Third Anniversary of the Auxiliary Education Society of the Young Men of Boston, 1822. A Sermon on Regeneration, before the Massachusetts Diocesan Convention, with an Appendix, 1822. Narrative of Events connected with the Acceptance and Resignation of the Rectorship of St. Paul's, Boston, 1825. A Sermon preached before the Church Scholarship Society, Hartford, 1835. An Address to the Citizens of Hartford on the Birth-day of Linnæus, 1836. A Sermon on Christian Unity, before the Board of Missions, 1836. The Long Home of Man: A Sermon preached at the Funeral of the Rev. Stephen Beach,† 1838. Easter

*This was the original orthography of the name, and Mr. Jarvis has, by his father's request, returned to it.

† Stephen Beach was born in Wallingford, Conn., March 15, 1790. Without the advantages of a collegiate education, but with a remarkable love of learning, and strong intellectual powers, he became a good scholar and an excellent preacher. He was admitted to Deacon's Orders in St. Michael's Church, Bristol, R. I., by Bishop Griswold, on the 20th of October, 1815. Immediately after his ordination, he removed to the Northern part of Vermont, where, for several years, he officiated in the three Parishes of St. Albans, Fairfield, and Sheldon. He was the only clergyman of the Episcopal Church of that day, North of Vergennes. He was admitted to Priest's Orders by Bishop Griswold, in Holderness, N. H., August 24, 1817. In 1822, he removed from Vermont, to take charge of the Parish at Salisbury in the State of Connecticut. Here also he was known, as he had been in Vermont, as a successful founder of churches, and his name is gratefully remembered throughout that part of the State. In 1833, he removed from Salisbury to Essex, in the same State, taking charge of that parish in connection with St. Stephen's Church, East Haddam. Under his zealous ministry, each of these parishes soon grew to require, and be able to support, the entire service of a minister, and in 1836, Mr. Beach resigned the Parish at Essex, and became Pastor at East Haddam. His ministry at this place, abundantly blessed, was continued for two years only, when he died at the age of forty-seven. His death occurred on the 14th of January, 1838. In 1814, he was married to a daughter of Amos Billings, Esq., of Guilford, Vt. Two of his sons are highly respectable clergymen of the Episcopal Church,—one, *Amos B.*, Rector of Christ Church, Binghamton, N. Y., the other, *Alfred B.* (now D. D.) Rector of St. Peter's Church, New York City.

"Although called in the Providence of God to occupy positions, in the Church to which he belonged, remote and comparatively but little known, yet it may be said with truth that few of

Address of a Rector to his Parishioners, 1838. Address to the Citizens of Middletown, occasioned by the death of President Harrison, 1841. Two Discourses on Prophecy, with an Appendix: Being a Refutation of Millerism, 1843. No Union with Rome, 1843. Worldly and Christian Education compared: A Sermon preached in St. John's Church, South Hackney, 1844. The Holy of Holies seen through the Sanctuary, preached in the Church of All Souls, St. Mary Le Bone, London. Thomas Hartwell Horne, B. D.'s Mariolatry, corrected and enlarged from the Second London edition, and edited by the Rev. Dr. Jarvis, 1844. A Chronological Introduction to the History of the Church, 1845. The Promise is to You and your Children: A Sermon on Infant Baptism, 1846. A Synoptical Table of Egyptian and Sacred History, 1846. The Colonies of Heaven: A Sermon preached before the Diocesan Convention of Connecticut, 1846. The presence of God in his Church: A Sermon preached at the Ordination of the Rev. Professor Jackson; with a Vindication of the Chronological Introduction from the aspersions of Professor Kingsley, 1847. Reply to Bishop's Milner's End of Religious Controversy, 1847. A Voice from Connecticut, occasioned by the late Pastoral Letter of the Bishop of North Carolina, 1849. The Church of the Redeemed, or the History of the Mediatorial Kingdom from the Falling of Man in Paradise to the Rejection of the Jews and the Calling of the Gentiles, vol. 1, 1850.

Dr. Jarvis was one of the Editors of the Gospel Advocate from 1821 to 1826, and published many valuable papers in it during that time. He also, during his last years, contributed several important articles to the Church Review.

FROM THE REV. JOHN M. WHITON, D. D.

BENNINGTON, N. H., January 25, 1855.

Dear Sir: You are right in supposing Dr. Jarvis to have been a College classmate of mine. I have met him but once since our graduation almost half a century ago; but my recollections of him in his collegiate course are very distinct. He was of medium stature, with a countenance fair and even handsome, expressive of intelligence, candour, and benignity. His manners were graceful, showing at once that he had been accustomed to move in polished society. As to his morals, they were irreproachable; but in relation to the state of his religious feelings at that early day, I am not able to speak, further than to testify that his deportment indicated reverence for things sacred. In all the departments of learning he was highly respectable, but excelled most in belles-lettres. In strength of intellect, possibly he was exceeded by some in the class; in delicacy of taste, in incessant diligence and patience of investigation, by none. Whether, on the whole, he attained to "the first three," or was to be assigned to the second, might, perhaps, admit of some question, but all were agreed in ranking him among the lights of the class. Very respectfully,

JOHN M. WHITON.

its ministers have been more useful, or have in the same period of time done more in this country for the extension of that Church, and its permanent establishment in destitute places, than did Mr. Beach. As a preacher, he was remarkably clear, earnest, plain and instructive. He excelled in extemporaneous speaking. Taking a strong hold of what he regarded as truth or duty, his conduct was always consistent with his professions and convictions. At the same time, he was singularly humble and charitable, and was therefore greatly respected and beloved by all who knew him, and not less by those who were not, than by those who were, of his own Church and persuasion."

FROM THE RT. REV. JOHN WILLIAMS, D. D.,

ASSISTANT BISHOP OF THE DIOCESE OF CONNECTICUT.

MIDDLETOWN, November 30, 1857.

Rev. and dear Sir: In accordance with your request, but after a delay for which I trust you will allow pressing and numerous engagements to be a sufficient apology, I take up my pen to communicate to you some of my personal recollections of the late Dr. Jarvis. For, if I understand you, it is those that you desire, rather than biographical details.

I first saw Dr. Jarvis in 1835, just as I was about taking my first degree at Trinity College. He had a short time previously returned from Europe, and was then preparing to establish himself at the College. I met him only casually, once or twice, and yet his affability and the kind way in which he entered into the feelings and difficulties of a young student just leaving his College, were such that, a few months afterwards, my thoughts seemed naturally to turn to him, as one who would be all that could be desired as an instructer in Theology. In the spring following, I came to him, and, from almost that time until his death, was honoured with his unreserved friendship; being, for a time, his Assistant in his Parish at Middletown, and having, by letter and otherwise, an unbroken intercourse with him.

Dr. Jarvis was so especially before the community as a scholar and author, that it is proper first to speak of him in those characters. As a scholar, his range was remarkable. Not only was he thoroughly trained and instructed himself, but he was so well acquainted with the sources of knowledge, and so entirely at home among books, that his counsel and advice were invaluable. Indeed his memory served him for a common-place book. And I remember being particularly struck with the comparatively small amount of material in the way of references to authorities, with which he worked in writing his Chronological Introduction. But he carried these references in his memory; and they were not—in the majority of cases—written down, till he wrote them in the form of foot-notes.

Dr. Jarvis entertained a high sense of what an author owes to his readers; and he shrunk from no amount of labour in order to come up to it. I once ventured to expostulate with him on the immense labour which he went through with, in re-verifying references. But his reply was, that a writer was bound, at whatever expense of time and exertion, not only to avoid second hand references, but also to ensure absolute correctness. It was a conscience with him. This continual appeal to original sources of information, to which I have just alluded, was a characteristic of his mode of study. And he not only pursued it himself, but—sometimes to their dismay—insisted on it with his students. But he always argued that it saved time in the end. One was sometimes a little worried, on quoting Augustine for instance, by being quietly asked,—"Have you seen that in St. Augustine?" "No Sir," would perhaps be the reply, "but Bishop Pearson quotes it." "Very well, if I could not get at St. Augustine, I would take the passage on Bishop Pearson's authority: if I could,—and there are his works,—I should rather look for myself."

As a scholar, Dr. Jarvis was peculiarly easy of access: and this exposed him to continual interruptions, and often drew heavily on his time and patience. But he always cheerfully gave the one, and I never knew the other to fail. Even during the progress of that great work, to which he had devoted himself, (but which, alas! he never lived to finish,) he was subjected to these interruptions. Now he was called off to write a pamphlet or a book in connection with the Romish Controversy; now to prepare a sermon on some especially important topic; and continually to reply to letters asking advice or information, in doing

which he was obliged to enter on laborious researches, and to sum up results in an elaborate essay. Yet I never knew him to refuse any of these applications. The stores of his learning were freely opened to all who came to him.

With all this he never forgot that he was a clergyman as well as a scholar; and his priestly duties were never put aside. During his lengthened residence in Europe, he ministered to various congregations of Americans and English: while he was Professor in Trinity College, he was constantly occupied in the same way; and almost as soon as he had resigned his charge in Middletown, he began to do missionary duty at a small station which he himself established, in the neighbourhood. This he continued to serve, with only interruptions occasioned by his necessary absences, till within a few months of his death. For some years, he usually walked the distance between his house and this station, undeterred by weather or any other cause. And I could always see that the office of Priest and Preacher was the same to him wherever it was exercised: whether to a congregation of nobility and gentry in Europe, or to a few humble families in an obscure hamlet of New England. Indeed, I never saw a man, in whose view the dignity and responsibility of the office so entirely absorbed and superseded all thought of the place in which the office was exercised.

As a preacher, Dr. Jarvis was remarkable for the clear and elegant style in which he set forth weighty truths. Few men ever wrote purer English. None ever put more matter into their sermons. His manner in the pulpit was grave and dignified. He used but little gesture, though the tones of his voice were earnest and solemn.

Any one meeting Dr. Jarvis, in any company, would mark him at once as an ecclesiastic and a scholar; and would be attracted by his courteous and even courtly bearing. Intercourse and familiarity presented him as one of the most transparent and guileless of men. And notwithstanding the bitter trials through which he passed, and the harsh lessons which he learned of the danger of relying on any thing human, he retained these characteristics to the last. "I would rather," he once said in a letter to me, "be deceived every hour of every day, than to live in such a state of suspicion and distrust of everybody as —— does." It was honest sincerity of heart and purpose, anticipating that in others of which it was conscious in itself. And this was accompanied with a most complete submission to and faith in the will and wisdom of God. I had once written to him to the effect that he seemed to have attained entire trust in God's overruling care. "Not entire," was his reply, "for then I should not only be submissive, but should not even feel *anxious:* this I have not reached."

It was my privilege to be with him, almost constantly, during the closing scenes of his life; and they have left with me a memory which can never pass away. Such details are too sacred to be lightly touched for every eye, or spoken of in every ear. The last Communion, when his children and his pupils knelt around his bed, and when every word of prayer and praise came full from his wasted lips, was a service from which it seemed hard to come back to the ordinary things of life. And it was easy here, as at all other times, to see that his views, and hopes, and comforts, were found only in the merits and the blood of Him, whose servant and minister he was.

I have thus, my dear Sir, thrown together these few desultory thoughts. My difficulty has been in recalling my friend and instructer to mind, not to take more time and space than were my due. If these jottings shall be of any service to you, it will be a source of real gratification to me.

I am very truly yours,

JOHN WILLIAMS.

WILLIAM ATWATER CLARK, D. D.*

1810—1841.

William Atwater Clark, a son of John and Chloe (Atwater) Clark, was born at New Marlborough, Mass., on the 20th of July, 1786. His father was a farmer in comfortable circumstances, was educated a Congregationalist, and though enjoying very limited early advantages, became, by extensive reading and by the constant exercise of his own vigorous powers, an able reasoner and a thorough theologian. His mother belonged to an Episcopal family in New Haven, and was distinguished not only for consistent piety, but for sound sense and excellent judgment. Hence the children were brought up in an atmosphere highly favourable to both their intellectual and moral development.

Mr. Clark (the father) had no other purpose in respect to his sons but that they should follow in his footsteps and spend their days in tilling the soil; but he had, by his own rich and vigorous conversation in the family, so imbued them with the love of knowledge, and contributed to form them to an intellectual taste, that he found them successively bent on the cultivation of their minds, and aspiring to a vocation in which the head and the heart rather than the hands would be chiefly put in requisition. The subject of this sketch, the eldest of three of his sons who became Episcopal clergymen, took the lead in that course of vigorous effort and self-denial, which was necessary to secure the object upon which his heart was so much set; and he not only succeeded in accomplishing his own preparation for the sacred office, but rendered important aid to his younger brothers also. After he withdrew from the farm, it was by teaching a school, part of the year, that he was enabled to obtain the means of prosecuting his studies during the remainder of it; though it is to be presumed that he carried forward the process of teaching and of studying, to some extent, at the same time. After having made considerable progress in his studies, by his own unassisted efforts, and by means of such private aids as he could command, he became a member of the Episcopal Academy at Cheshire, Conn., then under the care of the Rev. Dr. Bronson, and at that time a highly flourishing institution. Here he pursued both his classical and theological course, and remained a diligent student until about the time that he was prepared to engage in the active duties of the ministry.

After receiving Deacon's Orders from Bishop Moore, of New York, in 1810, he directed his course into the Western part of the State of New York, where, for many years, he laboured with untiring zeal, and often in the face of appalling obstacles, in the capacity of a missionary. On the 5th of September, 1812, he was ordained Priest by Bishop Hobart, at Auburn; and, two days after, was married by the same Prelate, at Skeneateles, to Jacintha, daughter of Peter Anspach, Esq., who still (1858) survives. He preached statedly at Auburn for nine months, and found it in many respects a very desirable location; but his regard for the inter-

* MSS. from his family, and the Rt. Rev. Bishop B. T. Onderdonk.

ests of the Church at large, and the wish to induce other ministers to follow him into that destitute region, led him to abandon the post at which he would otherwise gladly have remained, and make his way into some less inviting field.

We next find him labouring as a missionary at Manlius, Onondaga County, where, for several years, he was scattering the seed of Divine truth among a sparse but wide spread population. Here he remained till 1818, when he proceeded still farther Westward, and planted himself at Buffalo. The corner-stone of St. Paul's, the first Episcopal Church in that place, having been laid by Bishop Hobart, Mr. Clark made a journey to New York, to collect the funds necessary for the erection of the building. That building was the predecessor of the present noble edifice, belonging to St. Paul's Parish, which has been erected within the last few years.

On the 17th of July, 1820, Mr. Clark was instituted by Bishop Hobart into the Rectorship of Christ Church, Ballston Spa, where he laboured with his accustomed zeal and energy about four years. In 1824, he transferred his residence to New York, where his services had been requested in aid of the establishment of a new parish in the Eastern part of the city. The enterprise resulted in the organization, on the 27th of May, of All Saints' Church, of which he was made the first Rector. The services having been held, for a time, at the Rector's residence, were transferred, October 10th, to a temporary chapel erected by the parish; and thence, June 5, 1828, to the parish church, at the corner of Henry and Scammell Streets. The part of the city in which this church was located, had been, up to this time, quite destitute especially of Episcopal ministrations; and as the result of his energetic and well directed efforts, an efficient congregation was gathered there, which contributed greatly to the religious prosperity of the whole neighbourhood. "An incident occurred," says his daughter, "connected with his charge of All Saints', which it may not be unimportant to mention, as showing the truly catholic spirit by which he was always governed. When the Seventh Presbyterian Church, corner of Broome and Ridge Streets, was burned down, and thus a large Christian congregation deprived of a place for holding their religious services, my father immediately conferred with his Vestry, and tendered to their pastor, the Rev. Elihu W. Baldwin, the use of our church Sunday evenings, and between our morning and afternoon services. This to them was a great convenience, as All Saints' was the most central place where they could have met, and they gladly accepted the offer, and worshipped within our walls many months.

Mr. Clark's ministry in New York continued about thirteen years. At length, he was induced, by a chronic rheumatism, which was brought on by exposure in his early missionary life, to take the resolution of passing the residue of his days in some quiet and rural situation. Accordingly, in the spring of 1837, he resigned the Rectorship of All Saints', and removed to Michigan, and settled on new land in the town of Brighton, Livingston County. Finding the people among whom his lot was now cast very neglectful of all religious obligations, and both the men and women passing their Sundays in the most worldly employments and recreations, he set him-

self, as his health would permit, to use the means for bringing about a reformation. He first opened his own house for public service, and afterwards, as the congregation increased, requiring larger accommodations, there was a temporary building erected with rough board seats, and this building came ultimately to be filled with attentive and earnest hearers. Through his influence thus exerted, as well as through the more silent influence of his private counsels and instructions, and uniformly holy example, an important moral change was wrought in the surrounding community.

The climate of Michigan at first seemed likely to work a salutary change in his health; but after a while his attacks of rheumatism began to be more frequent, and were probably aggravated by the necessary exposure, in getting his land in subjection, and attending to various other concerns involved in a settlement upon a new place. But though he suffered much from this malady, it did not finally terminate his life. He died of an attack of congestion of the lungs which continued for only a few hours, on the 13th of September, 1841. He lies buried in the village cemetery of Brighton, where his last years were spent, and his last earthly services were performed.

Mr. Clark was honoured with the degree of Master of Arts, from Columbia College, in 1824, and of Doctor of Divinity, from Alleghany College, in 1831.

His publications are A Short Account of the Proceedings of the Camp Meeting holden by the Methodists in Pittsfield, 1808; [This is understood to have been a joint production of himself and one or more of his fellow-students;] A Sermon delivered to the Brethren of the Western Star Lodge, on the Festival of St. John, 1819; A Sermon delivered to the Sunday Schools of the Episcopal Church of New York; The Last Appeal to the Conscience of an Intemperate Man, in a Letter to his Friend, 1832; A Sermon preached during the General Excitement respecting Sunday Mails, entitled,—"No Connection between the Kingdom of Christ and Civil Governments;" and "The Steward's Reckoning"—a Volume of eighteen Sermons, published by request of the Vestry of All Saints', New York, 1833.

Dr. Clark had nine children,—four sons and five daughters. One of the sons, *John W.*, was graduated at Columbia College, and at the General Theological Seminary, New York, and is now Rector of Grace Church, Chicago. Another son, *William A.*, is a distinguished lawyer in Michigan.

The Rt. Rev. Bishop Onderdonk, who knew Dr. Clark well, says,—"He exercised a faithful and useful ministry, was an exemplary Christian, and of very respectable natural and acquired ability. He had also many interesting qualities for social and friendly intercourse."

FROM JOHN MILLER, M. D.

New York, June 27, 1858.

Rev. and dear Sir: In compliance with a request from some of the members of the late Dr. William A. Clark's family, I beg to convey to you some of the impressions which he made upon me, and which remain fresh after the lapse of so many years.

My acquaintance with him commenced in 1832, while he was minister of All Saints' Church in this city. He was at that period a large portly man, and at

the same time of active and stirring habits. All that could be said of a truly devoted Christian, Minister, Parent, and Friend, could be justly said of him. He established All Saints' Parish, not only amidst all the difficulties which usually attend such an enterprise, but when he had already well-nigh worn himself out by his previous labours as a missionary. Though his health was manifestly impaired, his energy never faltered; but he kept steadily at his work, and accomplished it in a manner that evinced a high degree of ability and perseverance. As an important auxiliary to the building up of his church, he was particularly careful in promoting the interests of his Sunday School—a School which, during his stay here, was more numerously attended than any other Episcopal Sunday School in the city.

His beautiful Christian character may be well illustrated by an incident in connection with the death of his brother, the Rev. Dr. Orin Clark. The news reached him on a very stormy Saturday evening. It was impossible for him to procure any assistance for the next day; and when, on Sunday morning, the sorrow-stricken Rector appeared before his congregation, it was manifest to all that some severe affliction had overtaken him. On announcing his text,—"Yet man is born to trouble as the sparks fly upward," his emotions were almost too strong for him; but as he advanced, he became quite absorbed in his subject, and preached with unaccustomed power. When the Vestry, at the close of the morning exercises, urged him to omit the service for the afternoon, he resolutely declined, saying,—"If God gives me strength, I am resolved to perform the labours of this day, and who knows but that I may be instrumental of winning some soul to Christ?" During the cholera season, he not only remained at his post, but would not intermit any of his duties, either public or private, believing, as he did, that, if the consolations of religion were ever needed, or if the warning voice of God's providence should ever be interpreted to a slumbering world, it was then.

During the last six years of his Rectorship of the church, I was in intimate relations with him, and during four of those years I served as a Vestryman, and of course had the best opportunity of forming a judgment of his public character. His official duties he performed in a prompt and systematic way, always making it manifest that he was acting in obedience to the dictates of an enlightened conscience. He was a true Churchman, of the Bishop Hobart school, and was regarded, by those who were competent to judge, as an excellent theologian. He was always gentlemanly in his deportment; and, though not at first very easy of approach, his social qualities soon developed themselves, and he was found a highly interesting companion.

Hoping that these few hints, in respect to the character of my departed friend and pastor, may be of some service to you,

I am yours with much respect,

JOHN MILLER.

ORIN CLARK, D. D.*

1811—1828.

Orin Clark, a son of John and Chloe (Atwater) Clark, and a younger brother of the subject of the sketch immediately preceding, was born at New Marlborough, Mass., on the 2d of January, 1788. In his earliest years, he was unusually delicate, insomuch that his physician gave little encouragement of his surviving the period of childhood. Such was his love of learning that he actually commenced his studies by stealth, and his elder brother, William A., being somewhat in advance of him, rendered him such aid as he could, while they were yet both engaged upon the farm. He carried his book in his pocket while he followed the plough; and when the team stopped to rest, he stopped to study; and in this way he learned his Latin Grammar without any interruption of his daily labour. His father having finally given his consent that he should devote himself to the ministry, (for he gave evidence of having entered on the religious life at a very early period,) he became a member, as his brother had done a short time before, of the Episcopal Academy at Cheshire. But, as he had not the means of paying the expense of his education, he was obliged to spend the winters in teaching a school, and this, together with the intensity of his application to study, brought on a hemorrhage of the lungs, which obliged him to abandon his books for three months. He, however, persevered in the effort to obtain an education, in spite of all the obstacles from ill health and pecuniary embarrassments; and, having completed his course at the Academy, he was admitted to Holy Orders at New Haven, by Bishop Jarvis, in October, 1811.

Mr. Clark commenced his ministry as a missionary in Ontario and Genesee Counties, N. Y. He accompanied Bishop Hobart on his first Visitation in that region, in 1812, and shortly after became Rector of Trinity Church, Geneva. Notwithstanding he was a settled minister, and devoted himself with great assiduity to the interests of his own parish, he exercised a sort of general supervision of the interests of the Episcopal Church in Western New York, and was always on the alert to form churches, or introduce ministers, as he found opportunity. He was also very prominently concerned in the establishment of Geneva College, was one of its original Trustees, and held the office till the time of his death.

The degree of Doctor of Divinity was conferred upon him, in the year 1827, by Union College.

Dr. Clark's health had been manifestly declining for a considerable time previous to his decease. Though he got the better in some degree of his early consumptive tendencies, the manifold hardships which he had to encounter, while acting as a missionary, soon after he entered the ministry, essentially impaired his naturally feeble constitution, so that his subsequent life, though never otherwise than active, was always, to a great extent, a struggle with infirmity. The last official act that he performed was the

* MSS. from his daughter, Mrs. E. H. Butler, Mrs. C. M. Wickham, Rev. Dr. Babcock, A. Dox, Esq., and Robert Rumney, Esq.

ceremony of marriage for two of his particular friends. It was only for a few weeks before his death that he was taken off from his active duties, and he was hopeful of his own recovery even to the last. When it was suggested by his physician, at a late hour on Saturday evening, that his father and other friends should be sent for, he expressed surprise almost amounting to displeasure that they should be subjected to such needless alarm, and remarked that he felt confident that he should attain to the age of his mother, which would have added twenty years to his life; but he did not see the light of another day. He died on the 24th of February, 1828, in the forty-first year of his age.

Dr. Clark was married three times. The first wife was Eliza Ann Rutgers, of Geneva, formerly of New York. The second, to whom he was married in May, 1822,—Susan Rose Nicholas, daughter of the late John Nicholas, was a native of Virginia, but at the time of her marriage, a resident of Geneva. She died in July, 1827. The third, to whom he was married in November preceding his death, was a Miss McComb, of New York, and still (1858) survives, having formed another matrimonial connection. By the first marriage there were three children, by the second, two,—all of them daughters.

Robert Rumney, Esq., (now of Detroit, Mich.,) a brother-in-law and parishioner of Dr. Clark, writes thus concerning him:—

"It was my privilege to know Dr. Clark, as he was in every day life. I accompanied him in most of his excursions on parish duty in the country, extending in those days several miles, through woods and over bad roads. It was my office to catch the little urchins that would run at the appearance of a minister, and bring them up for Baptism. In our rides and walks as well as by our firesides, I greatly enjoyed his conversation, and received much excellent instruction from him that never has been and never can be forgotten. He was ardent in all his pursuits. His generous heart was always open to the appeals of those who were in need. But perhaps his most conspicuous characteristic was his zeal for his Church and all that appertained to her. His own little flock he watched over with a truly paternal care, regarding not only their spiritual but even their temporal concerns. In the pulpit he was bold, energetic and convincing. His preaching was eminently of a searching and discriminative character. I once asked him, after listening to one of his sermons, why he singled *me* out in the congregation, and followed me to my store and my office. And he answered with a smile,—"Because I study myself." I do not remember ever to have witnessed a more striking example of his power in the pulpit than when, on a certain occasion, he preached a sermon designed to allay some existing agitation, and to prevent some more serious apprehended evil among his people. He took for his text that beautiful passage,—"As much as in you lieth, live peaceably with all men;" and so earnestly persuasive were his exhortations, that the spirit of strife fled at once, and peace and harmony were restored. He died in the prime of his life, and the midst of his usefulness, and many a survivor mourned his loss and embalmed his memory."

The Rev. Dr. Babcock of Ballston Spa., writes thus concerning Dr Clark:—

"During my preparation for the ministry, I spent one year (1817) with him at Geneva. Though I had seen him before, it was then that my acquaintance with him properly commenced. He was a man of very estimable character, of deep devotion, and winning manners,—a good scholar, a sound theologian, and a faithful preacher. He was greatly beloved by his flock."

FROM HORACE WEBSTER, LL.D.

New York, July 19, 1858.

Dear Sir: When I became a Professor in Geneva College, in the fall of 1825, I found Dr. Orin Clark Rector of the Episcopal Church in that village, and a Trustee of the institution with which I thus became connected. He was my near neighbour, and I was in pleasant and intimate relations with him till his death. I had an opportunity of seeing him in a variety of circumstances, both in public and in private, and could not but receive a very definite impression of his character,—an impression that remains with a good degree of distinctness until this day.

There was nothing in his person or manner that was particularly adapted to arrest attention. In stature he was, I think, not above the medium, and inclined to stoop a little as he walked. He had dark complexion and dark eyes, and a decidedly intelligent expression of countenance. He was inclined ordinarily rather to look downward, but when his attention was particularly awakened in conversation, his eye would meet yours in an unusually animated and penetrating glance, that showed the powerful working of the spirit within. In his manners he was simple and unpretending, and duly attentive to all the proprieties of social life, while yet there was nothing about him that would ever lead you to think of the school of Chesterfield. Every thing pertaining to his exterior would suggest the idea that he was a more than commonly thoughtful and sagacious man.

And his character corresponded with these external indications. He was distinguished for his insight into the motives and principles of human action; and it must have required a much more than ordinary degree of artifice to circumvent or impose upon him. He was a dexterous manager of worldly concerns, and while he was fair and honourable in his dealings, he did not particularly need the advice of his neighbours in making a bargain. He was a man of a kind and genial spirit, and of extensive general information, as well as of high intellectual qualities; and all this rendered him both an agreeable and instructive companion. Indeed there was much about him that was fitted to give him control of other minds.

As a preacher he may be said to have held a high rank. You saw at once that his discourses were the productions of a mind of much more than common logical power. His views were of a decidedly evangelical cast, and they came out constantly in his preaching. His style was chaste and exact in a remarkable degree, considering especially that he never had the advantages of a collegiate education. His voice, which was distinct, though not very loud, he managed with very considerable skill; and this, combined with the deep earnestness that pervaded his whole manner, rendered his delivery more than ordinarily effective. I should say, on the whole, that he was a decidedly instructive and impressive preacher. In his views of Church polity and order, I suppose he was what would be called a High Churchman.

Dr. Clark well deserves the commemorative notice which you propose to give of him, not merely on account of his fine intellectual and moral qualities, and high professional respectability, but on account of his having been a pioneer

Episcopal minister in Western New York, and one of the founders and most efficient early friends of Geneva College.

Very respectfully,

Your obedient servant,

HORACE WEBSTER.

FROM THE RT. REV. G. W. DOANE, D.D., LL.D.

RIVERSIDE, August 4, 1858.

My dear Sir: I remember well the Rev. Dr. Orin Clark. He was the Pastor of my boyhood. The wax was soft, and the impressions are deep. My father went to Geneva in 1808. The Church, what little there was of it, was, then, "a stranger in a strange land." Geneva was an outpost—"Father Nash" had been there, and the venerable Davenport Phelps*—these were the pioneers of the Church—they came once a month. I can see him, a perfect gentleman of the old school, as he rode up, on his white horse; putting me in mind of General Washington. The intervening Sundays were supplied with lay reading by two most excellent men, John Nicholas and Daniel W. Lewis. Judge Nicholas was prominent in political life. Mr. Lewis was a sound and learned lawyer. He came to church on horseback, with his niece and adopted daughter, now Mrs. Shelton, of Buffalo, on a pillion behind him.

There was no church built, when we went to Geneva. Indeed, my father was the builder of Trinity Church. The Rev. Orin Clark, then a young man, came in aid of the Rev. Mr. Phelps. He struck me then, and the impression remains, as very like Archbishop Tillotson. I had seen his portrait in some old folio. I was catechised by him, and prepared by him for Confirmation. And I am much indebted to his earnest championship for the advantages of education. Both he and Mr. Phelps made up their minds that I would be a Clergyman. Of course they urged my being sent to College. It was a hard thing for my parents to do; but they did it. My father's house was much resorted to by the Clergy, and many a conversation do I remember in which Mr. Phelps and Mr. Clark discussed, and proved, to their own entire satisfaction, the expediency, duty, and necessity, of having a Church College at Geneva. They were prophetic in their arguments.

It was a great event in those days to go to College. But one had gone, before me, from Geneva. Among the inducements to send me to Union College, Mr. Clark urged the consideration that Professor Brownell, then newly come over to the Church, was there, and would be my friend. I well remember how he used to dwell on his personal beauty, and his attractive modesty, "blushing" he would say, "like a young girl." And he *was* my friend, while there, and coming to New York, as an Assistant Minister at Trinity Church, while I was a student of Law in Richard Harrison's office, his personal kindness and the great acceptance of his public ministrations, humanly regarded, turned the current of my life toward the Priesthood. I went with him to Hartford, as the first Professor in Washington (now Trinity) College, of which he was the founder and

‡ DAVENPORT PHELPS was a grandson of the first President Wheelock, of Dartmouth College, and was graduated at that institution in 1775. Though a man of more than ordinary abilities, and of distinguished piety, it was not till the autumn of 1801 that he sought Episcopal ordination, and received it from Bishop Benjamin Moore. He had previously resided in the neighbourhood of Dartmouth College, and was well known to the family of Bishop Chase, to whom, at Poughkeepsie, he resorted for information, before taking Orders; who esteemed him very highly, and who, in his Reminiscences, relates, with his usual vividness, the appearance of Mr. Phelps at his door on that occasion. Immediately after his ordination, he received a general appointment as a missionary in the Western parts of the State of New York, and in that character laboured well and usefully till his decease in 1813. "He is justly regarded," says the Report on the State of the Church, at the General Convention of 1814, "as the founder of the congregations in the most Western portions of the State, whom he attached not merely to his personal ministrations, but to the doctrines, the order, and the liturgy of the Church."

first President, and from 1816 to 1858, he has continued to be what Mr. Clark foretold, my friend. Long may he live to be the honoured and beloved Primate of the Church which he loves so well, and has served so faithfully.

Dr. Orin Clark was an excellent preacher, plain and simple, but earnest and impressive. He was a diligent pastor; especially careful of the lambs of his flock. No clergyman in Western New York was held in higher respect. That he deserved it is well shown by the fact that he was honoured with the confidence of that consummate judge of men, Bishop Hobart. As I did not return permanently to Geneva after going to College in 1816, my memories of Dr. Clark are chiefly those of a boy. I did see him annually at the Conventions in New York until 1824, when I went to Hartford; and I deeply felt the kindness with which he continued his interest in his catechumen. He always ascribed the establishment of the Church in Geneva, at that time, to my refusing to say the Westminster Catechism at the Academy.

I am quite sure that none of the Clergy of his day was more zealous and faithful in the missionary work; that none was a wiser and more devoted parish priest; that none aided the progress of the Church more by the precepts of wisdom and the patterns of holiness, and that none was more instrumental in the foundation of Geneva College.

Very truly yours,

G. W. DOANE.

FROM THE REV. JOHN S. STONE, D.D.

RECTOR OF ST. PAUL'S CHURCH, BROOKLINE, MASS.

Brookline, July 24, 1858.

My dear Sir: I regret my inability to serve you in relation to a sketch of the late Rev. Dr. Orin Clark of Geneva, in any other than the most general way, especially as my estimate of him is such that I have no doubt he is worthy of honourable remembrance.

Dr. Clark was an able man, a well read divine, and a devout and catholic-spirited Christian. As a writer, his style was chaste and forcible; and as a preacher, his delivery was earnest and impressive. Hobart College, in Geneva, it is my impression owes its existence and establishment, if to any one more than another, to Dr. Clark. And he contributed more than almost any other man to the earlier growth and prosperity of the Episcopal Church in the Western parts of the State of New York.

My acquaintance, so far as it was personal, with Dr. Clark, was of little more than a year's standing: it began in the year 1825, and was terminated in the year 1826—after which time, until the period of his death, he passed out of my knowledge, except as our acquaintance was kept up through mutual friends. But I had a very high regard for him and for his influence in all respects. I suppose that I may safely say that few men of his day, and in his circle, had a stronger hold than he, on the respect, reverence, and affection of the public. So long a period, however, has elapsed since his death, that I fear you will find comparatively few whose recollections of him are sufficiently vivid and extended to enable them to do full justice to his memory.

Very truly and respectfully yours,

JOHN S. STONE.

RT. REV. JOHN P. K. HENSHAW, D. D.*

1813—1852.

JOHN PRENTISS KEWLEY HENSHAW, son of Daniel and Sally (Prentiss) Henshaw, was born in Middletown, Conn., on the 13th of June, 1792; but while he was quite a child, his father removed to Middlebury, Vt. Such was his forwardness in his studies, that he entered Middlebury College at the age of twelve, and graduated in 1808, at the age of sixteen. The same year he was admitted *ad eudem gradum*, in Harvard University, and the following year he spent there as a resident graduate. It was during this period, and in consequence of a visit which he made to his native place, that his mind was first deeply and permanently impressed by the truths of religion.

At this time the Rev. Dr. Kewley† was Rector of the Episcopal Church at Middletown, and was labouring there with great energy and acceptance; and it was under his preaching that Mr. Henshaw's mind took a serious direction. By him also he was baptized; and, in token of grateful and affectionate respect, he assumed his name.‡ Though he had been educated a Congregationalist, he became a devout and earnest member of the Episcopal Church; and soon after his return to Vermont, his family followed him to the same communion.

Shortly after this, Bishop Griswold, who had then been recently consecrated to preside over the Eastern Diocese, which embraced all the New

* Ch. Rev.—MSS. from his son, Rev. Daniel Henshaw, and Rev. T. F. Davies Jr.

† Dr. Kewley was by birth an Englishman, and his parents were Roman Catholics. He was educated at St. Omer's, and was in early life a Jesuit. He became a physician, and practised Medicine for some time in one of the West India Islands, where he renounced the doctrines and the Communion of the Church of Rome; joined 'Lady Huntingdon's persuasion;' preached somewhat among that Body and the Methodists, and, after coming to the United States, was admitted to Holy Orders by Bishop Claggett. He officiated, as an Episcopal clergyman, in Alleghany county, Md., as early as 1804, and remained there until 1809, when he became Rector of an Episcopal Church in Middletown, Conn., where, for four years or more, he had an uncommonly active and useful ministry. In 1813, he became Rector of the Parish of St. George's, New-York, where he continued until 1816, when he resigned his charge and sailed for Europe. After his departure, it was currently reported and believed that he had become reconciled to the Church of Rome, and was about to retire to one of the monastic establishments in that communion. But on the Sunday after his embarkation, by his own written request, prayers for his safe voyage were offered in one or more of the Episcopal Churches. He, however, did return to his original ecclesiastical connection, and continued in it till his death. There was much that was mysterious in respect to the change; but those who knew him best are said to have given him credit for sincerity. It is a singular circumstance that, though he never made any secret of his having been educated in the Church of Rome, he had never shown, either in public or private, the slightest leaning towards the tenets of that Church. He is represented as having been a man of great meekness and suavity; untiring in the discharge of his holy functions, and fervent and effective in his preaching. He published (in the Churchman's Magazine) a Sermon delivered at the Opening of the Convention of the Protestant Episcopal Church in Maryland, 1806; also, a Sermon entitled "Messiah the Physician of Souls," preached at Middletown and Cheshire, 1811.

‡ Of this circumstance Bishop Henshaw's son, the Rev. Daniel Henshaw, writes thus:—"It may not be uninteresting for you to know that my father bore the name of *Kewley* before he or his family knew any thing of the Rev. Dr. Kewley. My grandfather had a bachelor friend in England, who requested, on hearing of the birth of my father, that the boy should be named *Kewley*, after him,—for that was his name. My father was not baptized in his infancy. In some way this English friend, Kewley, displeased the family, or at least my father; for he, when a mere child, took it into his head that he would no longer be called *Kewley*. The family were amused, to say the least, by the child's course, and thenceforward, until his Baptism by *Dr.* Kewley, [who seems to have been in no way connected with the other Mr. Kewley,) the "K" was dropped from his name. It was resumed at that time, out of regard for one to whom he was indebted, under God, for many spiritual blessings."

England States, except Connecticut, came to Middlebury, and under his authority young Henshaw was commissioned to act as a lay reader. By means of his zealous labours, several congregations were established in different parts of the State. But wishing to pass through a regular course of preparation for the ministry, he soon went to Bristol, R. I., where Bishop Griswold resided, and placed himself under his care. Still officiating as lay reader, he is said to have had an important instrumentality, in the absence of the Bishop, in bringing about an extensive religious awakening, that greatly rejoiced the Bishop's heart, in 1812.

On the 19th of July, 1814, Mr. Henshaw was married to Mary, daughter of Isaac and Sarah Gorham, of Bristol, R. I. They had eleven children, only four of whom now (1857) survive. One son, *Daniel*, was graduated at Yale College in 1842, entered the ministry, and is Rector of St. Andrew's Church, Providence.

At Bishop Griswold's earnest request, he went to Marblehead, Mass., while yet only a lay reader, and spent some time there, in 1814–15, in endeavouring to resuscitate a church, which had, for a considerable time, seemed almost verging towards extinction; and his labours were attended by a marked blessing. On the very earliest day in which he could be canonically ordained,—(June 13, 1813,—the twenty-first anniversary of his birth,) Bishop Griswold admitted him to the Order of Deacons, in St. Michael's Church, Bristol. He was almost immediately after chosen to serve in St. Ann's Church, Brooklyn, N. Y., where he was ordained Priest by Bishop Hobart, on the 13th of June, 1816,—his twenty-fourth birth-day.

In the spring of 1817, Mr. Henshaw accepted a call to St. Peter's Church, Baltimore; a church which, though for many years it had enjoyed a high degree of prosperity, had, owing to certain adverse circumstances connected with the ministry of his predecessor, sunk to almost the lowest point of depression. But the zeal and ability of the new Rector proved adequate to the exigency, and the interests of the church very soon revived under his ministry. Here he remained a most faithful and devoted pastor for twenty-six years; and what the amount of his success, during this period, was, may be inferred from the fact that whereas, upon his accession to the Rectorate, there were only forty-five communicants, when he closed his labours there, there were four hundred and seventy-four; and the whole number added during his incumbency was nine hundred. He had also baptized one thousand and eighteen persons, and presented five hundred and six for Confirmation.

The degree of Doctor of Divinity was conferred upon Mr. Henshaw by his *Alma Mater*, in 1830.

While he lived in Maryland, Dr. Henshaw, though intensely devoted to the spiritual interests of his own flock, exerted an influence that reached much beyond it. He had an important agency in the erection of several new churches, and the establishment of several new congregations; and being one of the most popular and effective preachers in the region, his services were often put in requisition, and sometimes in distant parts of the country, in aid of special efforts to advance the Kingdom of Christ. He was a devoted friend to the cause of Missions. His large heart delighted to recognise the world as his field; and wherever there were

human beings shut out from the light of the Gospel or the means of grace, he was ready to co-operate in any effort to enlighten and save them. He performed most important service in the Conventions, both Diocesan and General. It was no small testimony to his ability and usefulness, that he was a Representative of the House of Clerical and Lay Deputies of the General Convention, from whatsoever Diocese he lived in, almost without interruption, from the year 1814, when still a Deacon, to the year 1843, when he was transferred to the House of Bishops.

Dr. Henshaw's relations, not only with his own people, but with his brethren in the ministry, with Christians of other denominations, and with the community at large, were, during the whole period of his residence in Baltimore, every thing he could desire. He had been repeatedly nominated for the Episcopate of Maryland, when a vacancy occurred in it, and in each case received a large vote, though not sufficient to elect him. At length, in 1843, he was chosen to fill that office in Rhode Island, which, after the death of Bishop Griswold, had been made a distinct Diocese. At the same time, he was elected Rector of Grace Church, in Providence. He felt called upon to accept these offices, though it cost him a bitter pang to sunder the tie which had so long bound him to his own beloved flock. He soon removed with his family to Providence, and almost immediately began the work of Church extension. In the face of obstacles which few would have had the resolution to encounter, he planned and accomplished the erection of a new, spacious and magnificent church edifice, in place of the small and ancient building which Grace Church had previously occupied. He was alike energetic and successful in his Diocese; and, during the nine years that he presided over it, its growth was at once constant, rapid and healthful.

Bishop Henshaw enjoyed excellent health until late in the summer of 1848. He then had a sudden and alarming attack, in reference to which he writes in his private journal as follows:—

"About two o'clock this morning, I awoke with a severe stricture, a pain in the breast and in the arms, interrupting free respiration, and sometimes threatening suffocation. I am fully persuaded that the symptoms are those of '*angina pectoris*,' affecting the larger vessels of the heart, the disease with which my father died. I consider these attacks, therefore, not only as tokens of an incurable disease, but as warnings from my Heavenly Father to be fully prepared and daily watching for my change. I referred to the importance of this in my last Address to the Convention, which occurred on the Anniversary of my birth-day, and of my ordination as Deacon and Priest. But I probably little thought, at that time, that I should so soon have an unequivocal warning like this. Lord, give me true repentance and free forgiveness for all my past sins. Sanctify me more thoroughly. Give me grace to make all needful preparation. May I live every day as if it were my last. May I have my loins girded about, and my lamp trimmed and burning, and may I be like unto the servant who waits for the coming of his Lord. Hear me, O Lord, and answer for Jesus' sake"

In the summer of 1850, he had an attack of apoplexy; from which, however, he was soon relieved, with slight apparent consequences. A few months after, he was bereaved of a beloved son in a foreign land;—which he felt as a sore affliction, though he bowed submissively before it as a fatherly chastisement, and seemed most of all desirous that it might be sanctified to his surviving children.

In the summer of 1852, Bishop Whittingham, of Maryland, finding it necessary, on account of his failing health, to make a voyage to Europe,

requested Bishop Henshaw to perform certain Episcopal duties in his Diocese, which he was compelled to leave undischarged. The selection was regarded as highly appropriate; and his old friends in Maryland were prepared to greet him with a most cordial welcome. On the 5th of July, after a domestic festival, in which all his family were permitted to participate, he left home, accompanied by his youngest son, and apparently in better health thad he had enjoyed for some time. On reaching Baltimore, he was congratulated by his friends on the unexpected degree of vigour which he manifested, from which they were encouraged to hope that the dangers which had seemed to threaten him, were, for the time at least, averted. On the 11th of the month, he preached and confirmed in two churches in Georgetown. D. C., where also he was fortunate enough to meet Bishop Johns of Virginia, who had long been one of his most intimate and endeared friends.

During the next week, he was diligently occupied with his official duties,—travelling, preaching, confirming, administering the Communion, and exerting himself to the utmost in extreme heat, and even after the symptoms of serious indisposition had begun to appear. On Sunday, the 18th of July, he rode twenty miles, and performed all the usual services. The next day, he rode eighteen miles to another church, and his carriage having broke down on the way, he was so exhausted when he reached the place, as to be scarcely able to stand. Contrary to the expressed wishes of the people, who were witnesses of his weakness, he again did every thing which his appointment contemplated. He lodged that night at the house of a Mr. Richardson, a worthy member of the Church, who lived about seven miles from Frederick. The next morning, about day break, he was struck with apoplexy, and about one o'clock, P. M., closed his earthly course. When he knew that his end was near, he endeavoured to comfort his young son, almost overwhelmed with grief; gave him some necessary directions in respect to his money and clothes; sent affectionate messages to his family; and then quietly waited for the decisive change. His remains were carried first to Baltimore, and lay for a while in the church where his voice had for so many years been heard, that his numerous friends there might see his face once more; after which, they were conveyed to his family in Providence, where, in the midst of his own Diocese, he found his final resting place.

The following are Bishop Henshaw's publications:—A Sermon preached before the Society for the Education of Pious Young Men for the Ministry, in the Protestant Episcopal Church, at the fifth Annual Meeting held in Christ Church, Alexandria, 1823. An Oration delivered before the Associated Alumni of Middlebury College at the Commencement, 1827. A Volume of Hymns, (5th edition), 1832. The Usefulness of Sunday Schools: A Sermon preached at the request of the American Sunday School Union, in St. Andrew's Church, Philadelphia, 1833. A Tract on Confirmation. Communicant's Guide. "Henshaw's Sheridan," consisting of Lessons on Elocution, and Instructions and Criticisms on the Reading of the Church Service, 1834. Theology for the People: A Course of Sermons on the Church Catechism, preached in St. Peter's Church, Baltimore, 1840. A Sermon occasioned by the death of the Rt. Rev. Richard Chan-

ning Moore, D. D., 1841. A Sermon occasioned by the death of President Harrison, 1841. Memoir of the Life of the Rt. Rev. Richard Channing Moore, D. D., 1842. An Inquiry concerning the Second Advent, 1842. Lectures on the terms Priest, Altar, and Sacrifice, as used in the Prayer Book, 1843. The Work of Christ's Living Body: A Sermon preached before the Convention of the Diocese of Maryland, 1843. A Discourse on the Signs of the times, delivered before the Board of Missions at its first Triennial meeting after his Consecration. A Sermon at the Consecration of the Rt. Rev. George Burgess, D. D., 1847. A Charge to the Clergy and Laity of the Diocese of Rhode Island, on the Stewardship of the Christian Ministry, 1848. A Discourse on the occasion of the Third Jubilee, or one hundred and fiftieth Anniversary of the Society for the Propagation of the Gospel in Foreign Parts, 1851. A Charge to the Clergy and Laity of the Diocese of Rhode Island on the Duties of Churchmen in these times, 1852.

FROM THE REV. JOHN COLEMAN, D. D.

PHILADELPHIA, November 17, 1854.

Dear Sir: My acquaintance with the revered and beloved Bishop Henshaw, did not become very intimate till the year 1833. Though very young at the time, I distinctly remember the peculiar and exciting circumstances under which he came as a stranger (though preceded by an already acquired reputation for piety, eloquence, and talents) to my native city, Baltimore, in the spring of 1817, having been called to succeed the Rev. George Dashiell in the Rectorship of St. Peter's. The condition of the latter parish, at the time, was one of almost utter ruin, produced by the unhappy course of its late pastor, who had been compelled to resign, and was subsequently degraded from the ministry; and it had temporarily lapsed into the sin of schism. The immense congregation, which had been distinguished for its religious activity, was now scattered and disorganized; although quite an important minority still adhered to Mr. Dashiell, for whom they built a new house of worship, and to which they followed him. Mr. Henshaw was but twenty-four years of age, when he assumed this arduous charge—one surrounded with so many embarrassments and obstacles to success, that no ordinary clergyman would have had the courage to face them. But such was the young Rector's admirable patience, wisdom, and piety, that, by God's blessing on his peculiar qualifications for the discharge of duties at once so difficult and so delicate, he "raised up the tabernacle that was fallen, and closed up the breaches thereof, and built it as in the days of old."

Sunday evening, September 22d, 1833, will ever be remembered by me as one of the most important epochs of my life. For seven years preceding, I had been a member of the Methodist denomination, and during all that time was severely tried by alternate conviction and doubt as to a call to the ministry. On the evening mentioned I was led, in a singularly providential way, to attend St. Peter's Church; and the sermon of Mr. (or as he had now become Dr.) Henshaw so powerfully affected me that I could no longer doubt as to the path of duty, and that it pointed me to the ministry of the Protestant Episcopal Church. Dr. H. felt a deep interest in young men, and during the forty years of his ministry, amidst the multiplicity of his other labours and cares, directed the theological studies of a very large number, several of whom have preceded him to that "rest" into which he has lately entered, while all who survive now mourn him as a father. Encouraged by a knowledge of his character in this respect, I waited upon him in a few days to seek his advice; and was received with a kindness which exceeded my expectations, and encouragement far beyond what I

anticipated. I well remember that his first words, after I had laid before him my perplexities and fears, were those of Holy Scripture—"The meek will He guide in judgment, and the meek will He teach his way." He, at once, in the most cordial manner, proffered me all the aid in his power—the free use of his library, his personal instructions, and whatever could facilitate my entrance into the ministry; and I can never forget how closely and tenderly, from that moment, he acted a parent's part towards me. It is not strange that his numerous students, with so many opportunities, afforded by the intimate and endearing relation which he bore to them, of becoming acquainted with his character as a man, a Christian, a clergyman, a pastor, a preceptor and friend, should have so revered and loved him.

By Dr. Henshaw I was presented for Confirmation, and admitted to the Communion of the Church; and, upon application made through him, I was received as a candidate for Holy Orders. He was appointed by the Bishop to direct my studies, and in connection with Dr. Johns, (then Rector of Christ Church, Baltimore, now Assistant Bishop of Virginia,) to conduct my examinations. By him also I was presented to the Bishop, when I was ordained, both as Deacon and as Priest. A very free and unreserved correspondence between us was kept up until the day of his death, and I need not say how carefully I preserved, and how highly I prize, his numerous valuable letters.

I trust, my dear Sir, that it will not protract this letter to an unreasonable length, to mention, as illustrative of the character of Bishop Henshaw, an incident for which I am indebted to an actual witness of it, the Rev. Dr. McJilton, of Baltimore. An effort had been commenced in 1840, by the congregation of St. Peter's, urged on by the masterly eloquence of the Rector, to establish a new church in the Western part of the city. At a parish meeting called for the purpose of considering the enterprise, with the tears rolling down his cheeks, he made such an appeal to their sympathies as could not be resisted. For years St. Peter's had been filled, and many families were annually lost to the church, in consequence of the impossibility of procuring pews. "Upon many of their infant brows," said he, "I have poured the waters of Baptism. I have met them frequently at the chancel for catechetical instruction. I have prepared them for the solemn dedication of themselves to God in the Holy rite of Confirmation. I have presented them to the Bishop, and stood by with all but a parent's interest, while they received the sacred ordinance that ratified the Baptismal vows. And after all this, to know that they were compelled to leave the church, because there was not room for their accommodation in it, is a thing of painful, grievous recollection. I have followed them with my interest and my prayers; but it is anguish indescribable to me that they can no more receive my instructions, and that I cannot now bear them as my own upon the arms of faith; that I cannot lead them as portions of my flock beside the still waters of comfort in the Gospel."

Under the impression of this address, a Vestry for the new church was appointed, and services commenced. There were, however, numerous difficulties chiefly in the way of raising the necessary funds; and by these Dr. Henshaw was greatly troubled. Dr. McJilton, who was then a candidate for Orders, and Secretary of the Vestry, writes thus:—

"It was a matter of great anxiety to him (Dr. H.) that the new church should be admitted into union with, and represented in, the Convention of the Diocese in 1841. He was fearful that, if it was not then admitted, the parties engaged in it would slacken their energies, and the enterprise prove a failure. The day before that for the assembling of the Convention, I made several ineffectual efforts to obtain a meeting of the Vestry, for the purpose of properly organizing the church, and preparing for its admission into the Convention. After service at night in the lecture-room of St. Peter's, I informed the deceased of the

apparent indifference of the Vestry in relation to the new church, and of my repeated failures to procure a meeting. With a mingled mildness, determination and dignity in his countenance, he said to me—'You *must* have a meeting of your Vestry to-night, if midnight arrives before you can get the members together. If the organization is not effected to-night, the effort to build the church is a failure.' His speech, and the earnest manner in which he expressed himself, inspired me with a new determination; and late as it was,—nearly ten at night, I started on my yet doubtful mission. The animated image of the deceased was continually before me, and I hurried on in the accomplishment of his desire. It was more than midnight—it was one o'clock in the morning, before the Vestry could be assembled; for nearly every member had to be aroused from his bed. But the deed was done. The meeting took place. The church was officially organized, and all the necessary arrangements effected. The next day, it was admitted by the Convention into union with the Church, and had its representatives on the floor of the Convention. To the efforts of that night, so urgently impelled, and so certainly occasioned by himself, did the deceased ever after attribute the success of his enterprise in the erection of the Church of the Ascension."

Dr. Henshaw delivered the Address at the laying of the corner-stone of the building, and had the pleasure of assisting in its consecration. I may add that the congregation has gone on to prosper, and is now one of the most flourishing in the city of Baltimore. Nor is this the only place of worship there, whose erection he procured by his own efforts; while he materially assisted in the establishment of several others.

My last interview with Bishop Henshaw was the day after he left home to perform temporary Episcopal duties in Maryland. It was arranged, at that time, that, if possible, I should join him at some one of his appointments, and accompany him during the remainder of his Visitation. But alas, I little thought, on grasping his hand at parting that evening, when he appeared in such excellent health and spirits,—that I should see his face no more! In a few days, a telegraphic despatch announced the sad and astounding intelligence of his sudden death. The lamentation occasioned by this event was as extensive as the Church itself in this country, in every part of which it was felt that we had been deprived of one of our most pious, faithful and able Bishops.

Many interesting and endearing reminiscences connected with Bishop Henshaw spring up, on which I should love to linger; but I fear that my pen has already run to a greater length than is consistent with the plan of your proposed work—for the success of which you have my best wishes.

Very truly and respectfully,
I am, Rev. and dear Sir,
Your friend and servant,
JOHN COLEMAN.

FROM THE RT. REV. THOMAS ATKINSON, D. D.,

BISHOP OF THE DIOCESE OF NORTH CAROLINA.

Raleigh, N. C., June 1, 1855.

Rev. and dear Sir: In reply to your very courteous letter, it gives me pleasure to state my impressions of Bishop Henshaw.

My acquaintance with him was slight until 1843, when I was chosen to fill the vacancy in the Rectorship of St. Peter's Church, Baltimore, which had been produced by his resignation consequent on his election to the Episcopate of Rhode Island. From that time until his death, I saw a good deal of him in Baltimore, a city to which he was warmly attached, and where he had many

devoted friends; in the cities where the Boards and General Conventions of our Church met; and at his own hospitable home. Being his successor in a parish where he had spent almost the whole of his ministerial life, his son being for some years my Assistant in the same parish, and entertaining very similar views as to doctrine and Church polity, there was considerable intimacy between us, marked, on his part, by confidence and kindness, and on mine by great respect and very high regard. My opinion of him, which had been favourable before I knew him, was very much heightened by personal acquaintance, and by the observations I made on the field of his former labours.

His appearance was, as I believe often happens, characteristic of the man. He never was tall, and in early life he was thin, and then, I have understood, was strikingly handsome. When I knew him, he had become stout, and exhibited a robustness of frame which seemed to promise vigour of character, and great capacity of endurance. And these qualities he certainly possessed in a remarkable degree. He was a bold, manly, independent, self-centered person, always calm, always ready, and exercising, consequently, great authority over those with whom he was associated. His forehead was open and expanded, and indicated breadth of intellect. His eyes furnished a striking illustration of one of the principles of phrenology. It is well known that the professors of that system teach that the organ of language, or memory of words, is set under the eyes, so that when the organ is large and much developed, the eyes are made prominent; and certainly in the case of Bishop Henshaw, the concurrence of these things was very observable. There was the fulness and prominence of eye, and there was the power of language, the readiness and tenacity of memory. It is said that by once reading over a sermon of his own composition, he would be able to repeat it with literal accuracy, and at the same time with entire freedom. His command of language gave him great readiness in debate, and this being sustained by thorough mastery of the subjects he discussed, and general soundness of mind, and vigour of argumentation, caused his voice to be listened to with peculiar respect in any assembly in which he sat. In confirmation of this, I may add that I have heard an eminent man, who was himself distinguished as a debater in the most conspicuous arena in this country, say that he had never attempted to reply to any man who more completely exhausted all that could be said in behalf of his side of any question, than Bishop Henshaw. At the same time I do not wish to represent him as being a man of the very highest order of intellect, for this he certainly was not. Of course it would be absurd to compare him with such reasoners as Hooker and Butler, who have conquered new worlds of human thought, or with such masters of Rhetoric as Jeremy Taylor or Massillon—nay we do not see in his sermons or other compositions, any thing to remind us of the profound analysis of John Henry Newman, or of the glowing brilliancy of Chalmers and Melville. We observe the workings of a mind naturally clear, sound, and vigorous, trained to patient labour, and accustomed to express its conceptions in language which is always perspicuous and appropriate; sometimes ornate, but never clothed with that garb with which a master mind arrays its stalwart intellectual progeny. As compared, however, with the great body of intelligent and educated men, he was manifestly and incontestibly their superior. He was an eminently wise counsellor. Not only did his reach of thought and soundness of judgment contribute to this, but likewise his moral power, his calm, firm temperament, not easily swayed by the passions or interests of the moment. He was therefore much consulted by a wide circle of friends and fellow-labourers, while in charge of a single congregation, as well as when placed over a Diocese. And I have reason to believe that, short as was the period of his Episcopate, it was long enough to manifest the value of his judgment and laborious industry, and to impart great weight to his opinions in the deliberations of his brethren in that office.

As a preacher, he stood very high. He did not read his sermons, as is usual with clergymen of the Episcopal Church, but he composed them with care, and incorporated in them the results of much study and thought. When necessary, however, he spoke purely extemporaneously, and showed peculiar aptitude for that sort of discourse, having great readiness of thought and command of language. So distinguished were his powers in the pulpit that, by universal consent, he ranked among the foremost preachers in the city of Baltimore, a place never sterile in that sort of talent, and indeed was by not a few considered to be entitled to the highest place of all.

But his abilities as a preacher did not, by any means, constitute his strongest claim to the admiration and respect of his fellow-men. This rested on his devotion as a minister, his benevolence, his purity, his piety as a man. Having succeeded him in that charge which he longest filled, I could trace his footsteps in the field he cultivated, and better estimate his assiduity and faithfulness. His capacity for labour was immense. He had a very large congregation, and no assistant, and rarely left the city for rest or refreshment; but from year's end to year's end, he had the same circle of duty. He was engaged publicly, and from house to house, teaching, admonishing, rebuking, exhorting, consoling. With great force of character he united tenderness of feeling. He was the friend as well as the minister of his people. He sympathized in their sorrows, and attracted towards himself an unusual measure of their affection, and especially, I may add, was this true of those in humble life. He left behind him in Baltimore persons to whom no other minister could ever supply his place. When transferred to the charge of a Diocese, the same qualities were exhibited by him, and as far as time was allowed him, the same results were accomplished. He was well qualified to rule men by his energy, his wisdom, his calm fortitude, and at the same time, the kindness of his feelings. And though I saw his Diocese but rarely, and only as a stranger, I am well assured that it prospered very much under his administration. While in Rhode Island, he held, in conjunction with his Episcopate, the charge of a parish, which greatly increased under his labours, and leaving a comparatively small and inconvenient building, erected for itself one of the noblest church edifices in the country. If success, then, be regarded as a test of merit in a minister of Christ, his merit must have been remarkable. Nor was he only successful in building up *congregations*—he had a higher skill—he built up *souls*. Many touching instances have I known of admirable faith and love exhibited in life and in death by those who had been guided and fed by this faithful shepherd of souls. And I ought to add my conviction that much of his efficiency in this highest of all labours resulted from the fulness and fervour with which he was accustomed to preach Jesus Christ and Him crucified. He did not neglect to insist on man's duties, and the privileges of which he is made partaker by membership in the Church of God; but the burden of his preaching was our redemption by the one Mediator, and the excellencies of that Mediator. He was withal a man of large heart and large views. Amid his manifold labours in his especial field, he found time to devote to the general interests of the Church, the dissemination of the Scriptures, Missions, Domestic and Foreign, and the Education of young men for the Ministry. With these last two causes he was especially identified. On the whole, I do not hesitate to declare my conviction that, in losing Bishop Henshaw, the Episcopal Church in the United States lost one of its brightest ornaments, and one of its strongest earthly supports, and lost him at a time when his services were most needed and most valued. And that this was the general sentiment of that Church was manifest from the respect paid to his memory throughout her borders.

I remain, with great respect, yours faithfully,

THOMAS ATKINSON.

GREGORY TOWNSEND BEDELL, D. D.*

1814—1834.

Gregory Townsend Bedell, was born on Staten Island, N. Y., on the 28th of October, 1793. His father was Israel Bedell, a man of great excellence of character, and much beloved by all who knew him. His mother was a sister of the Rt. Rev. Richard Channing Moore, D. D., Bishop of Virginia. She was distinguished alike for her personal attractions, her mental accomplishments, her fine, amiable disposition, and her consistent Christian life. Gregory was the only son of his parents; though his father had three daughters by a former marriage, who, after his mother's death, which occurred when he was nine years old, had much to do in superintending his education and moulding his character. From early childhood, he was distinguished for a gentle, benevolent and forgiving spirit, and for a remarkable talent for music, insomuch that when he was only two years old, he could sing several tunes with great accuracy. He was of a delicate constitution, and his nervous system was even painfully susceptible.

In consequence of the failure of his father in business, not long after his mother's death, the family became so much embarrassed that they were apprehensive of being obliged to abandon the idea which they had previously entertained of giving him a collegiate education. It turned out, however, that through the considerate generosity of a distant female relative, the obstacle was removed, and he was sent, at her expense, to the Episcopal Academy at Cheshire, Conn. Here he became a universal favourite, and his father was gladdened, from time to time, by the good accounts he received in regard to both his deportment and his improvement.

After he had remained at Cheshire two years, the means upon which he had depended for support failed, and he was obliged to return home. His prospect of obtaining a liberal education was now, for some time, very dubious; but so desirous were his sisters, who had always been devotedly attached to him, to see this object accomplished, that they resolved to devote the whole of their little substance, which had been saved amidst their father's misfortunes in business, to his education. Accordingly, in 1807, he entered Columbia College in the city of New York. His health, during his whole college life, was very infirm, insomuch that, but for the influence of his devoted sisters, he would have withdrawn from College, and directed his attention to some active pursuit; but still, through his whole course, he held a highly respectable standing as a scholar, though he was distinguished more in classical than scientific studies.

Soon after his graduation in 1811, he commenced his preparation for Holy Orders, under the direction of Dr. How, one of the Assistant Ministers of Trinity Church, New York. He was now brought into the most intimate relations with Bishop Hobart, towards whom he ever afterwards entertained an affectionate regard, though his views and the Bishop's on

* Memoirs by Rev. Dr. Tyng.—MS. from his son, Rev. Dr. G. T. Bedell.

many subjects, became, in the course of time, considerably diverse. The Bishop ordained him on the 4th of November, 1814, within one week after he had attained the canonical age.

Mr. Bedell's first appearance in the pulpit awakened an uncommon interest—his remarkably graceful elocution combined with his finished style of composition to render him one of the most attractive young preachers of his day. During the winter and spring after his ordination, he travelled into the Southern States, visiting several of the more important cities; and he became a general favourite in the various circles into which he was thrown. After his return from this tour, he passed a few months with his father in the city of New York; and though he had received invitations to settle in various places, one of which was from a very prominent church in one of the Southern States, yet his anxiety to be near his father and family induced the determination to remain in his native State, and he subsequently accepted the charge of the church at Hudson. He removed to this place in the beginning of the summer of 1815.

On the 29th of October, 1816, Mr. Bedell was married to Penelope Thurston of Hudson—a lady every way worthy of his affections, and fitted for the place she was destined to occupy. The offspring of this marriage were a son and a daughter. The son is the Rev. G. T. Bedell, D. D., now (1857) Rector of the Church of the Ascension in the city of New York.

Mr. Bedell's ministry at Hudson continued not far from three years. During the first part of it, his standard of Christian character as well as of ministerial duty, seems to have been, in his own subsequent judgment, low; but his mind gradually acquired a spiritual tone, his views of Christian truth became more distinct and intelligent, and his thoughts and efforts were directed with new ardour towards the great objects of the ministry. In the summer of 1818, he was recommended by Bishop Hobart as a suitable person to take charge of the Church in Fayetteville, N. C.: a unanimous call was soon after made out and transmitted to him; and, though at first he felt great reluctance to enter into an arrangement that should fix his residence at so great a distance from his early friends and associations, yet, having become satisfied, on mature reflection, that his duty pointed him thither, he gave an affirmative answer to the call; and, after being ordained a Presbyter in July, he removed with his family, in October of the same year, to Fayetteville.

Here he was instituted as Rector of the church, and entered with great diligence and zeal upon his new field of labour. The grand object at which he now steadily aimed was the conversion and spiritual growth of his people; and, in addition to the stated services of the Lord's day, he established a weekly meeting for prayer and the exposition of the Scriptures, at his own house. He succeeded in healing painful differences which had existed between some of the members of the Episcopal and Presbyterian Churches; and showed himself ready to co-operate with other denominations for the promotion of the common cause of truth and righteousness, so far as he believed was consistent with his own obligations as an Episcopal minister. The formation of the American Bible Society seems first to have directed his thoughts to this point; and the result of his reflection

upon it was a marked change in his views, and a corresponding change in his conduct.

In the autumn of 1819, he was visited with a violent disease, which, though not of long continuance, sufficiently proved the unfavourable influence of the climate upon his constitution. Successive attacks of fever and ague, endured by both himself and his wife, made it more probable, in each succeeding year, that he would be obliged to seek some other residence. During the summer of 1821, he made a visit of some length to his friends in the city of New York, and returned to Fayetteville in the autumn, with much improved health. He came to the conclusion, however, — and in it his friends felt obliged to concur, — that it was absolutely necessary for him to find a settlement in a more Northern climate. Accordingly, in the spring of 1822, after a residence at Fayetteville of three years and a half, during which his ministry had, in various ways, been greatly blessed, he took leave of his devoted and then flourishing congregation. He resolved upon that step as a matter of necessity, and without knowing to what point he should direct his steps; but while he was making the arrangements for his removal, he received a letter from the Rev. Benjamin Allen of Philadelphia, requesting that he would pay a visit to that city, with a view to his being heard as a candidate by the United Churches, in which there was, at that time, a vacancy. This vacancy, however, being filled before he left Fayetteville, the same friend suggested to him the idea of gathering a new congregation in the same city.

In the early part of May, 1822, Mr. Bedell arrived with his family in Philadelphia, and was cordially received by his friend, Mr. Allen, who had himself been but about six months a resident of the city. Though the project of gathering a new church met with but little favour, a few individuals were found who consented to enlist in it; and they at once drew up and signed a call to Mr. Bedell for one year, which he accepted. The result was the establishment of St. Andrew's Church, which grew rapidly into one of the most prominent churches in Philadelphia. Mr. Bedell very soon acquired great popularity as a preacher, and found himself in a situation eminently favourable to his comfort and usefulness.

In the year 1830, he was honoured with the degree of Doctor of Divinity from Dickinson College, Carlisle.

For a few of the first years of his ministry in Philadelphia, his health was comparatively good; but, after about four years, it became manifest that he was overworked; and the decay of strength and the frequent raising of blood seemed to indicate that his race was nearly run. But he lived and laboured much beyond the expectations of his friends. In the spring of 1829, he suffered a violent attack of his disease, which it was confidently expected would prove fatal; though he recovered from it, and was able afterwards to return to his accustomed labours. In the winter of 1834, he was much confined to the house, and attempted only an occasional discharge of public duty through the spring. Early in the succeeding summer, he removed with his family to Bristol, Pa., where he found a quiet retreat every way congenial with his feelings, and whence he was able to pay occasional visits, by water, to Philadelphia. About this time, by the advice of friends, he consented to make a journey, in company with his wife and son,

to the Bedford Springs; and the day before he left home, (July 6,) he administered the Communion and preached his last sermon. He reached Bedford more comfortably than he expected; and, after his arrival there, seemed, for a little time, somewhat recruited. After a few days, however, his symptoms changed for the worse, and it was thought best that he should return to Philadelphia with as little delay as possible. He, accordingly, set out to return by way of Baltimore; and, on his arrival there, was exceedingly debilitated, though he still expected to proceed onward immediately to Philadelphia. It, however, soon became apparent that he was inadequate to the effort, and that the time of his departure had nearly come. He lingered in the most serene and joyful triumph, until the 30th of August, when he entered into his rest, in the forty-first year of his age. His remains were taken to Philadelphia the next day, for interment; and, on the Sabbath succeeding the Funeral, his venerable uncle, Bishop Moore of Virginia, being in Philadelphia, preached a Sermon to the bereaved church, which he concluded with some touching remarks in respect to their and his affliction. A Funeral Sermon was afterwards preached by the Rev. Dr. Tyng.

Dr. Bedell's publications were chiefly small books, and several of them were prepared for the American Sunday School Union. Among these were The Lives of Moses and of St. Paul; the Life of Legh Richmond; the Story of Robert Benton; three little books containing the History of Tahiti and Missionary Labours there; and the Teacher's Assistant, originally published weekly in the Sunday School Journal. He also revised the translation from the French of a Story illustrative of the Providence of God, called The Basket of Flowers. Others of his works were for more mature readers, such as Ezekiel's Vision; Waymarks; Is it well?—Three Questions addressed to Wives and Mothers; and Onward. He also edited the Religious Souvenir for three successive years, and Bickersteth's Treatise on the Lord's Supper, with Notes and an Introduction. He was, for several years the Editor of the religious newspaper, now known as the Episcopal Recorder. He also published, or republished, six volumes of the Evangelical Rambler, containing a series of Evangelical papers on the plan of the Spectator and the Rambler, of classic memory. A posthumous volume of his Sermons was published in 1835, in connection with a Memoir of his Life, by the Rev. Dr. Tyng.

FROM THE RT. REV. CHARLES P. McILVAINE, D. D.,
BISHOP OF THE DIOCESE OF OHIO.

CINCINNATI, February 18, 1851.

Rev. and dear Sir: You have requested of me some account of my departed friend and brother, the late Gregory Townsend Bedell, D. D.—probably estimating the opportunities I possessed of a very intimate acquaintance with him. There are clergymen of the Episcopal Church whose opportunities were better than mine, because they lived much nearer, and saw and heard him much more frequently. But I think I *knew* as I know I was much attracted to Dr. Bedell, and placed a very high mark upon his character and usefulness. He was in the ministry some three or four years before me. It was not till he had collected the congregation and built the church (St. Andrew's, Philadelphia) of which he was the honoured and beloved pastor until his death, that I ever saw him.

He was then several years in his ministry. But from that period, though our parishes were never within a hundred miles of each other, we often met in private and official intercourse, and a mutual attachment and confidence grew up between us, which, under an entire harmony in our views of Gospel truth, and of the duties, aims and means of the Gospel ministry, had never the slightest interruption till death took him away to a better life.

You will not expect from me a regular, full-faced portrait of Dr. Bedell. I shall attempt nothing like that. To do his character justice would require much more detail than you desire. If I can avoid doing him injustice in what I do not say, as well as in what I do, I shall be more successful than I expect to be. A brief account of such main features as stand out prominently in my recollections of him, is all that I shall attempt.

Correctly to appreciate the diligence and effectiveness of Dr. Bedell, as a minister, you must know upon what a slender basis of physical strength and health his labours were supported. In constitution feeble, he was always, during my acquaintance with him, an invalid, attenuated in form, and with an appearance of suffering and debility from which you would expect only languor and inactivity. Nothing but the strictest nursing of all the little health he ever had, enabled him to be about his work as a minister of the word. And yet he sustained an amount of work, which would have seemed remarkable in any man, and in him was marvellous. It was full measure in the pulpit, and it went thence and did full duty in the lecture-room, carried on large Sunday-School and Bible Class arrangements, attended carefully to missionary and other such institutions, went from house to house in the parish, and all with a regularity and efficiency which any man of the strongest physical powers might have coveted.

Dr. Bedell was remarkable for his talent in keeping up a large system of parochial operations, which embraced all the best methods of promoting Christian knowledge, a devotional spirit and benevolent effort among his people, and also in getting their means and energies into active employment in good works; he himself being present influentially at all points, the head every where, keeping all in just subordination, guiding all with the Shepherd's voice, full of work, and yet never seeming as if he were in the least encumbered or troubled with that which came upon him daily. His spirit was always on the alert. He *enjoyed* his labours. His cares were his delights. He served as a *son*, and in that respect a *servant*, of God. The yoke was easy because he loved the work and the Master.

He was much indebted for this ability to get through so much with so little wear of mind, to his eminent habit of *order* and *system*. That habit appeared in all things,—the smallest and the greatest. All were timed and placed, and came and went in rank and file. And a system once adopted was kept. He lost little time in passing from one occupation to the next. The connection was settled. How much time is often wasted, and wear of mind incurred, in our transactions, in considering what we shall go at next!

You will readily infer that Dr. Bedell was eminently a *practical* man. That feature was visible in every sermon and scheme. "So run I not as uncertainly, so fight I, not as one that beateth the air," he might well have said. His object was distinct in his eyes, and he went to it directly, and by the wisest way. A remarkably sound judgment was united with a most benevolent and zealous heart, so that his ministry was constantly exhibiting *results*, and those of the most rewarding kind. Few ministers have seen more frequent, abundant and precious fruits of their labour.

This leads me to a few words on the particular cast of his mind. He was a man of a very sound, discriminating, well-balanced and available mind, rather than of a very powerful one. His grasp of a subject was not particularly comprehensive or vigorous, but always sure, judicious and effective. Things pre-

sented themselves to his view in their bearings and applications, more than in their abstract natures. He might have thought more profoundly and less usefully; he might have gone deeper and brought out for his people fewer treasures of spiritual, edifying truth. He was the miner that always found gold, and knew how to use it for the good of men. He had great skill and power in communicating—what he possessed in his own mind he could impart; what he saw he could make others see. He would place it in a light so distinct, with such precision of language and felicity of illustration, in such simplicity, and often so beautifully, as to make him not only intelligible to the meanest capacity, but exceedingly interesting and engaging to all.

And this leads me to his pulpit work. You know he was a very *popular* preacher; that is, he drew a crowded congregation, and continued to do so, in the same church, from the earliest of my acquaintance with him till his ministry was ended. But there was nothing like aiming at popular effect,—no departure from simplicity, dignity, soberness or faithfulness; nothing to please men, except as they were pleased with what was well pleasing to God. Dr. Bedell, for the most part, preached written discourses, but frequently unwritten. The former he read, but with great freeness of manner, and with the ease and animation of extempore address. The latter were well digested in substance, happy in expression, pointed and often eloquent. The unwritten were by no means unprepared sermons. Seldom have ministers, preaching year after year to the same people, commanded more of their undivided and eager attention.

If you ask wherein was the chief force of Dr. Bedell's very successful ministry, I would answer, by beginning at his own *experience* as a Christian. The lines of his personal experience, of the grace of God in the gift of a new heart, and the enjoyment of a justifying faith, were more than usually distinct. What his Bible gave him to preach, the work of the Holy Ghost in his heart taught him how to preach, so as to reach the hearts of his people. He could most truly say, "We speak that we do know, and testify that we have seen." Built on this were the clearest doctrinal views of the Gospel system, and of the relative importance of Gospel truth, and Gospel ordinances. The way of salvation, with all its connected verities; the work of grace in the heart and its counterfeits, how well he knew them! Where then was the power of his ministry? There was frequently a genuine eloquence in his preaching, often a very moving pathos as well in manner and word as in thought; always great impressiveness of speech and manner. His appearance in the pulpit was much in his favour. An expressive eye, a benevolent affectionate countenance, that looked what he felt and spoke, were not a little assisted by that aspect of physical debility which indicated a messenger delivering his warnings from the brink of the grave, in near view of the eternal world. Add to these things, a voice which, though far from strong, was capable of great effect, and was managed with peculiar skill, exceeding clear and distinct in its utterances, and giving great *expression* to his thoughts, and then a delivery so grave and yet so animated; so quiet and yet so forcible; so self-possessed and yet so under the power of the great themes he preached on; a delivery which so perfectly fitted the style of his discourses, and so exactly exhibited himself. I have thus touched upon several important accessories to the special power of his preaching, but they were only accessories. They do not account for the power of his ministry in turning so many to righteousness. I can lead you nearer to the seat of his strength under God, by referring to the great simplicity, directness and distinctness of his method of setting forth Christ, and all the Gospel as centering in Christ, to the conscience and heart; the scripture unction with which he preached Christ; his constant subordination of all topics to that one head, Christ crucified and glorified; the propitiatory sacrifice and the mighty intercessor; our refuge, our light, our strength and our spiritual life; our justification by his Righteousness imputed, our sanctification by his

Spirit indwelling. He sought no praise higher than that of promoting a spiritual knowledge of Christ in the simplicity of the Bible. The vice of preaching the Gospel in such trappings of philosophic language and abstractions that its real sound and savour and countenance are all taken away, so that it is the Gospel only as a matter of Theology, and comes to the hearer as a thing of the schools, more than as the wisdom of God, he could not tolerate. His preaching did not lack variety, but its variety was found within, not by ever going beyond, the circle of always preaching his Master and his Saviour. In this course, as in every other, he was a man of firmness and courage, though never precipitate or impetuous; not despising the censures or the praise of men, but not moved by either; making up his mind upon a question of duty deliberately, and then quietly following out his conclusion, firmly but with as little offence as possible, and with the utmost kindness.

Thus we come to his general character as a Christian man. Living daily under the monitory voice of physical ailments, which spoke of the uncertainty of his life, and the probable shortness of his time to do his work, he lived near to his Master and Lord, so that he might be the readier to go to Him when called. I need not say his piety was deep-seated and pervasive. Its more marked features were humility and love. It was meditative, but the reverse of ascetic. It lived within, it shone all around. His disposition and manners were highly social, and his social intercourse was highly engaging. To a naturally bland, kind and cheerful spirit, his lively piety imparted an expression of serene enjoyment, which, associated, as it always was, with the seriousness becoming his high vocation, and the culture and intelligence of the well educated gentleman, rendered him as acceptable and influential when he met his people at their homes, as when they met him in his pulpit.

I conclude this imperfect sketch by saying that Dr. Bedell was a decided and strongly attached Protestant Episcopalian, but, at the same time, a catholic Christian, realizing his union by the bond of a common Master and Saviour and Life with all the people of God, loving to realize it, and to manifest it, and taking an earnest pleasure in acting upon it, whenever the appropriate occasion was presented. Your affectionate friend

And brother in Christ,

CHARLES P. McILVAINE.

FREDERICK DALCHO, M. D.

1814—1836.

FROM JOSEPH JOHNSON, M. D.

CHARLESTON, S. C., December 10, 1857.

Rev. and dear Sir: I cannot but think that you judge rightly in allowing to the Rev. Frederick Dalcho a place in your work; for even if you had hesitated on the ground of his coming late into the ministry and then from another profession, the fact of his having given to the Protestant Episcopal Church of South Carolina so elaborate a volume illustrative of her history from early times, might, I should think, very reasonably be considered as establishing his claim to some commemorative notice. I knew him well for many years, and will cheerfully furnish you such facts in his history as are at my command, and such notices of his character as my memory may supply.

Frederick Dalcho was born in the city of London, in the year 1770, of Prussian parents. His father had been a distinguished officer under Frederick the Great, and, having been severely wounded, was permitted to retire to England for his health. At his death, this son was sent for by an uncle, who had, a few years before, migrated to Baltimore. Here he obtained a good classical education; after which he devoted himself successfully to the study of Medicine, including a more extensive course of Botany than is common in Medical Schools.

Having received his degree of Doctor of Medicine, he took a commission in the medical department of the American army. With his division of the army he came to South Carolina, and was stationed at Fort Johnson, in Charleston Harbour. Here some difficulty arose between Dr. Dalcho and his brother officers, in consequence of which he resigned his place in the army, in 1799. He then removed to this city, where he formed a partnership in the practice of Physic with Isaac Auld; and he became a member of the Medical Society, and a Trustee of the Botanic Garden, established through their influence.

About the year 1807, Dr. Dalcho united with Mr. A. S. Willington, as Editor of the Charleston Courier, a daily paper devoted to the vigorous advocacy of the Federal opinions of that day. About this time, he became, from his talents and deportment, a very influential member of the Masonic Association in this city, and subsequently their Grand Chaplain. At the request of the Grand Lodge of York Masons, he published an "Ahiman Reron," which was adopted as the Code for the government of all the Lodges under their jurisdiction.

When about thirty-eight years of age, he was married to a lady whose maiden name was Mary E. Threadcraft, a grand-daughter of Dr. West of Goose Creek. They had no children, but she survived him several years.

About the year 1811, Dr. Dalcho became more than usually engaged in the study of theological subjects. With a view of prosecuting those studies, and promoting the religious interests of others, he became lay reader in St. Paul's Parish, Colleton. On the 15th of February, 1814, he was ordained Deacon by Bishop Dehon, of South Carolina; after which he was elected to the cure of the parish which he had previously served in a different capacity, and which had not had a settled minister since 1784.

On the 12th of June, 1818, Dr. Dalcho was admitted to the Priesthood by Bishop White of Pennsylvania. On the 23d of February, 1819, he was elected Assistant Minister of St. Michael's Church in Charleston. Here he continued discharging his duties with fidelity and acceptance, labouring for the advancement of religion, not only in his own immediate charge, but in the surrounding community, as opportunity offered, until his declining health obliged him to seek repose. His Vestry would not consent to part with him; but gave him leave of absence, with a continuance of his salary, for an indefinite time. But neither cessation from labour nor medical skill could arrest his decline. He died on the 24th of November, 1836, in the sixty-seventh year of his age, and the seventeenth of his ministry in St. Michael's Church.

The principal published work of Dr. Dalcho, is that to which I have already referred: it is entitled "An Historical account of the Protestant

Episcopal Church in South Carolina, from the First Settlement of the Province to the War of the Revolution; with notices of the present state of the Church in each Parish; and some account of the early Civil History of Carolina, never before published. To which are added the Laws relating to Religious Worship; the Journals and Rules of the Convention of South Carolina; the Constitution and Canons of the Protestant Episcopal Church; and the Course of Ecclesiastical Studies." This work is frequently referred to, and quoted by different writers on the subject of Church and State in South Carolina. He also published a work on the Divinity of our Saviour; and another entitled "The Evidence from Prophecy for the Truth of Christianity, and the Divinity of Christ;" besides several Sermons and Essays, some of which were the result of considerable labour and research. He was also the projector, and for a long time the principal conductor, of the Gospel Messenger,—then the leading organ of the Episcopal Church in South Carolina.

A monument was erected to Dr. Dalcho's memory, by the Vestry of St. Michael's Church, with an appropriate inscription written by his Diocesan, Bishop Bowen. It may be seen near the South door of that church.

Dr. Dalcho was about five and a half feet in height, muscular and well proportioned. Having been accidentally wounded in his lungs, he became occasionally asthmatic, and his voice, naturally pleasant, was thus sometimes oppressed. His features were well marked, denoting a vigorous and well cultivated intellect, as well as a thoughtful and earnest spirit. His kind, amiable and genial disposition, his fine social qualities, his extensive information and liberal principles, made him a great and general favourite in the community.

I remain your obedient,

JOSEPH JOHNSON.

JAMES MILNOR, D. D.*

1814—1844.

James Milnor was born in the city of Philadelphia, on the 20th of June, 1773. His father and mother, William and Anna (Brientnall) Milnor, were, by birth and education, members of the Society of Friends. His father was originally bred to the trade of a cooper; but, developing talents for other pursuits, he soon engaged in trade, and at the commencement of the Revolution, was extensively concerned in a fishery. At the same time, he was factor to *Colonel* Washington of Mount Vernon; and when the drama of the Revolution opened, despite of his Quaker principles, he was strongly inclined to enter the army, and had actually applied for a commission; but was afterwards induced by unexpected circumstances to withdraw his application. He was, however, throughout the whole struggle, a firm friend to the American cause, and in various ways rendered it important

* Memoir by Dr. Stone.

service; the consequence of which was that he gave such offence to the "Heads of Meeting," that he was formally disowned.

James Milnor received the rudiments of his education at a Grammar School in his native city; and, at an early age, entered the University of Pennsylvania. He was, at this period, as ever after, distinguished for soundness of judgment and kindliness of disposition. After entering the University, his father's pecuniary resources became somewhat straitened, and, being unwilling to occasion him any embarrassment, he resolved to close prematurely his collegiate course. Accordingly, he left the University, and commenced the study of the Law, under the instruction of Mr. Howell, an eminent Quaker lawyer, of Philadelphia. This was probably as early as the year 1789, when he was not more than sixteen years of age. Here he continued till the year 1793, when Mr. Howell fell a victim to the Yellow Fever. He then entered the office of Mr. Rawle, with whom he completed the usual course of legal study, preparatory to admission to the Bar.

He was admitted, accordingly, in the spring of 1794; and at the May term of the same year, was also, on motion of his preceptor Rawle, admitted as an Attorney of the Court of Common Pleas for the County of Montgomery. He was, therefore, in the practice of the Law a little before he reached his legal majority.

His first settlement, as a legal practitioner, was at Norristown. Though very young, and of more than commonly youthful appearance, his practice soon became both respectable and lucrative. In a few years,—probably in the early part of 1797,—he left the County of Montgomery, and returned to Philadelphia, where he had a large and constantly increasing practice until he finally relinquished the profession.

On the 28th of February, 1799, he was united in marriage with Eleanor, daughter of Henry Pawling, Esq., of Montgomery County. With this lady, who was every way worthy of his confidence and affection, as well as of the important places she was destined to occupy, he lived till the day of his death. They had seven children, two of whom died in infancy.

Mr. Milnor, until the time of his marriage, lived, as he had been educated, a Quaker. But as he had not been trained to any great strictness in the customs of the Friends, and as his wife belonged to an Episcopal family, it cost him little sacrifice to change his denomination. In consequence of his marriage, he was, in due form, "read out of meeting;" and ultimately became a member and a minister of the Episcopal Church.

In 1805, Mr. Milnor was elected a member of the Select Council of Philadelphia for two years. In 1807, he was elected for three years to the same body; and in 1808, was raised to the Presidency of the Council for one year. In 1810, he was elected to the Congress of the United States, as a member of the House of Representatives, from the city and county of Philadelphia. He was a highly active and influential member, was a decided Federalist, and opposed the War of 1812 with Great Britain, with much zeal and ability. His term in Congress closed on the 4th of March, 1813.

Though Mr. Milnor was never chargeable, morally, with any thing worse than being a mere man of the world, in the less exceptionable sense of that

phrase, he seems, during the earlier part of his life, to have had no very well defined or well considered views of Christianity. At one time,—not far from the year 1800,—he considered himself as a believer in the doctrine of Universal Salvation; but, shortly after, was led to doubt whether he really had any practical belief in the Divine authority of the Scriptures. His mind, however, seems to have been led into a more serious channel, through the influence of an early friend, who had himself undergone an important change in his religious views and feelings; and he was in a more than usually thoughtful state at the time of his election to Congress. The heavy weight of care and responsibility which was thrown upon him there, combined with manifold other temptations to a habit of carelessness, incident to the life of a member of Congress, appears, for a while, to have lessened his interest in the subject of religion; but, during the latter part of his Congressional career, it acquired a new importance in his estimation, and at the close of the year 1812, he became a communicant in the Episcopal Church.

On the expiration of his term in Congress, he returned to Philadelphia, and resumed the practice of the Law; but his heart was no longer in it; and, within a month, he waited upon Bishop White, and informed him of his wish and purpose to enter on the study of Divinity. A few days after, he applied, through the Bishop, to the Standing Committee of the Diocese, for admission as a candidate for Orders. He then removed his family to Norristown, the scene of his first practice in the Law; and here, by permission from his Bishop, soon connected with his preparation for the ministry the labours of catechist and lay reader in St. John's Church.

Soon after his intended change of profession became known, overtures were made to him from two important churches,—one in Baltimore, vacant by the removal of Dr. Beasley to the Provostship of the University of Pennsylvania; the other in Richmond, just built on the site of the theatre which had perished in the conflagration of the preceding year. He, however, declined, in both cases, preferring not to decide upon the place of his labour until he should be ready to occupy it.

His duties as catechist and lay reader at Norristown were unexpectedly soon brought to a close by an almost fatal sickness, which fell first on himself, and then on Mrs. Milnor, who had nursed him; and, in consequence of this, he returned, with his family, late in the autumn of that year, to Philadelphia, where he continued his studies till the period of his ordination. He was ordained Deacon in St. James' Church, Philadelphia, by Bishop White, on the 14th of August, 1814; and was admitted to the Order of Presbyters, in the same place, and by the same Prelate, on the 27th of August, 1815.

His first sermon was preached in St. Peter's Church, on the afternoon of the same day on which he was ordained. On the 21st of December following, he was unanimously elected, by the Vestry, a minister of the United Churches in Philadelphia. He accepted the place, and continued in it till his removal to New York. Early in May, 1816, he became aware of a movement in St. George's Church in New York, tending towards his future Rectorship of that Parish. He was at first little disposed to listen to the overtures made to him, and actually returned a negative answer; but he at

length became satisfied that it was his duty to make the proposed change. He, accordingly, parted with his Philadelphia charge, not without great reluctance, and was instituted Rector of St. George's Parish, by Bishop Hobart, on the 30th of September, 1816. Here, in the faithful and successful discharge of his duties, he spent the remainder of his life.

He was honoured with the degree of Doctor of Divinity from the University of Pennsylvania, in 1819.

The American Bible Society, with which Dr. Milnor was identified from a very early period of its existence, had, for several years, been desirous that he should be sent as a delegate to the British and Foreign Bible Society; and, early in 1830, it was determined that he should undertake this mission. When it became known that he was to go, various other religious and benevolent institutions requested him to act as their representative, and clothed him with more or less formal commissions and instructions. He sailed from New York on the 16th of March, in the Packet Ship Florida, and arrived at Liverpool on the 14th of April. He attended the Anniversaries in London, addressed several of the Societies, made the acquaintance of a great number of eminent men,—both clergymen and laymen, and was every where received with demonstrations of the highest respect. After spending some time in England, he visited Wales, Ireland, and Scotland, and extended his journey as far as Paris. He embarked at Liverpool on the 27th of September, and reached New York on the 30th of October, highly gratified, and in many ways benefitted, by his tour.

Sometime in the year 1825, Dr. Milnor was suddenly seized with gout in the stomach; and so severe was the attack that his case was, for some time, regarded as entirely hopeless. In the early part of the year 1844, he had another attack of the same complaint, which also brought him to the verge of the grave. He, however, gradually recovered from it, and enjoyed his usual vigour of both body and mind, until within a few hours of his departure from the world. On Sunday, the 6th of April, he preached an admirable sermon on the duty of forming "*a charitable judgment of the opinions and conduct of others*;" in which, without professing to do so, he really illustrated and defended his own principles and practice. On the Tuesday evening following, he presided, in his own study, at a meeting of the Directors of the Deaf and Dumb Institution, which he had always regarded with the deepest interest. At the close of this meeting, one of the Directors congratulated him on his apparently vigorous health; and, in reply, he laid his hand upon his breast, and said,—"I have something *here*, Sir, that warns me to expect death at any moment." During that day he had suffered unusually from a difficulty of breathing; though there was nothing to indicate immediate danger. At ten o'clock in the evening, the oppression greatly increased; and, when his son entered his room, he complained of great coldness, and said,—"*Henry, I am dying, I am dying.*" He had only time to breathe out a prayer, of which barely enough was heard to show that his soul was in peace, before his spirit gently passed away. He was buried from St. George's Church on the succeeding Friday, when a Funeral Address was delivered by the Rev. Dr. Tyng.

The following are Dr. Milnor's publications:—Oration on Masonry, delivered in St. John's Church, in Philadelphia, at the request of the Rt.

Worshipful Grand Lodge of Pennsylvania, on St. John's day, 1811. A Sermon preached in St. George's Church, in the city of New York, on a Public Day of Thanksgiving, appointed by his Excellency De Witt Clinton, Governor of the State of New York, 1817. A Sermon occasioned by the Death of his Excellency, De Witt Clinton, late Governor of the State of New York, preached at St. George's Church, New York, 1828. Two Sermons in the National Preacher, 1836. A Charitable Judgment of the Opinions and Conduct of others, recommended, being the last Sermon preached by the author in St. George's Church, 1845.

FROM THE HON. R. H. WALWORTH, LL. D.,
CHANCELLOR OF THE STATE OF NEW YORK.

Saratoga Springs, January 27, 1851.

Dear Sir: In compliance with your request, I avail myself of a leisure moment to furnish you a few cherished recollections of the late Dr. Milnor.

It was my good fortune to become acquainted with this estimable man and devoted minister, soon after he was called to the Rectorship of St. George's Church, New York. I was distantly connected by marriage with the late Dr. Stearns, the family physician and beloved friend of Dr. Milnor; and, for some years, on my occasional visits to New York, was in the habit of attending church with him and his family. I, once or twice, met Dr. Milnor at the house of that gentleman, at an early day.

I also recollect attending one of those delightful Friday evening services, in the Doctor's Sunday School lecture room, which were so highly appreciated by the excellent people of his parish, and the beneficial effects of which can only be fully known, when the records of eternity are opened. My now sainted companion occasionally attended his weekly meetings for social prayer, with her relatives—and sometimes, when Dr. Milnor was present. And she was deeply impressed by the fervency of the extemporaneous prayers which he offered, on these occasions, especially for the salvation of those more immediately committed to his care.

After I took a seat upon the Bench, in 1823, and especially after I accepted the office of Chancellor, I was in the habit of meeting Dr. Milnor very frequently, at the Institution for the Deaf Mutes, of which he was one of the early Patrons and Managers; the House of Refuge for Juvenile Delinquents; the Bible Society; the Tract Society; and other benevolent institutions of the day; with most of which he was connected, where they were not sectarian in their character. And I was always deeply impressed, on these occasions, by his dignity and wisdom, not less than his benevolence and piety.

When I first heard him preach, in October, 1816, he appeared to be about forty years of age; though I was informed that he was then quite young in the ministry. Although a nominal believer in the Christian religion, at that time, I was not a professed disciple of Christ. Though there was nothing in his preaching that had the semblance of an attempt to appear *great*, yet there was a vein of excellent sense and sound scriptural instruction, together with a winning kindliness of manner, and a deep apparent solicitude for the salvation of his hearers and the honour of his Master, that could hardly fail to command an earnest attention. And this accords with my recollection of his preaching, at a later period, when I was better prepared to appreciate it. Although entirely fearless in condemning and opposing what he considered dangerous error, in whatever form it might appear, he sought rather to convince by argument than to overwhelm by denunciation.

I believe that his manner of presenting truth to the minds of his hearers was always mild and persuasive. He generally made them feel that he was deeply and heartily interested in his own message; and that he preached the terrors of the law, not less than the unsearchable riches of Christ, in perfect love. The same delightful spirit of conciliation which he exhibited in the pulpit, he manifested in all his intercourse with his people and with society at large; sustaining, under all circumstances, the character of a perfect Christian gentleman.

Sincerely attached to his own Communion, he was far from supposing that there was no true religion in any other. But his enlarged Christian heart embraced every one as a brother, who believed in what he regarded the essential truths of the Gospel, and manifested an affectionate complacency in the Divine Redeemer. Hence, when he was called from his labours on earth to his rest in Heaven, the Clergy and people of other denominations in New York and elsewhere, to whom he was known, lamented his death as they would have done that of one of their own most esteemed ministers.

In short, my impression of Dr. Milnor is that, in the pulpit and the lecture room, as well as in his public and private intercourse, he always sustained the character of a faithful Minister of Christ; that, in his own expressive language in reference to the ministry of another, "he gave free scope to those animated conceptions of his high and holy calling with which the spirit of his Divine Master had filled his heart; keeping the grand purposes of the Gospel Ministry steadily in view, and prosecuting them diligently without the fear of man."

I am, dear Sir, with respect and esteem, yours truly,

R. H. WALWORTH.

FROM THE RT. REV. MANTON EASTBURN, D. D.,
BISHOP OF THE DIOCESE OF MASSACHUSETTS.

Boston, November 17, 1847.

Rev. and dear Sir: You have requested me to throw together a few thoughts and remembrances, tending to illustrate the character and services of the distinguished and lamented Dr. Milnor. Immediately after the departure of my venerated friend to his heavenly rest, I wrote, under the strong impressions produced upon me by that event, the following pages; which, although originally composed for another purpose, I humbly offer to your acceptance, as having more freshness and glow of expression than I could hope to attain, by making another effort on the same subject. If you think them worthy of a place in your forthcoming work, they are entirely at your service. They are sent to you with an earnest prayer for the accompanying blessing of the Holy Spirit.

Faithfully yours,

MANTON EASTBURN.

THE LATE REV. DR. MILNOR.

To the Editor of the Episcopal Observer:

Devoted as your periodical is to the interests of our branch of Christ's Holy Church Universal, I am confident that you will not deem it foreign from this object to consecrate a few pages to the memory of that distinguished servant of God, whose name stands at the head of this communication. How can we more effectually serve our Church, than by calling to the remembrance of her people, from time to time, those "burning and shining lights" who have vanished from before her altars; and who, up to the moment of their being extinguished by the hand of death, have faithfully dispensed the Gospel, and adorned their doctrine

by the lustre of a consistent example? In the departure of the venerated and honoured Rector of St. George's, New York, I have no wish to find an occasion for saying more than the event calls for; or for offering over his grave the incense of that sort of praise, the fumes of which are not less an insult to the dead, than they are offensive to the living. But our departed friend presented, in his long ministerial course, so much to challenge reverence; "in labours" he was so "abundant;" and his name and influence were so widely spread; that his removal will readily be acknowledged to be invested with extraordinary interest, and to demand more than a common commemoration.

The period when our revered friend became Rector of St. George's is deeply imprinted on my mind; for it was within the walls of that Church that an accomplished elder brother, whose beloved form now lies buried in the caves of the ocean, then first became a communicant, when on the eve of commencing his studies for the sacred office. Dr. Milnor was then in the full physical and mental vigour of middle life; and, bringing to his sacred calling the industry, system, knowledge of the world, and business habits of his recently relinquished legal profession, as well as the warmth of a heart newly awakened to the momentous subject of religion, and filled with ardent desires for the salvation of men, he soon raised that respectable parish to a condition of almost singular prosperity. My memory often calls up, among the delightful scenes of by-gone days, the spectacle which St. George's constantly presented, at that time, on the Lord's Day. It was crowded with worshippers: a deep seriousness pervaded the people: the presence of God was evidently perceived, amidst the services of the reading-desk, and under the animated ministrations of the pulpit: and so vivid is my impression of the Sacrament Sundays, that I seem to behold passing before me, at this day, the vast throng of communicants, who received from this man of God the symbols of the Redeemer's body and blood. Dr. Milnor was, pre-eminently, an *efficient* parochial minister. He was ever upon his post, labouring in his proper work. He travelled, in regular and laborious circuit, from house to house. His delight was in the fulfilment of his ministry. And, such being the case, God's blessing abundantly followed him; rewarding his toils with a harvest, such as it rarely falls to the lot of the ambassadors of Christ to reap from their labours.

Let it not be forgotten, however, while recording the signal success of this ministering servant of God, that the cause of that success is to be attributed to something deeper than the mere excellence of his character, his strong sense, and his unwearied assiduity. It is to be found in the *scriptural tone* of his preaching. At a period in the history of our Church, when the distinct and prominent exhibition of Christ Crucified was, unhappily, not as general among the Clergy as it has since become, Dr. Milnor was remarkable for the plainness with which he presented this great theme of the Gospel. Man's disease, sin,—and its remedy in the Lamb of God,—were the conspicuous topics of his ministry. It was chiefly because he thus preached, that multitudes gathered round him, and that such accessions were made, through his labours, to the number of those who shall be saved. And the blessed results of this faithfulness were seen, not only in the spiritual effects produced upon his hearers, but in another and very important consequence; -namely, the impulse which his example gave to the ministerial fidelity of his younger brethren. I feel the strong conviction that to Dr. Milnor's early ministry may be traced, in no small measure, the revival of that scriptural preaching in our Church, by departing from which, in previous days, her Clergy had departed from the doctrines of our venerated formularies, and had conse-

quently failed to produce any decided impression upon the masses of her people. The labours of our departed friend, and those of some others who were already in the field when he entered it, deserve our grateful and affectionate remembrance. These men were the Venns, the De Courcys, the Milners, and the Newtons, of the American Church. They have left their impress behind them. "They rest from their labours; and their works do follow them."

Extensive, however, as was the good which resulted from the pulpit ministrations of Dr. Milnor, it is not his efficiency as a parochial clergyman alone, which will cause his name to be remembered with honour, and his departure to be long mourned as a public calamity. Trained, in early life, to the habit of addressing deliberative bodies, and having acquired, while in the walks of secular occupation, a peculiar aptitude for business, the aid which he afforded to various Institutions, both in and out of our Church, was such as very few men have ever had it in their power to render. Who that have ever listened to him, in the annual meetings of our Board of Missions; in the Conventions of the Diocese of New York; at his post among the Trustees of the General Theological Seminary; or in the Managers' Room of that blessed institution which he loved to his latest breath, the American Bible Society; do not feel that he has left a void behind him, which it will not be easy to fill? Many men have been more eloquent than he; many more powerful in argumentation, and more effective in swaying multitudes with the graces of a polished elocution. But it will be universally allowed that few among his contemporaries, whether of the Clergy or Laity, have equalled him in calm soundness of judgment. A vein of strong common sense ran through all that he said. It is for this quality, indeed, that he was chiefly remarkable: and, as a necessary consequence, he never failed to command the marked attention and respect of every public body, in whose deliberations he took a part.

My mind reverts, with peculiar feelings of admiration for my departed friend, to the period when he assumed for a time, in compliance with the earnest wishes of the Foreign Committee of the Board of Missions, the office of their Secretary and General Agent. It may with strict truth be said that his acceptance of this important trust was a new era in the operations of the Committee. The order with which all his duties were arranged, and the wisdom and practical sense which distinguished his correspondence with the missionaries, afforded us a satisfaction, the impression of which remains with me to this day. In his willingness to take upon him the onerous burden of that place, he manifested the extent of his love for the sacred cause of Missions; for, besides his being thereby compelled to relinquish, for a season, the entire supervision of his extensive parish, he was under the necessity of undertaking, in the service of the Committee, long and fatiguing journeys, at a period of life which reasonably claims an exemption from the toils and exposure of travel. But he found his reward in the satisfaction of consecrating himself to a noble cause; in the good which he was permitted to accomplish; and in the affectionate gratitude and love with which his cheerful services were repaid.

There have not been wanting those, who, from the readiness with which Dr. Milnor associated himself with Christians of other names, for the purpose of advancing the spiritual welfare of mankind, have been prone to question the warmth of his attachment to that Church at whose altars he ministered. They who always so thought of him, and so think of him now, may rest assured that their inference from the course which he pursued is a grievous error. Unnecessary as it is to vindicate him from this charge, to those who knew his heart, I

must be permitted, for the sake of others, to wipe off this dishonour from his memory; and over his recently opened grave to utter the conviction that there never was a truer son of our ancient and honoured Mother. He entered our Church from conviction of its Apostolical origin, and believed its ministry to be of Divine institution; and in promoting its true glory, and its wide extension, his labours and his ample means were ever devoted. But he loved the image of Christ wherever he found it; and, although he rejoiced in the *integrity* of that branch of the Church to which he belonged, yet he was not disposed to deny an *existence* to other branches, which, nevertheless, in his view, failed to come up to the character of being "perfect and entire." Such being his convictions, he joined his fellow Christians in every thing in which he could join them, without compromising his principles as a minister of our own household of faith. In regard to the extent to which he practically carried this union, there will be different degrees of approval, even among those who substantially agree with him in sentiment. But in the largeness of his affection for all who, in every place, "love our Lord Jesus Christ in sincerity;" who were washed in the same blood; and sanctified by the same Spirit; who will not wish to be like him? Who would not desire the place which he occupied in the love and veneration of all Christian men? And who will not allow it to have been a grand and touching spectacle to see this man of God, after a life honoured with the affection of a whole community, committed to his last resting place amidst the benedictions of thousands of every name, who wept for the departed Rector of St. George's as men weep for a father and a brother?

In looking back, as I have frequently done since the intelligence of his sudden departure, over the whole ministerial course of Dr. Milnor, I find myself particularly drawn to the remembrance of that beautiful combination which he exemplified *of honest and unwavering adherence to principle in his public career, with the most unvarying openness and courtesy to all his brethren, in the intercourse of private life.* As an authorized ambassador of Christ, there could never be detected in him, by the most scrutinizing observer, the least symptom of that time-serving spirit, which yields to the pressure from without of obloquy, suspicion, or ridicule; and which, in the vain attempt to please all, secures the respect and confidence of none. Yet who that knew him can ever forget the good-humour and frankness of his ruddy countenance, when mingling as a brother with his brethren? From his face, and from his tongue, there was a perennial flow of those charities which sweeten life. No dark distrust and concealment lowered upon his brow; and the transparent freeness of his eminently social nature banished all distrust from others. As his years increased, this happy blending of the two qualities of firmness and love was more and more developed. It seemed as if, the nearer he approached to the limits of his pilgrimage, the more softened and mellowed he became. How many bright and cheerful scenes, during the latter part of his life, now rise before my memory, which served at the time of their occurrence, and now serve, to convince me that he was perhaps the richest specimen to be found among us of an old Christian gentleman! His manners were not that mere exterior polish, which is the effect of adventitious circumstances. They were the result and the index of a heart, which, naturally generous, had, by the grace of God, been warmed into that sunny and genial state of the affections, which sheds upon all who come within its influence beams of benignity and gladness.

In thus calling up the principal features in the character of this eminent minister of Christ, it has been my object partly to find a vent for the mingled feelings

which his death has awakened in my own heart; but principally to embalm the honoured dead in the recollection of the living; and also to cause that, though lost to sight, he may still speak, in the lessons of his instructive career, to those who are left by him upon the stage of action. That Dr. Milnor was free from defects as an ambassador of God, none who knew him will pretend to affirm. I have sometimes thought, for instance, in the course of my long acquaintance with him, that, in order to complete his power as a Christian minister, he needed a fuller measure of that species of experience which grows out of the taste of personal sorrows. His life flowed on in an almost uninterrupted current of prosperity; and, as a consequence of this, if there was any thing wanting in his ministerial qualifications, it was the ability to administer consolation to the afflicted, as one who was 'touched with the feeling of their infirmities.' In this respect, he certainly did not possess, to the fully desirable extent, what the prophet so beautifully terms 'the tongue of the learned;' and was therefore inferior to others whom I have known, 'in speaking a word in season to him that is weary.' But this deficiency, be it remembered, arose from no absence of Christian sympathy; but from the fact that Providence, by making his days almost one perpetual sunshine, had denied him that inlet to a knowledge of human griefs which is opened through a similarity of dispensations. But let us adore that Spirit, who made him so unsurpassed an example to the ministers of Christ, of incessantly occupying, until the Master come, with all the talents which we have. He has accomplished a great work in his day and generation. Let us spur our sluggishness with the remembrance of his constant labours; let us emulate his unflinching conscientiousness and singleness of purpose; let us drink in his spirit of expansive Christian love. At the moment when he was taken from us, his exertions and his faithfulness were as unremitted as ever. In the last letter which I ever received from him, I find the following passage:—'Allow me to repeat my acknowledgments of the very great kindness of your congratulations, on my recovery from my late dangerous illness; and to solicit your prayers that I may be enabled, by Divine grace, to persevere to the end in declaring the truth as it is in Jesus.' That he *did* thus persevere, is known and read of all men. His whole course, from first to last, is before us. As his ministry began, so it ended; and he has gone to that world whither will follow him, in a long and bright succession, the seals of his labours, and the 'crowns of his rejoicing.' M. E.

Boston, April, 1845.

GEORGE BOYD, D. D.

1814—1850.

FROM THE REV. ROBERT B. VAN KLEECK, D. D.

New York, January 18, 1858.

Rev. and dear Sir: You have asked me for some notices of the life, and personal recollections illustrative of the character, of the late Dr. Boyd of Philadelphia. I regret that an unusual pressure of duties has delayed my compliance with your request, and that now, on the eve of an official journey, my communication must necessarily be so brief and imperfect. Yet the little I can do will be heartily done, not only in token of my sincere veneration for the excellent man whom you seek to honour, but as a labour of love and grateful remembrance towards an honoured uncle, (my mother's youngest brother,) whom I loved and revered in life, and in whom I found a valuable counsellor and kind friend in my early days.

George Boyd, the youngest child of Robert and Eleanor Boyd, was born in the city of New York, on the 8th of February, 1788. His father died while he was absent from home at a boarding school, when he was about fifteen years of age. He was graduated at Columbia College, in his native city, in 1806, and afterwards studied Law with the Hon. James Emott, an eminent jurist, who resided at Poughkeepsie. He there became attached to Elizabeth, daughter of Robert Livingston, to whom he was married on the 6th of February, 1812; and with her he removed to Ogdensburg, where he pursued the practice of the Law.

He was brought up in the Associate Reformed Church; but not long after his marriage, his thoughts were turned to the claims of Episcopacy, and he determined to study for the ministry of the Protestant Episcopal Church. On account of the exposed condition of Ogdensburg during the war of 1812, he removed to Poughkeepsie, where he pursued his theological studies under the Rev. Dr. Reed, long the esteemed Rector of Christ Church in that place.

Having been ordained by Bishop Hobart, in 1814, he was, soon after, called to the Rectorship of St. John's Church, Northern Liberties, Philadelphia,—his first and only parish, where he laboured long and well; was faithful and devoted, beloved and cherished, as a Pastor; and his ministry was not only useful, but honoured and influential, in the Diocese of Pennsylvania, and the General Church. He was for some time President of the Standing Committee of the Diocese of Pennsylvania, an active member of the Board of Missions, a Trustee of the General Theological Seminary, and once or twice a Delegate to the General Convention of the Protestant Episcopal Church. He took a deep and lively interest in the work of Christian Missions, and, by his faithful and earnest labours as the Secretary and General Agent of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church, gave an impulse to that department of the work, and essentially promoted its best interests.

He was honoured with the degree of Doctor of Divinity from the University of Pennsylvania, in 1839.

There was one characteristic of Dr. Boyd, which stood out prominently in his whole career. It was his transparent honesty and strict conscientiousness. That which he saw to be the course of truth and duty, he followed, whatever immediate reproach or sacrifices it might involve. He had all the simplicity of a little child, and answered well to the character of Nathaniel,—"an Israelite indeed, in whom was no guile."

As an illustration of this, I give the following instance from one who knew and shared his trials, in the matter referred to:—"About ten or twelve years previous to his death, his mind was directed to the subject of Free Churches. He became convinced that it was the only proper way of supporting the worship of God's house. To be convinced of duty with him was to practise it; and he formed the determination of establishing the Free Church system at St. John's. This, after much opposition, and the endurance of many trials, he was enabled to carry out; and from that time until his death, the pews in that church were open alike to rich and poor." The sacrifices made in this matter were great in every point of view; and nothing but a deep conviction of duty and a self-sacrificing spirit could have enabled him to encounter so much of opposition, the alienation of friends, the loss of valued parishioners, and the so great diminution of pecuniary support as to put him for a season to serious inconvenience. But none of these things moved him, and beautiful was the exhibition of his true and patient spirit,—"conferring not with flesh and blood," and "counting all things but loss" that he might say and feel of his beloved Church,—"To the poor the Gospel is preached." He also honestly adopted and earnestly maintained the doctrine of the Millenium, which looks for a personal reign of Christ with his saints in the earth, and the literal restoration of the Jews to their own city. These views had the practical effect of deepening his earnestness, his diligence, his devotion, and his constant preparation "to stand before the Son of man." To "look for the Saviour's appearing," and *to love* it were with him the daily habit of his life, his motive to prayer, and watching, and holiness, in the spirit of the Apostle's injunction—"Seeing then that ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness!"

Apart from this, his piety was deep and earnest. He lived by faith; he walked with God; he prayed without ceasing; and in his private intercourse, his pastoral work, his public duties, his face was wont to shine with the sweet radiance of love and peace. It has been said by some who knew him well, that never had they known one in whom faith was more a living principle than in him. His chief pleasure was in communion with his God and Saviour; and truly may it be said of him,—"though *in* the world, he was not *of* the world."

As a husband and a parent, he was the centre of a loving and devoted family circle on whom he doted, making them the objects of his unceasing prayers, and guiding them, in ways of pleasantness and paths of peace, to Heaven. His memory is cherished by his children as is that of few parents—it is sacredly and enduringly embalmed in their sorrowing and grateful hearts.

About three years before his death, the beloved companion of his life was taken from him to her rest; and from that time his health gradually failed, and his hold on the world grew feebler day by day. His long illness, and the gradual dissolution of his earthly tabernacle, were in perfect correspondence with the whole tenor of his life. During the summer of 1850, his strength began to decline more rapidly, and without any organic disease, there seemed to be a general breaking up of the system. But notwithstanding his extreme debility, he continued to preach, when he was barely able to stand in the pulpit. About the first of October, he expressed a strong desire to visit his relatives in New York, and actually did so, but returned after a few days, completely exhausted by the journey; and from that time he never went out, unless for a short drive, till he was carried to his long home. But his decline was marked throughout by the most unqualified submission to the Divine will, and confidence in his Redeemer's merits. "At his request, the Holy Communion was administered to him, and he felt strengthened in spirit by this Heavenly food. Day by day his strength failed, until he was scarcely able to lift his head from the pillow; but his mind was kept in perfect peace, for it was stayed on Jesus. He seemed now to have no wish ungratified, but only to be waiting the Lord's time; though, when his strength permitted him, he was always careful to say some word of comfort or hope to those about him. His end was peace. He looked around upon his weeping family, closed his eyes and fell asleep in Jesus, at a quarter past twelve o'clock, on Tuesday, the 3d of December, 1850, in the sixty-third year of his age, and the thirty-sixth of his ministry."

I may safely say that few ministers of the Gospel have been more respected or beloved in life, or more sincerely mourned in death, than he. The following extract from a Report of a Committee of the Clergy assembled to take proper notice of his death, may be considered as indicating the estimate in which he was held by his brethren generally.

"It having pleased Almighty God, in whose hands are the issues of life and death, to remove from the Church on earth our much esteemed brother, the Rev. George Boyd, D. D., late Rector of St John's Church, N. L., in this city; it becomes those who so well knew and loved him to give expression to the heartfelt sorrow which this afflictive dispensation of Divine Providence has occasioned, and to record the high estimation in which they hold the memory of the virtues and bright example of their departed friend and brother. Throughout the whole course of his long and useful ministry, he, in all things, approved himself a faithful and devoted 'steward of the mysteries of God;'—'in much patience, in afflictions, by pureness, by knowledge, by long suffering, by kindness, by love unfeigned, by honour and dishonour, by evil report and good report; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.'

"We cannot forget his conspicuous exemplification of Christian excellence, and how conscientiously and devotedly he gave his influence and his exertions to the great work to which his whole heart and life were consecrated. Occupying a prominent station in the Church of this Diocese, and familiarly known among us for many years, his unaffected goodness

won the love and confidence of all; while his blameless life, and evident purity of purpose secured the universal respect and esteem of the community at large. The mild, dignified and conciliatory deportment, which so eminently characterized him; his strict integrity and warm-hearted kindness; and his urbanity of manners and Christian temper on all occasions; will ever be affectionately remembered by his brethren of all classes; and by none more sincerely than those who could not agree with him on all theological points."

Dr. Boyd's preaching was not of a highly popular cast, but it was earnest, instructive, logical, and often very effective. His voice was decidedly musical, and yet had great power and compass. He was said by his contemporaries to have been one of the best declaimers in Columbia College. In the delivery of his message, he knew nothing of the fear of man, but spoke the truth boldly, but in love, whether men would hear or whether they would forbear. His chief desire evidently was that, by manifestation of the truth, he might commend himself to every man's conscience in the sight of God.

His fine and manly form, his high intellectual forehead, his open and beautiful countenance, his sweet and pleasant smile, are indelibly impressed upon my memory, and shall never fade nor fail, until (as I hope and trust) I shall see him again "in the resurrection of the just," raised and beautified and glorified in his Saviour's image, for a blessed immortality.

I remain, Rev. and dear Sir,

With high respect and regard,

Your faithful friend and servant,

R. B. VAN KLEECK.

TITUS STRONG, D. D.

1814—1855.

FROM HENRY M. PARKER. ESQ.

Boston, February 5, 1858.

Dear Sir: I cheerfully comply with your request for some notices of the life of my honoured and lamented friend, the late Rev. Titus Strong, D. D. The principal facts and dates are taken from an autographic diary now in the possession of his widow, which also contains his pedigree. I was myself intimately acquainted with him during the later years of his life, and I had been still longer acquainted with some of his older friends among the Clergy. In preparing the following sketch, I have had the assistance of his estimable widow, and of his manuscript correspondence.

Titus Strong, the eldest son of Titus and Mary (Burrill) Strong, was born in Brighton, Mass., January 26, 1787. He was a descendant of John Strong, who came with the Puritans to Dorchester in America, in 1630, in the same ship with Warham, Maverick, and others. In 1788, his parents removed from Brighton to Boston, and the next year, his father,

while on a fishing party, was drowned in Boston Harbour, leaving three young children. The widow afterwards married John Stewart, of Williamsburg, Mass.

The subject of this sketch was taken to his grandfather's at Northampton; and in 1801, when he was fourteen years of age, he went to live with Mr. Butler, of that town, to learn the trade of a printer, and continued with him four years.

In July, 1805, he left Northampton, and went to Boston, where he entered the office of John Tucker, Clerk of the Supreme Court of the United States; but, in consequence of the failure of his health, shortly after, he went to Williamsburg, the residence of his mother, and taught a school there during the winter of 1805–06. He then returned to Mr. Tucker's office to resume his studies; but was obliged very soon to discontinue them for the same reason as before. The year that followed he divided between Williamsburg, Troy, Albany, and Chesterfield; and at the last mentioned place, taught a school the next winter. At this time, he had serious thoughts of fitting himself for the Stage, on which his fine voice and elocution seemed to promise great success; but better counsels prevailed, and in the spring of 1807, he commenced the study of Theology, under the direction of the Rev. Mr. Whitman, the Congregational minister of Goshen, a town near Chesterfield. In the mean time he was obliged to labour for his living.

In June, 1807, having, as it would seem, for the time, relinquished his theological studies, he went to Dedham, and entered the office of Horatio Townsend, Esq., Clerk of the State Courts, who was an ardent Episcopalian. On the 4th of August following, he was married by the Rev. Joshua Bates to Hannah Dwight, then of Dedham, but born in Medfield, April 2, 1787. They had eight children, only four of whom survived the period of childhood.

In 1809, he edited the Norfolk Repository, a newspaper printed in Dedham.

While a writer in Mr. Townsend's office, in consequence of reading some books in favour of Episcopacy, which fell in his way, his mind received a strong bias in that direction, and he began to direct his thoughts towards the ministry of the Episcopal Church. Accordingly, on the 1st of October, 1812, he was admitted as a candidate for Holy Orders.

On the 24th of March, 1814, he was ordained Deacon at Dedham, by the Rt. Rev. Bishop Griswold; and on the 7th of April, 1814, he removed to Greenfield, Mass., with a view to take charge of St. James' Church in that village. On the 26th of March, 1815, he was ordained Priest by Bishop Griswold, and at the same time was instituted Rector of St. James' Parish.

He received the degree of Master of Arts from Williams College, in 1822, and that of Doctor of Divinity, from Trinity College, Hartford, in 1839.

Dr. Strong retained the Rectorship of St. James' Church till the close of his life, and enjoyed, in a high degree, the respect and confidence not only of his own parish, but of the surrounding community. His last illness was a very protracted and distressing one, the disease being of a dropsical

nature, with a strong tendency to develop itself in the region of the heart. This compelled him to be kept in a standing position night and day, waking and sleeping; and yet through all his extreme suffering, his genial spirit still shone out, and mingled gracefully with his Christian resignation and perfect trust and hope in his crucified Lord and Saviour. He died in June, 1855, leaving a widow, several sons, and one daughter.

Dr. Strong was always a good elocutionist, and was particularly distinguished for his admirable reading of the Service of the Church. While his preaching was uniformly sensible and edifying, he was, I think, specially felicitous in his Occasional Discourses. Isolated, as an Episcopal minister, as he was, through nearly his whole life, he was not much seen in cities and the more public places; but whenever he appeared, was always met with a most grateful welcome. He was an influential member of the Diocesan Convention, and was often a delegate to the General Convention also.

Dr. Strong's literary taste was for the best old English writers. He was himself an easy writer and a good logician. He maintained several controversies on Episcopacy, in a manner creditable alike to his head and his heart. By his kind-heartedness, however, and genial sympathetic expression of it, he won more than by controversy. "Dr. Strong," says one who knew him long and well, "had great benevolence: his main object seemed to be to keep all men and women too at peace with each other. He seemed to feel, in a remarkable degree, his dependance on God for every thing. Daily and hourly, in his struggles, in poverty, sickness, and all trouble, it was beautiful to see how he referred all to God's goodness and wisdom, and trusted to them with all his strength; feeling strongly that all would work together for good, however dark worldly circumstances might be. He was a very affectionate man, as well as a pious and truly charitable one. He was so genial and social, and had so much humour too, that in whatever company he was, no one wished to say much, but to listen to him."

The Greenfield Parish was, until lately, an outpost of Episcopacy, and the town has been, historically, "a good one to emigrate from." The measure of the work done by that parish cannot be estimated even by its present strength. Its former members are scattered over the Continent; and among them are some of the brightest and most honoured names of the Episcopal Church. Among other parishes which, in a good degree, owe their existence to Dr. Strong's labours at Greenfield, may be mentioned those at Northampton and Ashfield, and at Guilford, Vt. In fact, he did a great deal of scattered missionary work, not only in Massachusetts, but also in Vermont and New Hampshire.

The following is a list of Dr. Strong's publications:—Tears of Columbia: A Political Poem, 1812. A Sermon on the death of F. Barnard, Greenfield, 1815. The Common Reader, 1817. A Candid Examination of the Episcopal Church, 1818. Reply to Strictures on the same, 1818. A Sermon on the Institution of the Rev. Mr. Huse, Claremont, N. H., 1819. Young Scholar's Manual, 1821. Scholar's Guide, 1822. A Sermon delivered on occasion of a Masonic Celebration, 1822. A Missionary Sermon, 1825. The Cypress Wreath, or Mourner's Friend, mostly selected Poems, 1828. The Deerfield Captive: A Tale for Children, 1831. A

Sermon preached in St. James' Church, Greenfield, on occasion of the last Attendance of the Parish in that Church for Divine Service, 1846. The Ministers of Christ: A Sermon delivered in Christ Church, Springfield, Mass., when the Bishop of Massachusetts admitted the Rev. Henry W. Adams, M. A., the Rector of the Church, to the Holy Order of Priests, 1848. The Good Man: A Sermon preached in the Church of the Advent, Boston, on the Sunday after the Decease of its Rector, the Rev. William Croswell, D. D., 1851.

The following were published in the Gospel Advocate, Boston:—A Sermon preached in St. Paul's Church, 1821. A Sermon on Family Prayer, 1821. A Sermon before the Convention, 1823. A Sermon on Reading the Scriptures, 1823. Five Essays on Objections to the Church, 1825.

In the Norfolk Repository, (Dedham,) he published—"The Quaker," in eight Numbers, 1808.

In the Franklin Herald, (Greenfield),—Four Essays on the Sabbath, 1816. Essays on Imitating Bad Examples, 1816.

Very Respectfully yours,

HENRY M. PARKER.

FROM THE REV. AZARIAH CHANDLER, D. D.,

PASTOR OF THE FIRST CONGREGATIONAL CHURCH IN GREENFIELD, MASS.

GREENFIELD, February 12, 1858.

Rev. and dear Sir: It gives me pleasure to comply with your request, in bearing my testimony to the worth and usefulness of my friend and neighbour, the late Dr. Strong of this place. My acquaintance with him reaches back more than twenty years. As we were, for many years, both members of the Committee superintending common schools, we were often brought together on these occasions; and I sometimes met him also in the social circle; and our intercourse was always friendly, as my recollections of him now are all exceedingly pleasant.

Dr. Strong, in person, was large, well formed and dignified; in conversation grave but affable, and easily relaxing into playfulness. Always self-possessed, of ready utterance, well informed on the topics of the day, and abounding with interesting anecdotes, he rarely found himself in any company in which he was not the acknowledged leader in the conversation. I have heard him preach a few times, though never on the Sabbath. His manner in the pulpit was solemn, his enunciation full and distinct, and his emphasis unusually strong; and these I should think were his most striking characteristics as a public speaker. His sermons, so far as I had an opportunity of hearing or knowing, were of a decidedly evangelical cast. Whether he was to be regarded as High or Low Church, I am quite incompetent to decide; for he never introduced the subject of Ecclesiasticism in any of our conversations, and I never questioned him in relation to it. That he was warmly attached to his own Church (as who should not be?) was evident; but I remarked that he called it "*our* Church," as if there might be others also. He always treated me with kindness and cordiality; has asked me to take part with him in funeral services, when at private houses; and, on my last call upon him, a few days before his death, he greeted me in a manner truly fraternal, and asked me to pray with him; which I did with full reciprocity of the brotherly feelings which dictated the request. I consider his death as a loss not only to his own church, who were strongly attached to him, but to our community at large.

I remain, dear Sir, in Gospel bonds, truly yours,

A. CHANDLER.

FROM THE REV. CALEB SPRAGUE HENRY, D. D.

New York, April 1, 1858.

My dear Doctor Sprague: What can I contribute to your memorial of the late Dr. Strong? There are a great many persons, I am sure, who could better give you what you want. It was for so short a time that I knew him, and so long ago, that it seems to me, taking my pen to jot down such reminiscences as may arise, I shall find scarcely any thing to say except that he was a good man—a very, very good man: for such I find to be the first and most vivid impression that comes up, when fancy brings his image before my mind.

It is many years ago since I first went to live in the place where Dr. Strong passed a long and useful life,—the village of Greenfield, one of the many beautiful villages that are to be found all along the charming valley of the Connecticut River. I was then quite young, almost a minor in the eyes of the law,—not in my own, I dare say, but much older in some respects than I am now. I went to be minister to the Congregational Church there; and you remember, doubtless, that you officially assisted (as the French say) at my ordination. Dr. Strong had then been for some years pastor of the Episcopal congregation in the place. And it was, I take it, to the credit of us both, that, although our differences of ecclesiastical opinion were very great, and very decidedly held by each of us, it did not prevent the most agreeable and friendly relations existing between us—a thing the more to be observed as the town was not a large one.

Though firmly attached to the doctrinal and ecclesiastical system of his own Church, there was about Dr. Strong nothing of bigotry, narrowness, or intolerance. He was, by natural temper, and by all the habits of his life, a frank and friendly man. As such I remember him in all my intercourse with him; and we were a good deal thrown together, as a matter of course, in the society of a small town, but more especially from our joint exercise of certain functions which the wise laws of New York forbid to the Clergy of this State, but which the people of Massachusetts universally impose on theirs. Dr. Strong, Mr. Bailey, the Unitarian minister, and myself the "orthodox" one, were the Town Committee to visit and examine, at stated intervals, all the schools in the several districts. To the more distant places we had to ride; and it fell to my lot (whether as junior member of the Committee, or as bachelor member, having no wife or babies to provide for, I do not recollect) to furnish the conveyance; and one of the liveliest recollections I retain of those days, is of that Committee, on its visitorial progresses, stowed all three into the one seated gig—a more edifying spectacle of "brethren dwelling together in unity," than of the mercifulness of "the merciful man:" not that three such men as Mr. Bailey and myself were dangerous to the springs, or distressing to the horse; but Dr. Strong was a man of two hundred and fifty pounds weight.

Dr. Strong's countenance was as full of amiability as his person was large and portly. His expression was indeed one of great benignity and deferential courtesy; and his manner partook of the modesty and unpretending simplicity which were distinguishing qualities of his character. There was nothing morose and sour, nothing harsh or austere in his disposition or temper; on the contrary, if I remember rightly, he was lively and playful as well as cordial and genial, in his social nature.

In fine, he was, as I have said, an eminently good man, as I understand good men—a man without formality or pretension of any kind, but of remarkable singleness, purity, and integrity of character. This is the strongest impression I retain of him, derived from the recollections of the time we lived as neighbours for two or three years, confirmed by the memory of two or three days passed together a dozen years later. I remember, too, I regarded him as a man of

sound sense, and a judicious and edifying preacher, although I had not much opportunity to judge of him in the latter respect. It speaks for his possessing in a large degree the qualities of a good clergyman and a good man, that he retained his pastoral relations to a New England flock, during such a long course of years, and died universally respected and lamented, leaving his name a fragrant memory to all who knew him.

Very cordially and faithfully yours,

C. S. HENRY.

WALTER CRANSTON.*

1815—1822.

Walter Cranston was descended from the noble Scottish Lord Cranston, and also from John and Samuel Cranston, both of whom were early Governors of Rhode Island. He was the only son of John Cranston, (whose mother, Frances Ayrault, was of Huguenot ancestry,) and of Comfort, daughter of James Collin, of Newport. He was born at Newport on the 12th of December, 1789. Being left an orphan while he was yet very young, he was brought up in the family of an aunt, who, by the blessing of God, was enabled to give an early religious direction to his thoughts and feelings. As he was blessed, during his childhood and youth, with perfect health, and a most happy temperament, and withal had an intense relish for study, he was accustomed, after his usual hours of diligent application, to give himself to relaxation as vigorously as he had done to study; and thus his natural vivacity made him quite the joy and life of the house. The greater part of his course preparatory to entering College was under the instruction of Mr. John Fraser, an excellent classical scholar, who kept a private school in Newport; though he was under the more general supervision of the Rev. Theodore Dehon, then Rector of the Episcopal Church at Newport, and afterwards Bishop of the Diocese of South Carolina. At the suggestion of Mr. Dehon, he passed the three months immediately preceding his admission to College under the tuition of that eccentric man, but admirable scholar and teacher, the Rev. Thomas Thacher, of Dedham.

After a course of most careful preparation, he entered Harvard College in 1806, where his vigorous mind and diligent application soon secured to him an enviable distinction as a scholar. While he was highly respectable in every department of learning, he was more especially distinguished for his attainments in Greek and Roman literature; and in Hebrew he was said to have had but one superior,—and that was Samuel Harris,—a young man who had been drawn from the obscurity of a mechanical trade by the remarkable attainments in Oriental learning which he had made in his intervals of relaxation from labour, but whose Funeral Eulogium, Cranston, as his particular friend, was called to pronounce, while he was yet an undergraduate. Cranston was graduated with high honours in 1810.

* Obituary notices.—Churchman's Magazine, 1822.—Records of Christ Church, Savannah.—MSS. from his sister, Mrs. Van Deursen, and from I. K. Tefft, Esq.

Though his views had, for some time, been directed towards the ministry, he did not at once enter on the study of Theology; but as his health required some relaxation after the confinement and intense application incident to his collegiate course, he took a voyage to the Island of Trinidad, to visit an uncle who resided there. Returning in the spring of 1811, he took passage for Charleston, S. C., where he found his friend, Bishop Dehon, who urged him to remain in that part of the country, and there prosecute his immediate preparation for the ministry. He could not, however, make up his mind to act in accordance with the Bishop's advice, having a strong desire to reside still longer at Cambridge, and avail himself of the advantages furnished by his Alma Mater. He, accordingly, went thither, and resumed his studies, but in the autumn of that year, he was appointed Greek Tutor in the University. He accepted this office, and held it until 1815,—meanwhile directing his studies, under the advice of Dr. Dehon, with reference to the profession he had chosen, and during a part of the time officiating as lay reader, and after he received Orders, acting as a regular supply, in the church at Cambridge. He was ordained Deacon in Bristol, R. I., by the Rt. Rev. Bishop Griswold, on the 20th of January, 1815.

Agreeably to the wishes of his early and beloved friend, Bishop Dehon, he came to the determination, in the early part of 1814, that he would settle in one of the Southern States; and, accordingly, soon after he resigned his Tutorship, he directed his course to Charleston. Shortly after his arrival there, he was induced to visit Savannah; and after preaching in Christ Church in that city, he received an invitation to take charge of it, which, shortly after, he accepted. He entered on the duties of his office in the autumn of 1815.

The next year, (1816,) he visited his friends at the North, and on the 19th of October, was admitted to the order of Priests, at New Haven, by the Rt. Rev. Bishop Hobart. He then returned to his field of labour at Savannah, and resumed his duties with great alacrity and acceptance. The success of his ministrations was witnessed not only by the rapid increase of his congregation, but by the growing attention to religion in his parish, and the frequent accessions to the Communion of the church. During the prevalence of the Yellow Fever in Savannah, at two different seasons, he remained at his post, while most of the other ministers left the city; and he shrunk from no danger to which an unceasing ministration among the sick and dying of all classes and all denominations exposed him. These self-denying and self-consuming labours secured to him the gratitude and affection, as he had before enjoyed the respect and confidence, of the entire community.

Dr. Kollock died at Savannah on the 29th of December, 1819; and it is stated in the Memoir of his life that Mr. Cranston was with him during his last hours, and conversed and prayed with him, and that the Doctor expressed to him the most joyful confidence that he was about to enter into rest. A few days after, one of the most desolating fires occurred in Savannah, considering the size of the place, that had ever been witnessed in this country. To both these events Mr. Cranston thus alludes:—

"On the morning of Wednesday, January 3d, at two o'clock, we were roused from our beds by the cry of fire. I reached it soon after its commencement. . . . . It was soon perceived that we were threatened with general destruction. No human efforts could arrest the progress of the flames, which soon rolled on with most awful power,—waves of flame rolling like the flowing ocean with a noise loud as the roaring of the sea in a storm.

"January 7. I have finished my services of the day in my church, (thanks be to God,) which I expected never to have entered again. The church was on fire frequently, and once was on the point of being abandoned. It now stands alone in the midst of a desert!

"Last Sunday I preached the Funeral Sermon for Dr. Kollock—to-day I preached the Funeral Sermon of Savannah."

After this calamity, he refused to receive but half of his salary for the year.

Though Mr. Cranston was enabled to prosecute his labours through several sickly seasons, and flattered himself that his constitution was proof against a Southern climate, it was evident, at the opening of the warm season of 1822, that he had become greatly debilitated, and that, unless some measures for invigorating his system were immediately taken, his recovery was hopeless. His friends urged him to avail himself of the bracing influence of his native New England climate; but he could not be persuaded to relinquish even temporarily his field of labour, until he had several times fainted during the services of the Church, and at length found himself too weak even to attempt them. When he saw that necessity was absolutely laid upon him, he sailed for the North, about the beginning of July, and arrived at Middletown, then the residence of his only surviving relatives, on the 10th of that month. But neither medical skill, nor the tender assiduities of near friends, could avail to the lengthening out of his days. It became manifest both to himself and those around him that he was rapidly sinking into the arms of death; but his mind rested with calmness and stability on the promises of the Gospel, and he had the fullest confidence that it would be gain for him to die. He went to his rest, greatly lamented in every circle in which he had been known, on the 25th of July, just fifteen days after his arrival at Middletown, and in the thirty-third year of his age.

FROM THE REV. EDWARD ANDREWS.

BINGHAMTON, N. Y., January 26, 1858.

Dear Sir: You will be surprised at the little information I can give you of my classmate Cranston, especially as he was an Episcopal clergyman, like myself. But our class was unusually large, and the fact that he was several years older than myself, was the occasion of my being less intimate with him than I was with many other of my classmates.

He ranked high (in a class which commenced with over seventy) and graduated with an honourable appointment, which, however, he did not fulfil on account of ill health. He was very exemplary in his morals, free from all indelicacy or profaneness, modest and gentleman-like, sincere and truthful, and altogether and always respectable. He was a hard student, an elegant classical scholar, and of such talents and accomplishments that, if he had lived, I doubt

not that he would have attained the highest honours of his profession. He was said to have improved surprisingly after he graduated, and had a high reputation as a Tutor.

After he had taken Orders, he came to Salem where I was then residing, to preach, and I had the pleasure of hearing him. He possessed many of the attributes of a popular preacher. He was earnest, yet subdued; evangelical, without cant; and graceful without foppery. His voice was at once soft and melodious, distinct and commanding; and his public services were well fitted, in respect to both matter and manner, to leave a distinct and solemn impression upon his hearers. I never heard him preach but at that time; and indeed I never saw him afterwards.

He was rather below the middle size, with broad shoulders, an open, pale face, dignified and grave, never laughing loud and never seen where he ought not to be. In short his demeanour was worthy alike of the Gentleman, the Christian, and the Clergyman.

With great respect,

Yours sincerely,

EDWARD ANDREWS.

FROM THE REV. SHEPARD K. KOLLOCK, D. D.

GREENWICH, N. J., April 27, 1858.

Rev. and dear Sir: We know that impressions made in youth are most likely to be enduring; that the objects and scenes with which we were familiar then usually remain treasured in the memory when later events have grown indistinct or perhaps have entirely faded away. It is on this ground that I recall spontaneously the Rev. Mr. Cranston; and almost every thing that I know of him comes to my mind without any effort at recollection. When I became acquainted with him, I was less than twenty-one years of age. He was at that time Rector of the Episcopal Church at Savannah; and I had just been licensed to preach, and was supplying the pulpit of my brother, Dr. Henry Kollock, while he was making a tour in Europe.

My occasional intercourse with Mr. Cranston was exceedingly pleasant, and as he was a highly educated man, and several years older than myself, it was to me in no small degree profitable. No one who knew him, and was capable of appreciating him, could have any doubt that he was a man of decided talents, of superior attainments, and a vigorous student, adding daily to his mental resources. He was passionately devoted to his Alma Mater; and though he differed from her in his Theology, yet he maintained that for making good scholars, especially good classical scholars, she offered advantages greatly superior to those of any other College in this country. I recollect in what strong terms of approbation he used to speak of the Harvard Professors,—of their mode of lecturing, hearing recitations, and exercising discipline,—of almost every thing, in short, connected with the economy of the College. I remember too how he used to receive the Boston Magazines, and lend them to us, and point out various articles in which he felt a special interest on account of their having been written by his friends or former instructers. I especially recollect how earnestly he recommended Michaelis' Commentaries on the Laws of Moses, then lately procured from Europe; how intelligently he conversed on the subject; and how he inspired me with a desire to become familiar with the civil polity of the Jews, and led me to make it a subject of special study. He gave an impulse, a direction, to my mind, in regard to the whole field of Biblical study, which otherwise it might have never received. He had a critical knowledge of the best Latin and Greek authors, read the French language with ease,

[illegible] made considerable proficiency in the German, and, considering his age, was one of the most accomplished scholars whom I have known.

I occasionally heard him preach, and was always favourably impressed by both the matter and manner. His discourses, well elaborated though without any profusion of ornament, and delivered in a chaste and reverent manner, were well fitted to instruct and gratify an intelligent audience, such as he had; while their evangelical tone rendered them highly acceptable to the devout Christian. As a Pastor, he was devoted to his flock, and those of his people whom I knew and visited, always spoke of him in this respect in terms of the warmest approbation. His social qualities were of a high order, and his manners, though dignified, were always kind and conciliatory.

Some years after I left Savannah, my acquaintance with Mr. Cranston was renewed by correspondence. He was consulted in regard to the selection for [illegible] publication, of some of my brother's Discourses; and I have now in my possession his opinions on various sermons, which evince excellent judgment, and great delicacy of taste.

I am, my dear Sir,

Yours most respectfully,

S. K. KOLLOCK.

ABIEL CARTER.*

[illegible]

Abiel Carter, a son of Jacob and Sarah (Eastman) Carter, was born at Concord, N. H., on the 28 of May, 1791. His father was a practical farmer, and was the owner of a large estate in Concord, part of which was afterwards purchased by the late Dr. Shattuck of Boston, and was subsequently left as a legacy by him to the Protestant Episcopal Church of New Hampshire, as the foundation of a Diocesan School for boys. The early education of the son, including a part of his preparation for College, was at the Academy at Hanover, N. H.,—at that time under the care of Mr. Frederick Hall, afterwards Professor in Middlebury College: though [illegible] the immediate [illegible] the Rev. Dr. Wood, then a [illegible] Dr. Hall to [illegible] the consequence of which was that he held a high rank in scholarship, [illegible] the whole course of his education. After being engaged for a [illegible] Preceptor of an Academy at Plymouth, N. H., he entered Dartmouth College in 1809, and graduated in 1813.

Shortly after he left College, he commenced the study of Law in the city of New York: but his mind now became deeply exercised on the subject of religion, and he soon formed the purpose of devoting himself to the ministry of the Gospel. He had been educated a Congregationalist: but he was led to a diligent examination of the subject of Church government, the result of which was a decided conviction in favour of Episcopacy. He pursued his theological studies under Dr. Hobart, at that time Assistant Bishop of the Diocese of New York, and was admitted by him to Deacon's

* MS. from his son, Rev. A. B. Carter, D. D.—Dr. Smith's Fun. Serm.

Orders, on the 4th of May, 1815. He at once commenced the duties of the ministry, in the capacity of Assistant to the Rev. Dr. Lyell, Rector of Christ Church, New York. After remaining in this situation a year, he was transferred to the Diocese of Pennsylvania, where he was employed by the "Society for the advancement of Christianity in Pennsylvania," as their Agent and Missionary in the Western part of the State. In that capacity he rendered very important service, and preached with great success; but being, in a few weeks, called to the Rectorship of Trinity Church, Pittsburg, he determined to settle down at once as a regular parish minister. He was admitted to Priest's Orders in Philadelphia, by the venerable Bishop White, on the 15th of December, 1816.

In 1817, he was married to Maria, the youngest daughter of the Rev. Abraham Beach, D. D., of New Brunswick, N. J.

In May, 1818, he was elected Rector of St. Michael's Church, Trenton, N. J.;—a location which had the more attractions for him on account of its proximity to the residence of his excelent father-in-law, whom he regarded with most affectionate veneration. During the period of his Rectorship at Trenton, he was at once most assiduous and eminently successful in his labours—the church edifice was rebuilt, and the congregation greatly increased. During his residence here, he prepared and published "Questions on the New Testament for the use of Bible Classes." He was particularly fond of this department of parochial labour; and from the clearness of his explanations, as well as his readiness of expression and illustration, this was always a popular feature in his ministrations. His labours were held in high esteem at Trenton, and on the relinquishment of his pastoral charge, the Wardens and Vestry of the church he had served, addressed a letter to him, expressive of their high appreciation of his character, and their deep regret at his removal.

In 1822, he accepted a call to the Rectorship of Christ Church, Savannah, Ga., and it was in this, the closing scene of his labours, that his character as an earnest ambassador for Christ was most fully developed, and his talents as an eloquent and cultivated preacher most admired and honoured.

The summer of 1827 was signalized by the prevalence of the Yellow Fever,—that fearful malady by which Savannah has been so often and so dreadfully scourged. Though, by an express stipulation, when Mr. Carter took charge of the parish, he was to spend the summer months at the North, he was unwilling to leave his flock without a pastor during so trying a season, and he therefore remained at his post the whole summer; his excellent wife also choosing to stay with him, in preference to making her annual visit to her venerable father. They both escaped the ravages of the pestilence, until it was believed to have left the city; but about the last week in October, Mrs. Carter caught the infection, and died after an illness of a few hours. She is supposed to have communicated the disease to her husband, who followed her to the same grave on the 1st of November, after a separation of but eighty-two hours. From the time that it became known that the malady had seized him, the most intense anxiety was manifested in regard to its issue, by all classes of people, and all religious denominations, not excepting Jews and Roman Catholics. He was, from the very

first,—even when his physician assured him that he was in no danger,—settled in the conviction that he should die, and he made all his arrangements accordingly; and he then declined rapidly, till he sunk calmly and joyfully to rest, leaning on the bosom of a *Presbyterian* brother, who was among his most loved and intimate friends. His funeral brought together an immense concourse; and all, without distinction of creed, colour, or station, lamented his death, as if it had been a personal bereavement. Several Sermons were preached in reference to his death, among which, one from the Rev. Hugh Smith, then of Augusta, Ga., was distinguished for melting pathos, and for an accurate delineation of Mr. Carter's character.

Mr. Carter left three young children, one of whom (Abraham Beach) is now (1855) the minister of an Episcopal Church at Yonkers, N. Y.

The following is a list of Mr. Carter's publications, so far as can now be ascertained:—A Sermon before the Convention of the Diocese of New Jersey, 1819. A Sermon in behalf of the General Theological Seminary of the Protestant Episcopal Church, 1820. A Sermon on Resigning the Charge of St. Michael's Church, Trenton, 1822. A Sermon on the Opening of the Convention of the Protestant Episcopal Church, in the Diocese of Georgia, 1824. A Sermon preached in Christ Church, Savannah, before General Lafayette, 1825. A Sermon preached in Christ Church, Savannah, before the Masonic Lodge, 1826.

FROM THE REV. JOSEPH B. FELT.

Boston, March 3, 1856.

My dear Sir: I wish it were in my power to serve you much better than I can in rearing a fitting monument to my friend and classmate, the Rev. Abiel Carter; but my recollections of him have grown less vivid with the lapse of years, and I scarcely find myself in possession of any thing now, that could materially subserve your purpose. The little that I do remember, however, I will most cheerfully communicate.

If my memory serves me, Mr. Carter, during his collegiate course, laboured under the disadvantage of being obliged to provide the means of meeting his own expenses, as he went along; and in order to this, he had to submit to the necessity, always hard for the student who wishes to advance rapidly in knowledge, of being absent from College no small part of the time, and engaged in teaching a school. Though I doubt not that this necessity secured to him some advantages which he would not otherwise have enjoyed, in increasing his general knowledge and preparation for usefulness in life, it undoubtedly prevented him from taking so high a stand as a scholar as he would otherwise have done. But his standing was still highly respectable, and his talents were such as to give promise of extensive usefulness. His moral character, as far as I ever heard, was entirely irreproachable. My recollection of him is that he was of about the common stature, had sandy hair, dark eyes, ruddy complexion, a vigorous constitution, and a decided personal bearing.

Subsequently to his leaving College, I had no opportunity to trace his career or to witness his developments; but I have been credibly informed that he more than fulfilled all the early promise which he gave of a life of honourable activity. As a minister of the Episcopal Church, I have always understood that he took a highly respectable rank, and was distinguished for his talents, attainments, piety, and usefulness.

Very respectfully yours,

J. B. FELT.

FROM THE RT. REV. STEPHEN ELLIOTT, D. D.,
BISHOP OF THE DIOCESE OF GEORGIA.

SAVANNAH, January 31, 1857.

Rev. and dear Sir: Your favour of the 11th of January reached me yesterday, upon my return from the interior of the State, and I hasten to give you such information as I have respecting the Rev. Mr. Carter.

Mr. Carter occupied the Parish of Christ Church, while I was yet a boy, residing in South Carolina. He died in 1827,—the very year of my graduation at College, and therefore all I say is from tradition. My sister, Mrs. William Habersham, resided in Savannah during Mr. Carter's efficient connection with Christ Church, was a parishioner of his, and a devoted Christian woman. From her I first learned to form a very high estimate of his character. She always spoke of him with great affection as a truly pious man, a devoted pastor, and one altogether acceptable to his people. And since I have removed to Savannah, and mingled with his former parishioners, I have heard but one expression of love and admiration among those old enough to remember him. The enthusiastic reception which was given to his son, upon his appearance here as a clergyman a few years ago, and the unanimous call which he received to the Church of which his father had been the Rector, were the best proofs of the esteem in which his parent had been held.

Mr. Carter's greatest power appears to have been as a pastor;—one faithfully watching over his people, and gaining their affections by his assiduity and piety. He was an evangelical and excellent preacher, and altogether a good model of a Christian minister.

In order to supply, in some measure, my own lack of personal knowledge concerning Mr. Carter, I will add an extract from a Sermon preached by the Rev. Dr. Hugh Smith, then of this Diocese, on the occasion of his death. Dr. Smith had every opportunity of forming a just estimate of his character.

"As a *Man* he was naturally of an ingenuous, cheerful and social disposition. There was nothing of reserve or of suspicion in his nature. His manners were bland and conciliating, yet still dignified. Youth was not constrained to repress its smile in his presence, and yet the aged and the pious found enough of gravity to comport with his sacred character and office. He was the very life of the social circle; yet his cheerfulness never degenerated into levity, nor unfitted him for the timely introduction and impressive enforcement of grave and edifying topics.

"As a *Christian*, he was consistent, zealous and practical. His religion was not the religion of moroseness or of gloom—it was the reasonable service of a well trained mind, and the warm offering of a devoted heart. It was 'without partiality and without hypocrisy; full of mercy and good fruits.'

"As a *Minister*, he was most devoted. He remembered that 'unto this work he had been set apart.' 'He gave himself wholly to it,' and 'his profiting was manifest to all men.' His heart was *engaged* in the duties of his office. They were not his task, but his delight.

"As a *Pastor* he was almost beyond praise. If you would know his value in this respect, you must visit the desolate and mourning flock of which he was the good shepherd. You must ask the once guilty, whom he reclaimed; the once ignorant, whom he enlightened; the wavering whom he confirmed in their holy faith; the pious, whom he faithfully fed with the bread of life; and above all the mourners, with whom he wept, as they wept, and into whose hearts he poured the oil of consolation. Oh, be assured, it was not the loss of an ordinary pastor, that extorted such a loud burst of sorrow from a whole mourning people—it was not for an ordinary pastor that rivers of tears flowed down so many cheeks—

But here I need not enlarge. His best eulogium is the deep grief of his people. His record is in their hearts—he will live in their remembrance.

"As a *Minister of the Protestant Episcopal Church*, he merits special attention. The vow which he made, when he was admitted to minister at her altars, seems to have been engraven on his heart, and was ever religiously observed in his life. To her doctrine, discipline, and worship, he was strongly and affectionately attached. He was one of those who believe the Church to have been Divine in her origin. He traced up the commission of her Ministry to the appointment of her Divine Founder and Head. So far did he carry his views on these points, that, on one occasion, well remembered by many of you, in this very pulpit, he seemed, even to his brethren in the ministry, almost to have advocated sentiments indefensible and overstrained; while, however, the subsequent more guarded statement, and more full explanation of his meaning, proved that he had only strongly urged the most wholesome truth, which it is the prevailing tendency of the age to undervalue,—that the Church is the institution of Christ, not the mere creature of human expediency. Never, either in public or in private, did he shrink from the open, manly avowal of her peculiar and distinguishing doctrines. He delighted publicly to vindicate her aspersed fame, and to urge her powerful claims. The praise of reputed liberality was not enough to bribe him to silence, when he felt it his duty to speak. Again and again have I heard the declaration made by his parishioners, that they were comparatively ignorant of the doctrines and excellences of their faith, until his clear and fearless statements fell upon their ear. Yet, with all this no bigotry was mingled. He was the defender of his own sentiments, not the unprovoked aggressor upon the religious rights and privileges of others. His fidelity severed none of the tender charities of life. Hence his religious opponents could listen to his polemic discourses without either angry or wounded feelings. They admired his candour and respected his firmness, even if they were not convinced by his arguments. . . . . He left the world at peace with the world, rejoicing in his own faith, but full of charity for others. His mourners were not his own people alone. Others who were not of his fold, bitterly bewailed his death.

"Of the *character of his preaching* it will be unnecessary for me to give you a laboured description; for you have heard him yourselves. Briefly, however, let it be stated that his preaching was marked by force and impressiveness, rather than brilliancy and show. He was a 'faithful Ambassador of the Lord Jesus,' delivering with fidelity and plainness the message with which he was charged. He emphatically 'preached Christ Jesus and Him crucified;' and fully 'declared the whole counsel of God.' In his discourses, no frigid ethics took the place of Scripture truth; no idle speculations amused those whose souls were entrusted to his charge. He fed his flock with 'food convenient for them.' As far as I may be permitted to judge from my own recollections, and from the consentaneous remarks of his stated auditors, he excelled in the explanation of Scriptural truth, and in its practical improvement upon the heart and conscience. He had a singular felicity in disengaging his subject from all theories, and in presenting it simply, plainly, clearly, to the mind, while, in its improvement, he applied it closely, I had almost said individually, to the respective cases of his people. The secret of his power, as a preacher, then, was his 'manifestation of the truth to every man's conscience.' He was indeed 'a workman that needed not to be ashamed, rightly dividing the word of truth.'"

Regretting that my own knowledge had not superseded the necessity of my borrowing from another to answer your inquiries,

I am very respectfully yours,

STEPHEN ELLIOTT.

BENJAMIN ALLEN.*

1816—1829.

Benjamin Allen, the eldest son of Benjamin Allen, was born in Hudson, N. Y., on the 29th of September, 1789,—his parents having removed thither from Rhode Island among the first settlers of the place. His parents were not professors of religion, but his mother seems to have been a person of a serious and devout spirit, and to have exerted an important influence in the early formation of his Christian character. When he was about eleven years of age, he left school, and entered his father's store; but towards the close of the next year, (1802,) his father discontinued mercantile business, and the son became a clerk in another commercial house in the same town. He continued to be thus employed for several years, and his services always gave satisfaction. But while thus engaged, his mind was taking a fixed religious direction, and he was at the same time developing a taste for literature, especially for poetry, which seemed to indicate that he was not to spend his life in selling goods. At the age of about seventeen, we find him a vigorous member of a juvenile Debating Society, and about the same time contributing to the columns of "the Balance," a weekly newspaper, then published in Hudson by Harry Croswell, Esq., now (1857) the Rev. Dr. Croswell, of New Haven.

Shortly after this, he left Hudson and went to Lansingburg, N. Y., where he spent some months in studying under the tuition of the Rev. Dr. Samuel Blatchford, the Presbyterian minister of that place. He then went to reside at Berlin, N. Y., and had charge of the store which was connected with the Rensselaer Glass Factory. He had now formed the purpose of becoming a minister of the Gospel, and his object in continuing in these secular employments was to obtain the means necessary to enable him to carry out his purpose. He remained at Berlin about one year, during which he found much time to devote to study, availing himself occasionally of the assistance of the clergyman at Sand Lake. At length his mind became so absorbed in his studies, that it was thought advisable that he should withdraw from the store altogether; and he, accordingly, determined to commence in earnest his preparation for the ministry, not doubting that Providence would in some way furnish the means, though he did not know through what channel they were to come.

He left Berlin and returned to Hudson in October, 1810; and in December following entered the Hudson Academy, as a pupil, under Mr. Ashbel Strong, a very competent classical teacher. Here he remained about eight months, still, however, engaging, to some extent, in worldly business, in order to meet his necessary expenses. In the autumn of 1811, he adventured before the public with a volume of Poems, of one hundred and eighty pages, 12mo., under the signature of Osander. It was dedicated to his friend, the Rev. Dr. Blatchford, and was so favourably received that after a few months a second edition was called for. As one principal

* Memoir by his brother, Rev. T. G. Allen.

object of this publication was to assist him in obtaining an education, he spent considerable time in travelling with a view to dispose of his books, by exchanges with booksellers, and otherwise, in the principal cities.

The next year, (1812,) he published another Poem of seventy-four pages, designed to have a bearing on the existing state of the country, entitled, "United we stand, divided we fall. By Juba." And about the same time, he engaged in bringing out a new edition of Doddridge's Rise and Progress of Religion in the Soul. Of this work he was instrumental of circulating several thousand copies.

For some years, a strong attachment had existed between Mr. Allen and a young lady in the vicinity of Hudson,—Harriet, a daughter of John Swift, an elder in the Presbyterian Church. Under the impression that his mind would be less diverted from his main object, if the engagement was to take effect without longer delay, he was married by the Rev. John Chester, of the Presbyterian Church, on the 6th of August, 1812.

After hesitating some time as to a place of residence, he went, in November following, to New York, and entered as a student in the Theological Seminary of the Associate Reformed Church, then under the care of Dr. Mason, and at the same time received under his own care a small number of scholars. In connection with the publication and sale of his books, he was led, about this time, into some speculations in real estate which proved not only unprofitable but embarrassing to him.

In November, 1813, he published a third Poem, with the title,—"Columbia's Naval Triumphs,"—making a volume of one hundred and thirty-two pages.

His manifold labours, both in the Seminary and out of it, now seriously affected his health, and he determined, by the advice of Dr. Mason, to suspend his studies, and take time to recruit. But, as he could neither consent nor afford to be idle, he entered into an engagement with the firm of Dodge & Sayre to obtain subscribers for Scott's Family Bible, which they were then publishing.

In April, 1814, he published another Poem, entitled "Urania, or the true use of Poesy,"—dedicated to the Rev. Dr. John B. Romeyn; in August following, still another, entitled "The Phœnix, or the Battle of Valparaiso,"—dedicated to Colonel Henry Rutgers; and in September, yet another, entitled "The Death of Abdallah, an Eastern Tale, founded on the story of Abdallah and Sabat, in Buchanan's Christian Researches,"—dedicated to George Fitch, Esq. This was his last poetical work; and from this period he became more immediately engaged in evangelical labours.

Mr. Allen had hitherto been in communion with the Presbyterian Church; but having his attention now directed to the points of difference between the Presbyterian and the Protestant Episcopal Churches, he was led to a decided preference for the latter. He had an interview about this time with the venerable Bishop Moore, of Virginia, which seems to have had some influence in settling his mind in favour of Episcopacy; and the great want of labourers, of that communion, in Virginia, which the Bishop presented, seems to have fallen in with other considerations to induce him to make the change. Having now become a member of the Episcopal Church,

he proceeded to Virginia, with his family, in November, 1814, and was immediately licensed by the Bishop as a lay reader. The field of labour to which he was directed was a fertile and delightful region, but not well supplied with the ministrations of the Gospel. He settled at Charlestown, Jefferson County, and was very soon actively and successfully engaged in his work. He gave special attention to the coloured people, preaching to them early and late, as he could find opportunity; and he was permitted to witness many good fruits from these self-denying labours.

Not long after Mr. Allen went to Virginia, he was subjected to no little annoyance from some persons to whom he was indebted at the North, and certain communications on the subject, of a very offensive character, were made to the Bishop, which, however, he did not think proper to answer, though he apprized Mr. Allen of their contents, and urged him to cancel the debts, with as little delay as possible. He was enabled to do this, a short time afterwards, through the kindness of his Vestry, or some individuals of his Vestry, who lent him the necessary amount, on condition that he should return it whenever it should be convenient.

About the close of the year 1815, he commenced publishing a weekly paper, called "the Layman's Magazine," designed more especially for the benefit of his own people, though it was by no means confined to them in its circulation. The work was continued for one year.

During the time that he was engaged as lay reader, his labours were not only very extensive, but were attended with signal success. After being occupied with his new duties but eight months, he had the charge of seven congregations, each of which he visited once a fortnight, and had five churches on his hands to build or repair. He officiated regularly on the Sabbath in Charlestown and Shepherdstown alternately, ten miles distant, and thence went forth through the whole surrounding country, proclaiming the glad tidings, as far as his strength would permit. By the blessing of God upon his labours, he was permitted to witness an extensive and powerful revival of religion, chiefly in the County of Berkeley, of which there were supposed to be not less than one hundred subjects.

Mr. Allen's ordination, owing to several untoward circumstances, was delayed much beyond his wishes and expectations, so that he officiated as a lay-reader about two years. He was admitted to the Order of Deacons in December, 1816, by the Rt. Rev. Bishop Moore, at Richmond; and to the Order of Priests in May, 1818, by the same Bishop, at Winchester.

In 1820, Mr. Allen published an Abridgment of Burnet's History of the Reformation of the Church of England, in a volume of nearly three hundred pages. It was received with much favour, quickly passed to a second edition, and was reviewed in very flattering terms by the Port Folio, one of the ablest periodicals of that day.

From the time that he received Deacon's Orders, Mr. Allen continued to labour in the same field with increasing popularity and success. His benevolent and active mind teemed with devices for carrying the Gospel among all classes; and there was no labour or sacrifice to which he would not most cheerfully submit for the sake of doing any thing to promote the spiritual interests of his fellow creatures. In May, 1821, he attended the Convention in Baltimore, and before it closed its sessions, went to Philadel-

phia, in consequence of having had his attention directed to St. Paul's Church in that city.—Dr. Pilmore being in a measure taken off from his labours by reason of the infirmities of age. The result of this visit was that, early in September following, he was chosen Rector of that Church. He accepted the place, and his Vestry, in taking leave of him, say that they "cannot part with Mr. Allen without certifying that his conduct in every respect has been perfectly exemplary. And they do not hesitate to declare also that no man in this section of Virginia has done more for the Church, or *perhaps as much*, as Mr. Allen." He removed his family to Philadelphia almost immediately, and commenced his ministrations there on the 28th of October.

The field which he now entered required a large amount of labour, as his predecessor, Dr. Pilmore, had, for several years, been unable fully to discharge the duties of a pastor, in consequence of which the spiritual concerns of the church were in a somewhat disorganized state. Mr. Allen addressed himself to his work with great vigour and success,—first of all, making himself thoroughly acquainted with the character and wants of his people, and then instituting the requisite instrumentalities for bringing the gospel in contact with persons of different characters and ages. Besides paying particular attention to Sunday Schools and Bible Classes, and frequently and faithfully catechising the children, he interested himself especially, as he had done in Virginia, in behalf of the coloured people, never losing an opportunity of conveying to them religious counsel and instruction.

About the close of the year 1822, he published a duodecimo volume of Sermons under the following title:—"Jesus Christ and Him Crucified: being a view of the Trinity, the Divinity of Christ, the Atonement, and the Character and Influence of the Holy Spirit; together with references to the great body of texts used by Magee, Simpson, and Jones." Shortly after this, he published another volume entitled "Living Manners, or the True Secret of Happiness, a Tale,"—designed to present the contrast between mere formalism and living piety, which was very favourably received, and was adopted as one of the publications of the American Sunday School Union. In 1823, he published a second edition of his Abridgment of Burnet's History of the Reformation, and about the same time issued a third edition, in a smaller form, with a view to its being introduced into schools. The same year he commenced the publication in numbers of another work entitled "History of the Church of Christ," which, when completed, formed two volumes, octavo, of upwards of two hundred and eighty pages each. In the autumn of 1825, he published a small work entitled "The Parent's Counsellor, or the Danger of Moroseness: A Narrative of the Newton Family;" and about the same time, a Brief Narrative of the Life of Dr. Pilmore, his predecessor in St. Paul's Church.

In the summer of 1823, Mr. Allen's health began perceptibly to fail, and in November or December following he had an attack of the small-pox, which gave rise to a report that he was dead, but which really left him, after a short time, in a state of improved health. In the summer of 1824, he visited his former parish in Virginia, and had a most interesting meet-

ing with his old and cherished friends, though he seems to have made any thing else of it than a season of relaxation from labour. In the summer of 1825, his health still being far from perfect, he journeyed to the North as far as Niagara Falls, and Canada; and though he seems to have been greatly interested in much that came under his observation, it was evident that his mind was chiefly intent upon spiritual subjects, and that he estimated the comparative importance of every thing from its bearing on the interests of Christ's Kingdom.

In 1827, Bishop Chase of Ohio visited Philadelphia, in behalf of Kenyon College, and was for several weeks Mr. Allen's guest. Mr. A. enlisted with great zeal in his enterprise, and had, at one time, some idea of removing to the West, partly that he might be able to become a more efficient coadjutor in it. The Bishop's high sense of obligation to him appears in several letters which he addressed to him about that time.

In the autumn of 1827, Mr. Allen visited Washington and Georgetown, D. C., for the purpose of attending the Anniversary of the "Society for the Education of pious young men for the ministry of the Protestant Episcopal Church." In December following, he opened a Book establishment, which he denominated the Prayer Book or Church Missionary House; one principal object of which was to reduce the price of the Prayer Book, so that it might be within the reach of all the members of the Church. In this establishment were sold, among other publications, those of the American Sunday School Union, and the American Tract Society. Mr. A. added to the collection several new works, either written or abridged by himself. He wrote a Narrative of the Labours, Sufferings and Final Triumph, of the Rev. William Eldred, late a Missionary of the Society for the advancement of Christianity in Pennsylvania; also a small work entitled "General Stevens, or the Fancy Ball, being the third part of Living Manners." He abridged the work of the Rev. George Croly on the Apocalypse; and the work of the Rev. Edward Irving on the Prophecies of Daniel and the Apocalypse, which relate to these latter times.

Mr. Allen's health was gradually sinking under his oppressive and manifold engagements, until at length it became apparent that he must desist from his labours, at least temporarily, or sacrifice his life. Accordingly, in February, 1828, he gave notice to the Wardens and Vestry of his Church of his intention to cross the ocean, so as to be present at the Religious Anniversaries to be held in London, the ensuing May. The proposal having been cordially assented to, and he having been authorized to represent several of our prominent Benevolent Institutions, at the Anniversaries of the sister Institutions abroad, he proceeded to make his preparation for the voyage, and on the 20th of March bade an affectionate, and as it proved a last, farewell to his friends, and embarked on board the ship Montezuma for Liverpool. The Rev. J. H. Kennedy, of the Spruce Street (Presbyterian) Church in Philadelphia, said to him, on taking his leave,—"Perhaps when the sea gives up its dead, you may be found among the number." His reply was,—"Well, that will be as short a passage to Heaven as any."

Mr. Allen landed at Liverpool on the 12th of April, and was immediately thrown among some of the most benevolent and excellent people of

the town. After remaining there four or five days, he proceeded leisurely, by way of Manchester and Birmingham, to London, where he arrived on the eleventh day after he reached Liverpool. Here he immediately became known to many of the leading clergymen as well as prominent Christian laymen of the city; and when the Anniversaries commenced, his services on the platform were almost constantly put in requisition. His zeal to promote the cause of his Master, in connection with the excitement necessarily attendant on the novelty of the surrounding scene, made him forget that he was an invalid, and prompted to efforts which the state of his health would by no means justify. After remaining some weeks in London, he consented to visit Yorkshire and some other parts of England, in behalf of the British and Foreign Bible Society. While performing this service, the effect of overtasking his faculties became manifest, not only in a general prostration of his system, but in a considerable degree of mental aberration. This occurred at Kendal, in the early part of July; and as the case was immediately felt to be an alarming one, he was taken by one of his friends to Liverpool, with a view to his returning home immediately, if it should be thought prudent for him to attempt the voyage. It was, however, subsequently determined, with his own consent, (for he was quite aware of his situation,) that he should remain for a while in England under medical treatment; and, accordingly, he was placed under the care of an eminent physician, who very closely watched his symptoms, and bestowed upon him every attention. After somewhat more than four months,—no favourable change in his symptoms having occurred,—it was thought advisable that he should return to his family without longer delay, and the arrangements were forthwith made by his friends in Liverpool for rendering the voyage as comfortable to him as possible. He accordingly sailed in the Brig Edward for Philadelphia on the 23d of November, the Captain having been made fully acquainted with his situation, and received full instructions as to the manner in which he should be treated. In the early part of the passage, he committed many of his thoughts to writing, especially on the margin of the books which he read; from which it would appear that his mind was constantly exercised on religious themes, and was disposed to take a gloomy view of his own spiritual state. It quickly became apparent that he was growing worse in both mind and body; and his sufferings were not a little aggravated by a boisterous and perilous passage. His disease, which was pulmonary, assumed a mild form in connection with the chest, being partly spent upon the brain. He was confined to his bed about fifteen days. When the Captain saw that he had evidently but a short time to live, he felt constrained to apprize him of the fact; and he immediately expressed a wish that prayers should be offered in his behalf: when informed that there was no one present who could officiate, he requested that the fifteenth chapter of the First Epistle to the Corinthians might be read in his hearing, and the request was immediately complied with. The night previous to his death, the Bible was read to him by his request, almost constantly; and he was most of the time perfectly rational. About four o'clock in the morning, the Captain asked if he was willing to depart from this world; and his answer was "I am;" and after pausing a few moments, he added,—"I am ready to go." These were his

last intelligible words. He gradually sunk, as if falling into a sweet sleep, till it was perceived that the spirit had fled. He died on the 13th of January, 1829, at six o'clock, P. M., on the fiftieth day from Liverpool. He was buried in the ocean the next day, at meridian. The tidings of his death were received at Philadelphia about the close of February, (the vessel having had the unusually long passage of ninety-six days,) and not only his own immediate relatives and congregation, but the Christian community at large, felt it to be a sore bereavement. An impressive Funeral Discourse was addressed to the bereaved Church, on the 22d of March, which was published.

In addition to the published works of Mr. Allen already mentioned, there were four Funeral Sermons,—all preached and published in 1820—namely, a Sermon preached at Charlestown, Va., at the Interment of Lieut. John Packett, of the United States' Navy; two at the Interments of Capt. Thomas Hammond and two of his children; and one at the Interment of a son of Obed Waite, Esq., of Winchester. He published also an Address delivered before a Lodge of Free Masons in Chester County, in 1827.

Mr. Allen was the father of six children, all of whom, with their mother, survived him.

FROM THE RT. REV. B. B. SMITH, D D.

KALORAMA, near Louisville, Ky.,
December 27, 1856.

Rev. and dear Sir: For some time I have been familiar with, and deeply interested in, the great work you have in hand; and though involved in a complication of difficulties, and more especially of *delicacies*, I cannot but think it will reflect honour upon the abounding grace of God, and aid, materially, in the next great step to be taken by leading theological minds,—progress towards Christian Union.

When I succeeded the Rev. Benjamin Allen in the charge of the Episcopal Church in Charlestown, Jefferson County, Va., I had not yet seen him; but never were the forbearance and magnanimity of a young clergyman subjected to a severer test, encountering, as I did, almost everywhere such extravagant laudations of my predecessor as filled me with the most painful misgivings that I could never tread in footsteps marked by such gigantic strides, or even approximate a standard of ministerial zeal and devotion so unusually exalted. No dwelling so humble, no hamlet so remote, but what this man of God had often preceded me there. Indeed the image under which he was habitually present to my mind was that, not then sketched in his Memoir, of an untiring, rapid, reckless rider, upon his old gray horse, with saddle-bags filled to repletion with Prayer Books, Sunday School Volumes, and Religious Tracts, scattering them broad-cast, as he flew, from place to place, across the country, having the Everlasting Gospel to preach, and, as if driven to impatience, bordering upon phrenzy, in the urgency of his desire fully to discharge his mission, lest the blood of souls should be found upon the skirts of his garments.

In person he was tall and slight, yet muscular and manly, with light complexion and a very pleasing expression of countenance. At most times, his manner was quiet, calm and dignified, marked, however, by a nobility and occasional restlessness which betrayed the keen edge of his eager spirit. At work, whether with his pen, in the pulpit, on the side-walk, or in the country, he was

all impatient energy, and made more of every day than most persons do of a whole week.

I should not say that his mind was remarkable either for comprehensive grasp or keen penetration; but it was active, versatile, and retentive to an eminent degree. Whatever he held he used handily, and applied with singular adroitness to his purposes. And these were always so good and generous, and so continually related to the spiritual welfare of his fellow creatures, that his Sunday Schools, his Lectures, his Bible Classes, his Sunday Services, burned with a sort of intense glow which was wonderfully contagious. No apathy, no indifference, no stagnation, where he came. And better and more wonderful than all, the intense fervour which he enkindled was by no means transient; for his appeals were never made to the lower and more unworthy motives of conduct. A deep sense of the worth of the soul, the constraining love of Christ, the privilege of living, doing, giving, suffering and dying for Christ and his Church he habitually felt, and this gave the hue to his whole course of action.

If I ever heard Mr. Allen preach, I have now no distinct remembrance of it. As a visiting clergyman in his parish, I was most likely to be called upon to be the preacher; and, as I have said, I followed him in Charlestown, and he had embarked for England before I removed to Philadelphia, to reside there.

From the testimony of many others, every way competent to judge, and predisposed to judge favourably, I have received an impression that his sermons did not owe either their attraction or their power to any remarkable exhibition of mental vigour or literary elegance. Indeed, it is not unlikely that the fastidiousness of my own taste, and the unduly high estimate which I was at that time disposed to place on productions of genius, led me to underrate somewhat his intellectual efforts. But even now, at this distance of time, since I have so much better learned what is meant by that "foolishness of preaching" which God seems most to delight in blessing, I cannot but ascribe the deep impression which his preaching everywhere produced, instrumentally, in a great degree, to that manifest sincerity, that deep and ever moving current of true Christian feeling, which exalts, sanctifies, and renders efficient every ministry into which they strongly enter.

I am very sincerely yours,

B. B. SMITH.

JAMES MONTGOMERY, D. D.*

1816—1834.

James Montgomery was born in Philadelphia, November 25, 1787. In the early part of the eighteenth century, his ancestor, William Montgomerie, emigrated from Ayrshire, Scotland, (where the family had lived for many generations, and where the principal branch of it still reside,) and settled in East Jersey. His father, John Montgomery, a native of Monmouth County, N. J., and a merchant of Philadelphia, died in that city in 1794, from a disease which was contracted by his exposure as a soldier during the War of the Revolution. His mother, whose maiden name was Mary Crathorne, and who was of a West Indian family, survived her husband more than half a century, dying in 1848, at the age of eighty-three.

* MS. from his son, Rev. William White Montgomery.—The Missionary, 1834.

The subject of this notice was the second of a family of three boys. A part of his early education was obtained at the well known Seminary of Dr. Hall in Harford County, Md., and a part at the Grammar School in Princeton, N. J. In 1805, he was graduated at Princeton College. On his return home, he entered the office of Judge Hopkinson of Philadelphia, and was in due time admitted to the Bar. After practising as a lawyer for several years, he became a candidate for Holy Orders in the Episcopal Church, and was ordained Deacon, by Bishop White, in Philadelphia, on the 25th of August, 1816. Having been elected Rector of St. Michael's Church, Trenton, N. J., he was there ordained Priest by Bishop Croes, October 7, 1817. In April, 1818, he removed to New York, having been elected Rector of Grace Church in that city. In 1820, he resigned this Rectorship, and returned to his native State ; residing near Philadelphia, and officiating in some of the vacant churches in that vicinity, until the formation of the new Parish of St. Stephen's, to the Rectorship of which he was elected. The church was consecrated on the 27th of February, 1823, the Consecration Sermon being preached by his early and steadfast friend, Bishop Hobart. He was distinguished throughout his whole course for his earnest devotion to the interests of the Protestant Episcopal Church, and in turn was honoured by several of the more important offices within her gift. He was a member of the Standing Committee of the Diocese of Pennsylvania, which he frequently represented in the General Convention. He was also a member of the Executive Committee of the Board of Directors of the Domestic and Foreign Missionary Society, and a Trustee of the General Theological Seminary.

He was honoured with the degree of Doctor of Divinity from Geneva College, in 1827.

While he was actively engaged in the discharge of his various public and private duties, a pulmonary disease began to develope itself, which, after a comparatively brief course, terminated his life. For several weeks he had suffered from a severe cold and oppression of the chest, which gave much anxiety to his family and friends, and to which he was repeatedly urged to pay proper attention. But his duties were pressing, and he could not be prevailed on to intermit any of them even temporarily. He had then lately commenced a week-day course of lectures on the Epistle to the Romans ; and this formed an addition to his labours, for which he was ill prepared. On the last Sunday of the year, (1833,) he preached with a degree of earnestness and solemnity that could not fail to be particularly noticed by his hearers. The next day he was occupied in pastoral duty, and the day following that, was attacked with hemorrhage of the lungs. He was aware at once that his case was an alarming one, but he expressed the utmost resignation to the Divine will, and a desire to illustrate by his own example the sustaining power of those truths which he had preached to others. Afterwards he became more hopeful of his recovery, and seemed impressed with the belief that the work which God had designed for him was not yet accomplished. It was not long, however, before a more decisive change left him with no doubt that his course was nearly run. He lingered till the 17th of March, 1834, and then passed away so gently that it was scarcely possible to note distinctly the moment of his departure.

Dr. Montgomery's only publications are the following:—A Sermon on I. Cor. xiv, 40, 1826. A Sermon on the Missionary Enterprise, (published in the American Pulpit,) 1831. A Sermon on the Service of the Church, (published in the Protestant Episcopal Pulpit,) 1834. Two Sermons on the Close of the Year, and on The Spiritual Crucifixion and the Spiritual Life,—(the last Sermons that he preached,) 1834.

Dr. Montgomery was twice married. His first wife, Eliza Dennis Teackle, daughter of John Teackle, Esq., of the Eastern Shore of Virginia, died in 1823, having three children, two of whom are still (1857) living. One of them, *John Teackle*, is a practising lawyer in Philadelphia. His second wife, who still survives, was Mary Harrison, daughter of Thomas H. White, Esq., of Philadelphia, and granddaughter of the venerable Bishop White. Of four children by this marriage, two are still living. One of them, *William White*, was graduated at the University of Pennsylvania, has followed his father into the ministry of the Episcopal Church, and is at present a missionary in the Diocese of Western New York.

FROM THE RT. REV. G. W. DOANE, D. D., LL. D.

RIVERSIDE, 7 December, 1857.

Dear Sir: I knew Dr. Montgomery well—indeed I think I may safely say that no one knew him better. I was in intimate relations with him for several years previous to his death, and had the privilege of ministering to him in his last hours. It costs me little effort, therefore, to comply with your request.

Dr. Montgomery's mind was not of that precocious character that startles for a season, only to disappoint the expectation it has awakened. It was rather sure and steady than rapid in its acquirements. His scholarship was ripe and good. His acquaintance with books was large, and of a character the most profitable. He had an unusual share of that practical wisdom which comes from observation and intercourse with men, not without deep reflection. He united, in a rare degree, the qualities of action and of meditation. There was no man more deeply contemplative. In all matters of business there were few men more truly effective. His mind was still maturing, and his usefulness still increasing, and his reputation still advancing, when it pleased the Lord to take him away. He grew up in the love, and confidence, and reverence of the companions of his early days; and a most useful and successful ministry, increasing to the last in usefulness, and in that best success, the winning of immortal souls, exercised for many years in the place of his birth, and among those who had always known him,—is most conclusive evidence to the purity, the consistency, and the stability of his character. And such indeed were its traits. In the discharge of all the duties and relations of life he was uniformly excellent. As a citizen, a neighbour, and above all as a friend, he never was surpassed. He was always kind, affable and cheerful. He was accessible to all. With those whom he loved he indulged in an habitual playfulness, which well bespoke the pleasing quiet of a heart at peace with all the world. His counsel, his assistance, and his purse were always at the service of all who needed them. And in those rarer and more difficult offices of friendship, in which prudence, gentleness, constancy, and Christian love are called in aid of mental or moral infirmity or suffering, to counsel, to console, to sustain or to animate, there was a delicacy, a candour, a discrimination, a generosity, and an engagedness of spirit in him, which gave him acceptance and influence to a wonderful extent; and almost identifying himself with their particular grief, made him welcome beyond most other men to such as are "in heaviness through manifold temptations." There was probably none

of his acquaintance, who being "in trouble, sorrow, sickness, or any other adversity," would not have resorted to Dr. Montgomery; and none who did, that if they found not succour and relief, did not find comfort and encouragement, in the assurance of the tenderest sympathy.

But it is in his higher and more sacred character as a Christian, a Churchman, and a Christian minister, that I think of Dr. Montgomery with the deepest interest. An ardent love of souls was the strong impulse of his life. Feeling in his own heart the power and comfort of religion, it was his desire and effort to bring others to the same experience. He was well convinced of the ruin, and fall, and guilt of our nature. He knew and felt that there was no other way of rescue and recovery than the cleansing and atoning blood of Jesus. Justification by faith and sanctification through the Spirit were to his mind and heart the great features of the Gospel. Of the plan of salvation by Jesus Christ, he considered the Church, as, by the Lord's appointment, an integral part. His favourite scheme in which he desired to engage all who love the Lord Jesus, was the exhibition, in their original union, of what he loved to call "the sacred triad of principles"—the *truth* of the Gospel, in the *Church* of the Gospel, producing the *fruits* of the Gospel. Kind and amiable as he was, there was, on some occasions, a zeal and impetuosity of spirit which betrayed him into error. It was the ardour of honest conviction, the glowing language of sincerity and truth. But it was apt to carry him too far. It sometimes took the appearance of violence and denunciation. Yet it never made him an enemy. Though unquestionably an infirmity, it was felt to belong to a noble nature. And they who were compelled to differ from him most widely, still honoured and loved him. At the time when the Diocese of Pennsylvania was rent in sunder by contending interests, though his trumpet never gave an uncertain sound, nor lingered in the rear of what he deemed his duty, he maintained the confidence and respect of all. Without bating a jot of his integrity, he was able to take and keep the often questionable, and always difficult, position—of mutual friend to brethren that were arrayed in open opposition; and was thus greatly serviceable and greatly to be honoured in that work on which the Saviour has pronounced a blessing,—the office of a peace-maker.

In his parochial relations, Dr. Montgomery was eminently useful, and eminently worthy of that "double honour" which an Apostle has awarded to them who labour in the word and doctrine. It was the remark of one who belonged to his first parish, that he "wore himself out;" and how literally true it was, they well knew among whom his last ministrations were performed. He spared neither time nor toil. He preached with an earnestness, and sometimes a vehemence, which the strongest constitution could scarcely bear. He felt his responsibility as the minister of a congregation second to none in wealth, intelligence, and influence. He felt their danger as standing thus on the high places of society, and exposed to all the snares of luxury and fashion. And his heart's desire and prayer to God for them was that they might be saved. And as he went in and out among them, preaching the truth, and administering the consolations, of the Gospel, from house to house, they could not but feel how the spirit of his Master animated all his exertions; and how worthy of their imitation in meekness and patience, in guilelessness and honesty, in purity and charity, the example which he set them.

I will close this communication with a brief account of his dying exercises. I had seen him frequently during his illness, but on Sunday morning, the 16th of March, I was sent for to attend him. I hastened to his bedside, and witnessed there a scene in which the angels must have delighted, and which beggars all that I have seen on earth. He was lying in his bed with a Prayer Book in his hand. He was evidently marked for the grave, but his countenance beamed with peace and joy. "I am glad to see you," I said, "so calm and tranquil." "Oh,

my dear friend," he replied, "my *dear* friend, I am perfectly happy." And never did I see a man who seemed so fully to realize what he described. His wife, his mother, his children, and a female relative were present. "My beloved wife," he said, "has gone through the Service for the Visitation of the Sick, and there are two prayers there that express exactly what I want. She is now reading me some Hymns, and I wish *you* to be with us, and when she is done, you will pray with us." At his request, with a voice that at once expressed how great the struggle was between her natural feeling and her desire to do his pleasure, she proceeded. It was the thirty-second Hymn in our Collection. At the end of every line he made some comments—"*Welcome sweet day of rest*"—"Yes, welcome, welcome, welcome, blessed day, day of peace, and rest, and holy joy!" "*That saw the Lord arise*"—"that saw my precious Saviour physically arise from the tomb, rise for our justification, rise to be the light and glory of the world." "*Welcome to this reviving breast*"—"Yes, reviving with new hopes of glory and of bliss." "*And these rejoicing eyes*"—"for, though the light of day is not let in," (the shutters of his room were partially closed,) "they do enjoy the light of life—the only true and lasting light—which they who have not, walk in darkness, and know not whither they go. Bring them, Blessed Jesus, bring them all, who know thee not, into the splendid circle of thy glory!" In this way he went on with a fervour and a pathos which I should in vain attempt to express. The thirty-third Hymn ("Another six days' work is done") was then read and amplified in the same delightful manner. He then took the book and read it distinctly through. Then, with a low clear voice, he sang it; and, having finished, asked me to find him the Doxology. "Now," said he, "stand up and join with me." This done, he began to pronounce the blessing; when, as if correcting himself, he said,—"Do you do that," responding aloud, Amen, Amen. He then requested the window shutters to be thrown open. "Now," said he, addressing himself to me, "take notice and bear witness, fully and plainly, but not ostentatiously, I DIE, I DIE IN THE FAITH OF THE LORD JESUS CHRIST. I put my whole trust for pardon and acceptance in the merits of his death. There are some who will say, 'Ah, Montgomery is converted—his sickness has done this.' Tell them, no, I was converted long before I was permitted to minister at his altar. And though I have erred and sinned, had my delinquencies and backslidings, He has graciously restored me, and set me on the Rock. To that Rock of Ages, the Lord Jesus Christ, must all come who would be saved." He paused. "Now," said he, "I wish to receive the Holy Communion; and I wish you to make the arrangements." At one o'clock of the same day, it was administered by Bishop Onderdonk; there being present, beside myself, a clerical brother, who, he had particularly requested, should be asked to come, and a young friend from North Carolina, lately admitted as a Doctor of Medicine. He entered into the service with great feeling and fervour, responding with a firm voice throughout. When told to take the cup as the blood of the Lord Jesus,—"*that* I will," he said, "*that* I will." After the administration, "I wish you to take notice," he said, "that I have now discerned the Lord's body as I never did before; and I confide as truly in my Saviour as if I saw Him in his glory." It was his last testimony. Four hours afterwards, his mind wavered a little. He was occupied through the afternoon in singing hymns; at first distinctly, then the words ceased to be articulate, then the tune faltered on his tongue. At nine in the evening, he fell into a state of quiet from which he never was roused. From this time he sank gradually away, his moans grew fainter, his breath was more frequent, his pulse subsided. Without pain, without even the slightest motion to call our attention, we sat by his bedside in silence, numbering, as it were, the sands, as they fell audibly from the glass. At one of the morning of Monday, his spirit was commended in prayer to its merciful Creator, through the merits of the blessed Redeemer. He

continued gradually to fail. His pulse was still. He ceased to breathe audibly. At two o'clock, without a groan or a struggle, he expired. An infant's breath could not have passed away more gently. We kneeled beside him, before we left the chamber of death, and implored for ourselves the comfort of his grace, who alone can bind up the broken in heart, and give them medicine to heal their sickness.

And now, my dear Doctor Sprague, let me assure you that the sacred pleasure with which I have written these memories of my sainted friend has been greatly increased by the feeling that it has been done at the instance of one towards whom I feel so sincere a regard as yourself.

Believe me very faithfully your friend,

G. W. DOANE.

GEORGE WELLER, D. D.

1816—1841.

FROM THE REV. JOSEPH C. PASSMORE,

RECTOR OF ST. MARK'S, WASHINGTON COUNTY, MD., AND VICE RECTOR OF ST. JAMES' COLLEGE.

COLLEGE OF ST. JAMES, Maryland,
June 1, 1858.

Reverend and dear Sir: In answer to your request that I would furnish you with some account of the life of my father-in-law, the late Rev. Dr. Weller, I now proceed to give you such facts as I can gather in the short time that is left at my disposal before your volume goes to press.

GEORGE WELLER, son of George and Abigail Weller, was born at Boston, Mass., November 15, 1790. His father was of German origin, and had been a Lutheran in early life, but for many years before his death he was a communicant and regular attendant in Trinity Church, Boston, during the Rectorship of Dr. Samuel Parker, who was afterwards Bishop of the Diocese. Young Weller's attachment to religion and his Church were both implanted at a very early age. He often used to say that he could not fix the date when his religious impressions were first received; but he distinctly remembered how fond he was, as a child, of being taught in sacred things, and of hearing the narratives of Holy Scripture, as read and explained to him by his pious mother.

He received a good English education in the public schools of Boston. After that, he was very anxious to go to college, but his father could not afford to give him that advantage; so, in order to relieve his parents and to earn a support while pursuing his studies by himself, he learned the trade of a book-binder. After serving a regular apprenticeship, he removed to Newark, in New Jersey, where he opened a small bookstore; but not finding much encouragement there, he removed to Danbury in Connecticut, where an only sister of his was then residing. Here again he set up a bookstore in a small way, and reported himself as an Episcopalian to the Rector of the parish. For some time previous his thoughts had been directed to the sacred ministry. Having communicated his views to the

Rector, that gentleman proposed to take him to a meeting of the Clergy of the district which was about to assemble, and there make known his wishes. Mr. Weller attended the convocation, and was much pleased with all its proceedings. He was particularly interested in the examination of a candidate for Deacon's Orders, at which he was present, and was surprised to find that, from his private reading in Theology, he could himself have answered most of the questions that were propounded. This determined him to close his business forthwith, and in a few days he entered the family of the Rev. Dr. Judd,* of Norwalk, with whom he began his professional studies. Soon after this, he accepted an invitation to act as lay reader to a small congregation in Bedford, New York, where he officiated for the first time in June, 1814. He was very useful here in reviving the church: additions were made to the number of its members, and the neighbouring clergy were often called upon to baptize and administer the Holy Eucharist. While acting here as a lay reader, and preparing for Deacon's Orders, he had free access to the library of Chief Justice Jay,—an advantage which he highly prized, and turned to excellent account. The Jay family were members of his congregation, and he was indebted to them for many acts of kindness.

* Bethel Judd, son of Noah and Rebecca Judd, was born at Watertown, Conn., in May, 1776. His father died at the age of eighty-six in 1822, and his mother at the age of ninety-nine in 1838. His father was one of the original members of the Episcopal Society of Watertown, at its organization in 1764. He (the son) was graduated at Yale College in 1797; prepared himself for Holy Orders in the Protestant Episcopal Church, and was ordained Deacon by Bishop Jarvis, at Cheshire, on the 30th of September, 1798. He preached a couple of years at Woodbury and Roxbury, and then was called to Hudson, N. Y., and became Rector of Christ Church, in that place, in 1802. In 1806 or 1807, he supplied the small parish of Claverack. In 1808, he was chosen Principal of St. John's College, and Rector of St. Anne's Parish, Ann Arundel County, Md., where he remained several years. In 1813, he became Rector of St. Paul's Church, Norwalk, Conn.; and in the same year, (and also in 1834,) he was elected one of the Standing Committee of the Diocese of Connecticut. In 1817 and 1818, he was Rector of St. John's Church, Fayetteville, N. C., and was at one time spoken of as a candidate for the Bishopric in that State. In 1819, we find him performing a mission of two months among the feeble churches of New London County, Conn., under the Episcopal Society for promoting Christian Knowledge. During about fourteen years from that time, he taught a Female Academy in New London, and preached there and in other places in the region. From 1830 to 1836, he was a Curator of Washington (now Trinity) College, at Hartford. In 1831, that College conferred on him the degree of Doctor of Divinity. In 1834, he removed from New London to Cheshire, Conn., and was Rector of the Church, and Principal of the Academy in that place for about two years. In 1836, he was again resident in Norwalk, and he preached for a time in Wilton. About the year 1837, he removed to the State of New York, and resided some time at Ithaca, Tompkins County. In 1843, he left Ithaca, and accepted a call from the congregation at Sackett's Harbour, Jefferson County, where he remained and was greatly prospered in his ministry between three and four years. In 1846, he removed to Avon Springs, on account of the health of his daughter, and had charge of the church there for about a year. In 1847, his daughter's health still continuing feeble, he went with her to St. Augustine, Fa., and though he had previously received an appointment as a missionary, yet, on his arrival, the Vestry of the Church there elected him to the Rectorship. He remained there till the spring of 1848, when he was obliged, on account of a violent illness, to resign his charge and return to the North. He now took up his residence at Rochester, and after preaching a short time for a brother clergyman, engaged in missionary labour at Sodus, N. Y., in which he continued for nearly a year. The three or four last years of his life were passed partly in the State of New York, and partly with his son at Wilmington, De. He continued to labour, as he had opportunity, amidst the infirmities of age, and almost to the close of life. He died, in great peace, at Wilmington, after an illness of about three weeks, on the 8th of April, 1858, having nearly completed his eighty-second year. He maintained not only a blameless, but highly honoured, character through life.

The following is from the pen of Bishop Lee, who delivered an Address at his funeral:—

"Dr. Judd retained in a remarkable degree his physical and mental vigour, and his energy was very little impaired by the burden of years. Within a month of his death, he occupied the pulpit, proclaiming the unsearchable riches of Christ with a fervour and animation surpassed by few younger men, and his pen had been busy during the past winter in producing articles for one of our religious journals. He was a ripe scholar, an earnest, evangelical and effective preacher, a courteous gentleman, and a godly man."

At this time Mr. Weller was very slender, and his whole appearance extremely delicate. His voice was so feeble that it could be heard only with great difficulty in a large apartment; and he was so diffident as to render his delivery awkward and embarrassed. These things were so much against him that some of his best friends advised him to give up all idea of entering the ministry; but the only effect of these remonstrances was to make him resolve to overcome entirely the difficulties which had prompted them. Each discourse was now delivered in a better manner than the preceding one, and his efforts were finally so successful that some of his acquaintances of that period, who heard him in after years, could hardly believe him to be the same person who, as a young lay reader, used to go through the service in such a school-boy fashion.

On the 16th of June, 1816, Mr. Weller was admitted to Deacon's Orders by Bishop Hobart in St. Matthew's Church, Bedford; and in the following month he married Miss Jane Haight, daughter of Mr. Nicholas Haight, who resided in that neighbourhood. During the remainder of this year and part of the following one, he officiated as a missionary in the counties of Putnam and Westchester. He was ordained Priest in St. Paul's Church, East Chester, April 2, 1817: soon after which he accepted a call to the Rectorship of Great Choptank Parish at Cambridge, Md., on the Eastern shore of the Chesapeake, where he was instituted by Bishop Kemp on the 15th of November. Having lost his wife soon after his arrival in Maryland, Mr. Weller was again married, in 1818, to Miss Harriet Caroline Birckhead. This lady survived her husband, and died at Vicksburg, Mississippi, January 13, 1853.

Mr. Weller laboured as a parish minister in Cambridge, for five years, with great usefulness. He won the hearts of his parishioners by his untiring zeal for their welfare, and his sermons were much esteemed for their ability and point. In November, 1822, he was elected Rector of St. Stephen's Church, Cecil County, Md. He accepted the call to this country parish, and he always looked back upon the three years spent there as the happiest portion of his life. During his Rectorship, the congregation built a new church, and the number of communicants was considerably increased. But the climate proved injurious to his health, and several severe attacks of fever rendered him almost unfit for duty. While living in Cecil county, he published a "Vindication of the Church," chiefly with reference to the validity of Anglican Ordinations, as denied by the Romanists. This essay was much approved by Bishop White, who was at that time looking out for some competent person to take charge of a religious paper about to be established in Philadelphia; and when the author's name became known, it procured him an invitation to become the editor of the new publication.

The first number of "The Church Register" was issued January 7, 1826, and it was edited by Mr. Weller, for three years, with much ability. In addition to his editorial labours, he officiated regularly at Hamilton and Mantua, West of the Schuylkill. He also edited, about this time, for a Philadelphia publisher, the first American collection of the Poems of Bishop Heber, to which he prefixed a short biography. Besides this, he republished several short treatises on Church doctrines, written by standard authors, (Jones of Nayland, Barrow, Law, Waterland, &c.,) which, under

the name of "The Weller Tracts," are still regarded as a valuable selection. He also acted as Secretary and Agent of the Domestic and Foreign Missionary Society, and wrote a full report of its proceedings for 1828.

Finding his health now considerably restored, Mr. Weller determined to labour in the West. He accordingly removed to Nashville, Tenn., and became the Rector of a congregation in that place, which had been recently organized by the present Bishop of Tennessee, then a Presbyter residing at Franklin, some eighteen miles distant; there being but two Episcopal clergymen then living in the State. In a short time after Mr. Weller's removal to Nashville, his people built the first edifice for Episcopal worship within the Diocese of Tennessee. It was consecrated in 1831, by Bishop Meade of Virginia. The building was soon filled with worshippers, and the labours of the pastor were abundantly rewarded.

In the year 1834, Mr. Weller received the degree of Doctor in Divinity from the Nashville University.

While living in Tennessee, he had several theological students as members of his family, and he directed the studies of some of the most useful clergymen of the West and South. He also opened a school for young ladies. It was small at first, but afterwards grew so large as to add considerably to the burden of his cares. While engaged in this way, he found time to write a thick pamphlet entitled,—"Two Letters in Reply to certain Publications of the Rev. Dr. Samuel Miller, of Princeton." It was the design of this pamphlet to sustain Episcopacy by the testimony of the Early Fathers, especially Ignatius.

At length, after five years' duty in the double capacity of pastor and teacher, his health, which had never been very robust, entirely gave way, and he suffered from an attack of epilepsy, which compelled him, for a time, to suspend all duties. Resolving to leave Nashville, he accepted, in 1838, a call to the Rectorship of Calvary Church, Memphis, where he remained ten months, in which time the congregation erected a small wooden church, and supplied it with an organ.

In the early part of 1839, he became Rector of Christ Church, Vicksburg, in the State of Mississippi. Here he found a good congregation, but no church edifice. They worshipped for some time in a hired room, but soon a lot was purchased, and a church begun. Various difficulties and accidents hindered its completion, and Dr. Weller did not live to see the building finished. Although, at that time, there was much lawlessness and dissipation in Vicksburg, there were many persons too of refinement and of piety. Dr. Weller's parishioners were much attached to him. All looked promising, and he was preparing, in the autumn of 1841, to go North, to attend the General Convention. Just about that time, however, the Yellow Fever broke out in Vicksburg with great malignity. He at once determined to give up his journey, and remain at his post by the bedside of his sick and dying parishioners. When the Fever became general, he removed his family to the town of Raymond, in Hinds County, a healthy place which was easily accessible every day by rail-road. He was generally with his family at night, but returned to town every morning, where he would remain all day, administering to the bodily and spiritual wants of the sick, and rendering the last sad offices to the dead. Owing to the

scarcity of ministers in Vicksburg, his services were needed by many persons of all denominations, and on several occasions he remained in town all night. At length he was attacked himself by the disease, and returned to his family in Raymond, where, after an illness of a week, he died on the 9th of November, 1841, in the fifty-first year of his age, and the twenty-sixth of his ministry. His oldest son, *George*, a civil engineer, and a young man of great promise, died also of the Fever on the next day after his father. Three sons and five daughters of Dr. Weller are yet living, all children of his second marriage. One of the sons, the Rev. Reginald Heber Weller, is an Episcopal clergyman, now Rector of a church in Jefferson City, Missouri. To him I am indebted for some facts used in the preparation of this memoir.

There have been few presbyters in the Episcopal Church who have been more widely or more favourably known than Dr. Weller. He was noted for his accurate knowledge of our Church History and Law, and for his thorough acquaintance with all the best literature of the Church of England. As a writer, he showed considerable power, though his very busy life left him no time for any but fugitive publications. As a parish minister, he was active and efficient, and he has left enduring marks of his labours in the several places where he successively resided. The self-educated Boston boy is still affectionately remembered as a man, in New York, Maryland, Pennsylvania, Tennessee, and Mississippi. In death as in life he was found faithful to his trust. In Christ Church, Vicksburg, there is a tablet to his memory, beside a similar memorial of one of his successors, a Christian hero, who fell at his post during a subsequent epidemic.

Having now given you, my dear Sir, such answers as I could to your several interrogatories, I am, with great respect,

Sincerely yours.

JOSEPH C. PASSMORE.

HUGH SMITH, D. D.

1816—1849.

FROM THE REV. HENRY ANTHON, D. D.,
RECTOR OF ST. MARK'S CHURCH, NEW YORK.

St. Mark's Rectory,
New York, July 22, 1858.

Rev. and dear Sir: It is very gratifying to learn that in your opinion a beloved friend and brother of mine is fairly entitled to a place in your valuable and interesting Pulpit Annals; and I cheerfully comply with your request to be furnished with some notices of his life, and some estimate of his character.

Hugh Smith, was born August 29, 1795, on the "Denyse" (his grandmother's) "farm," in the neighbourhood of Fort Hamilton, Long Island. His father's name, I think, was Hugh, and my impression is that he had the reputation of being a great humourist. He was trained for College at

the Academy in Flatbush, and joined old Columbia in 1809, ranking on his entrance, No. 5, in a class of forty, and marking the whole four years' course by a diligence and fidelity in the cultivation of a vigorous mind and versatile talents, which secured to him an ample harvest of sound scholarship and attainments. The Grace of God had won his heart previous to his matriculation, and his College life throughout was so pure, peaceable, gentle and abounding in the fruits of a consistent and unaffected piety, that the most thoughtless among his mates loved him, while they teasingly dubbed him,—"Parson Hugh." It was the beauty of that example, no less than his persuasive counsels, which first led my thoughts to the ministry, and for forty years of most intimate fellowship, (thirty-three of which we were brother clergymen,) I knew no one that more adorned, in all things, the doctrine of our Blessed Master.

Graduating in 1813, we commenced our theological studies under Bishop Hobart, from whom we both received Deacon's Orders in 1816, and Priest's Orders in 1819. In November, 1816, he was married to Miss Helen Clarke, daughter of the late James B. Clarke, Esq., of Brooklyn, and soon afterwards sailed for Savannah, where he supplied, most acceptably, the church during the absence of the Rector, the Rev. Mr. Cranston, until the following April, when he returned to New York, and was appointed by the Rev. Dr. Bowen (afterwards Bishop of South Carolina), his Assistant in Grace Church. In the same year he was called to the Rectorship of St. Ann's Church, Brooklyn, which he accepted, and the "History of that Parish by a Sunday School Teacher," furnishes many interesting details of the efficiency and value of his labours. In 1819, he removed to Augusta, Ga., and became the Rector of the Episcopal Church in that place.

In the organization of the Diocese no one took a more active part. His counsels and influence were deeply felt in its Conventions and Standing Committees, and not a few there survive who love to call up the recollections of the Pastor, who, for eleven years, spared not himself that he might win souls to Christ. There were but three communicants in the Episcopal Church in Augusta when he entered upon his duties. During his Rectorship a beautiful church was built, and a large and prosperous parish founded. Resigning this charge in 1831, he returned to the North to educate his children, and be near his aged relatives, and was called to the Rectorship of Christ Church, Hartford, where he continued till 1833, when, having been appointed Missionary of the Church of the Holy Evangelist in New York, he took up his residence in that city, and laboured with his usual success in this new field. St. Peter's Church, his last Parish, was offered to him in 1836. The Corner Stone was laid in the same year, and the building completed and consecrated in 1838,—the time when he received the degree of Doctor in Divinity from Columbia College. In October, 1836, at the request of the Standing Committee of the General Theological Seminary, he undertook the duties of the Professorship of Pastoral Theology and Pulpit Eloquence; and discharged them with great zeal and fidelity, and most acceptably to the Students and Trustees. But these duties, in connection with those of his parish, having seriously impaired his health, he resigned his temporary charge of the Professorship, and, obtaining leave of absence from his Vestry, sailed for Europe in 1837. He came back the same year with

renewed health and spirits, and continued his labours among his attached people for nearly nine years, when he was compelled again to try a voyage which proved again of essential service. His health continued good until July, 1848; when he sailed once more for England, and after a short sojourn, returned wholly incapacitated for further duty, to struggle for a few months with the insidious malady which ended his life at St. Peter's Rectory, on Sunday morning, March 25, 1849, in the fifty-fourth year of his age.

Dr. Smith was of medium stature, and, though by no means robust, was noted, when at College, for his strength and alertness, which were often shown in leaping, wrestling, and other sports. His kindness of disposition and courteous manners made a way for him in all hearts, whilst his unbending firmness, wherever principle and duty were involved, commanded universal admiration and esteem. He made the Ministry his choice with a single eye to God's glory and the good of souls. To preach Christ and Him crucified was the mark at which he aimed, from the time of his ordination to his parting hour, and the fields to which he was successively called, supplied abundant proofs of his earnest and self sacrificing devotedness in the work. Often, in our communings with each other, as years ran their round, has he said,—"We preach Christ crucified. This is our special work. Let us preach Him to the end, in the glory of his Godhead, in the mighty efficacy of his atonement, and in the offer of his priceless gift, the Holy Ghost sent down from Heaven. As the Lord our Righteousness; Christ Jesus made unto us, wisdom and righteousness and sanctification and redemption. This is the testimony for the times. We love our Church. Side by side we have humbly tried to be faithful to her cause. The holding forth of this truth we believe to be her chief glory. What would she be were its light in her to set? Let us not know any thing besides Jesus and Him crucified." The illness which proved his last visitation, brought with it many days of acute suffering; but all its vicissitudes were borne with that Christian submission which he had learned at his Lord's feet. For weeks the hope of his recovery gleamed up in many an anxious countenance, only to be again extinguished; and to try to the uttermost his servant's faith, God in his wisdom took from his embrace his youngest son, who died after an illness of a few weeks, in his seventeenth year. The cup thus filled with fresh bitterness by his Heavenly Father's hand, doubtless helped to strengthen his watchfulness for his own departure. Three days before his death, he took occasion, when we were left alone at his request, to express his conviction that his course was run; and then, in words never to be forgotten by me, spoke of his unworthiness in the sight of God, and of the short-comings and imperfections of his past ministry. "At times," said he, "I am almost overwhelmed at the thought of my sinfulness, and then again it seems as if I pierced through the vail," (looking earnestly upwards,) "and saw my Saviour interceding for me. His blood can wash all guilt away." "My friend and brother," he continued, "when you and I first began the ministry, I think we laid too much stress upon the *outward*. You know what I mean; but since then, both of us, thanks be to God, have been better taught, I trust, how to preach, simply and fully, Christ and Him crucified." Looking at me very earnestly, as I was preparing to

leave him, he observed,—"And now remember that what I said four years ago, when I was so ill that I did not expect to live, I say again. In many things which I have done, I believe that I did wrong; but in that *one matter*, when you and I stood up to bear our testimony for Christ, and the Church, I feel persuaded *now* as *ever*,—mark it well,—that we did *right;* and the developments from that time to this, prove it was *right*. This gives me comfort *now*. Understand me. I do not take any merit to myself,—not a *particle* of merit. I am nothing. I mention it to show how God, to whom I had made my prayer, gave me grace, and enabled me to bear up for the duty. Therein I rejoice, and find comfort *now*." Dr. Smith here referred to the Protest made by us, July 2d, 1843, in St. Stephen's Church, New York, against the ordination of Mr. Arthur Carey, on the ground of his holding views contrary to the doctrine of the Protestant Episcopal Church, and in close alliance with the errors of the Church of Rome. (See Statement of Facts. Harper & Brothers, 1843.) The words in italics are the words which the Doctor emphasised in his peculiar way. It would be difficult to describe his energy of manner. On the day after this interview, he recurred to this subject, when his nephew, the Rev. Hugh S. Carpenter, of the Presbyterian Church, was at his bedside, and gave the same testimony in almost the same language. He mentioned also to him "his extreme caution and anxiety,"—at the time the Protest was made—"how he had been roused from his bed at three o'clock of that very morning, to visit a dying man, had staid by him till all was over and comforted his widow;"—then returning home, how he had "knelt down by this very bed, where," said he, "I now lie, and prayed with *earnest*, *fervent* supplication, that if I were under any delusion, God would show it to me, and not suffer me to do any thing improperly, or disturb the peace of his Church;" how he afterwards "arose and went to St. Stephen's, and felt sustained and strengthened."

It was Mr. Carpenter's privilege to attend his beloved relative in these his last hours, and to witness their triumphant close, and from him were gathered the particulars which were stated in the Funeral Sermon, preached by me at the request of the Vestry in St. Peter's Church, on the Sunday succeeding their Rector's decease. "When I was summoned," he remarks, "to my uncle's bedside, he had been for some time in a troubled sleep, and, startled out of it as I entered the room, he began to repeat the Hymn,—'Jesus, Saviour of my soul.' Having roused himself thoroughly with this, he told me that 'his end was drawing near; that this last failure of strength was very sudden, but that he had no fears.' 'That Rock, that blessed Rock,' said he,—'if our feet are once upon it, nothing can dislodge us.' He wished me to bear testimony that he put all his trust in the atonement; repeating earnestly the text,—'And the blood of Jesus Christ his Son cleanseth us from all sin.' 'Yes—*all* sin.' He evinced great humility on account of sin, often saying,—'I have had many infirmities.' 'I am a great sinner.' When I sought to comfort him by referring to his past labours, he would at first be melted to tears of joy, and himself recall instances of the kind, especially among the poor, but generally he distrusted himself so much as to stop me at once, saying, 'I am nothing.' 'I desire to lie low before the Cross.' 'A sinner saved by grace.' When texts and

promises of Scripture were quoted, he took up the words and finished the quotation himself, and seemed to delight chiefly in such passages as were fullest of Christ. 'Is not that a noble text?' he asked with great animation,—'It doth not *yet* appear what we shall be.' And again, 'Behold, O God, our shield, and look upon the face of thine Anointed.' 'Yes, the Anointed One, Anointed to be a Saviour, the Messiah.' He said repeatedly, 'the truths which I have preached to others, they comfort me *now*.' His sense of unworthiness at no time deprived him of confidence. He exclaimed boldly, 'Though I walk through the valley of the shadow of death, I will fear no evil.' 'I will *never* leave thee, nor forsake thee.' 'I have no fears.' 'It is all peace, perfect peace;' and he spoke with great composure of those whom he should recognise in glory. On Saturday morning, thinking that his end was near, he observed,—'My time is very short—I must leave my testimony.' For every one he had some affectionate word of exhortation, pointing them all to the Saviour; sent messages to the absent, appeared to overlook none; and constantly kept saying,—'My heart's desire and prayer to God for them is, that they may be saved.'"

Early that morning a message was brought to St. Mark's Rectory that he was dying. As I approached his bedside, he said to me,—"I am going, my friend and brother." "Is it peace?" I asked. "All peace," he replied, "through His merits," pointing his finger to Heaven. "A sinner saved by grace; mark this well." Before we parted, the Communion was administered to him by the Rev. Dr. Turner, of which, besides the family, the Rev. Dr. Wilson and one or two other friends with myself partook. Dr. Smith had previously remarked to me and others, with emphasis,—"Remember that I desire it not as a *viaticum*, a necessary provision for a sinner in the death journey; but for refreshment. We do thus show forth the Lord's death till He come."

The night which succeeded was one of great restlessness; but on Sunday morning, he became calm, and expressed his firm but humble hope that God would receive him, and Jesus would be with him; remarking "that he should not live the day out," and requesting, once more, the prayers of the congregation. The Rectory was next to the church. The church bell sounded loudly in the room, but he would not have it silenced; saying, that it did not disturb him. Almost speechless, a lingering look of devoted love and solemn consciousness was cast upon all encircling him. It was an hour always to be remembered. The organ was rolling up its tones that seemed to sound like the voices of another sphere, and the anthem's wave broke majestically upon the stillness of that chamber. Then there was a sudden silence, for the sound of supplication was too subdued to reach his ears; but he knew full well that, at that moment, the people who loved him, and had often listened to his voice, were in prayer for him to God. In a few moments his change came. He gently breathed his last.

In 1834, Dr. Smith published a little work of 350 pp., 12mo., entitled "The Heart delineated in its State of Nature and as Renewed by Grace. By a Presbyter of the Protestant Episcopal Church." It was a very popular work, and exceedingly practical. The distinction indicated in the title he undertook to show was the Scriptural one, leading to the

arrangement of all mankind under two great classes. And in addition to this primary distinction, he recognised some of those minor peculiarities which the Spirit of God has deemed worthy of specification. Besides this, he published a Sermon occasioned by the death of the Rev. A. Carter, Savannah, 1827, and a Sermon on occasion of the Great Fire in New York, 1835.

Truly yours,
HENRY ANTHON.

RT. REV. JONATHAN M. WAINWRIGHT, D. D.*

1816—1854.

Jonathan Mayhew Wainwright, son of Peter and Elizabeth Wainwright, was born at Liverpool, England, on the 24th of February, 1792. His father was an Englishman by birth, but came to the United States to reside immediately after the War of the Revolution. His mother was a daughter of the Rev. Dr. Jonathan Mayhew, a distinguished Congregational clergyman of Arian opinions, and a zealous opponent of Episcopacy. Mr. and Mrs. Wainwright were on a visit to England when their son Jonathan was born, and they remained there until he was eleven years old. During this period, he spent several years at a school at Ruthin, North Wales, under the care of members of the Church of England, where he received an early bias in favour of the principles of that communion. On the return of his parents to this country, he was placed at Sandwich Academy, in Massachusetts, under the charge of Mr. Elisha Clap.† Here he was fitted for College, and in due time entered at Harvard, where he was graduated in 1812. After his graduation, he remained for some time at college, as Proctor, and teacher of Rhetoric; and meanwhile he had resolved to enter the Ministry of the Episcopal Church, and had become a candidate for Holy Orders. It was a strong testimony to his conscientiousness in becoming an Episcopalian that, in doing so, he had to oppose the convictions, and doubtless the wishes, of a beloved and highly gifted mother, who remained to the close of life steadfast in her belief of the doctrines in which she had been educated.

In the year 1816, he was admitted to Deacon's Orders, by the Rt. Rev. Bishop Griswold, in St. John's Church, Providence, R. I. Not long after this, he was called to the charge of Christ Church, Hartford, Conn., where he was admitted to Priest's Orders by the Rt. Rev. Bishop Hobart, who then had provisional charge of the Diocese of Connecticut, in the vacancy of the

* Church Review, VII.—MS. from Mrs. Wainwright.

† Elisha Clap was a native of Dorchester, Mass.; was graduated at Harvard College in 1797; was a Tutor there from 1801 to 1803; became a distinguished teacher of youth; and, after acquiring sufficient property to live independently, gave up teaching and removed to Boston, where he pursued his favourite studies,—the Mathematics; and, after frequent attacks of disease, to relieve which he travelled and resided in more genial climates, he died of paralysis on the 22d of October, 1830, aged fifty-four.

Episcopate. By the same Prelate he was instituted Rector of the parish, on the 29th of May, 1818.

On the 25th of November, 1819, Mr. Wainwright was called to be an Assistant Minister of Trinity Church, New York, as successor to the Rev. Thomas Church Brownell, who had been elected to the Episcopate of Connecticut. He accepted the place, and entered immediately on its duties, which he continued to perform with great acceptance, until his election, for a second time, to the Rectorship of Grace Church in New York, early in the year 1821. Here he spent thirteen years of active and unintermitted labour,—devoting himself not only to the interests of his flock in general, but especially to the moral and spiritual improvement of the young, and to the cause of Missions, which was then quite in its infancy. His voice was often lifted up in behalf of the missionary cause, and one or two Sermons, having reference to that cause, which he preached and published during that period, were distinguished alike for broad and scriptural views and impressive eloquence.

In 1823, he was honoured with the degree of Doctor of Divinity from Union College; and in 1835, the same degree was conferred upon him by his *Alma Mater*.

Notwithstanding Dr. Wainwright's relations with Grace Church were every way most agreeable, he was prevailed on, in 1834, by the urgent solicitations of many prominent members of the Church, both clerical and lay, to accept the Rectorship of Trinity Church, Boston. Here he remained, however, only about three years, when he returned to New York to become an Assistant Minister of Trinity Church. The call had been given in the spring of 1836, but was then declined. It was renewed in March, 1837, and was then accepted; the Congregation of St. John's Chapel becoming his more immediate charge. In this connection, he continued till the close of life.

In 1844, Dr. Wainwright engaged in a controversy with the Rev. Dr. Potts of New York, which grew out of an assertion which he made in responding to a sentiment at the dinner of the New England Society,—that "there is no Church without a Bishop." The controversy was conducted in the form of Letters (reaching to the number of nineteen) in the New York Commercial Advertiser, and was afterwards published and republished in pamphlet form. It was much to the credit of both disputants, that, though each defended his own views with great earnestness, yet the controversy was never suffered to interfere with their pleasant social relations.

Dr. Wainwright's health having become seriously impaired under the pressure of his manifold duties, he crossed the ocean in 1848, and in that and the following year travelled extensively in Europe and the East. After his return, he published two large volumes, containing his observations on Egypt and the Holy Land, which are replete with interesting matter, and will long remain, a graceful memorial of his genius.

On the 15th of June, 1852, Dr. Wainwright was a representative of the Episcopal Church in this country, at the celebration, in Westminster Abbey, at the close of the third Jubilee year of the Venerable Society for the Propagation of the Gospel in Foreign Parts. A meeting of the

Bishops in the United States had been called, by request of the Senior Bishop, for appointing a Delegation to attend this celebration, in response to a request of the Society, communicated by the Archbishop of Canterbury. Bishops M'Coskry and Delancey were appointed; but as it was doubtful whether they would be able to fulfil the appointment, Dr. Wainwright was requested to be the bearer to the Society of the Resolutions passed by the Bishops, expressive of their feelings on the occasion. It turned out, contrary to expectation, that the two Bishops who were appointed, were able to go; but Dr. Wainwright was still received with the highest respect, and, with the Bishops, was honoured by the University of Oxford with the degree of D. C. L.

On the 1st of October, 1852, Dr. Wainwright was chosen Provisional Bishop of the Diocese of New York, and was consecrated to that office on the 9th of November following. This was regarded as an occasion of the deepest interest, not merely from the very general satisfaction which was felt in the appointment, but from the fact that it marked the termination of an unhappy and protracted controversy. It was honoured by the presence of ten Bishops; and for the first time since the establishment of the American Episcopate, an English Bishop (of Montreal) united in consecrating an American Prelate.

Bishop Wainwright entered upon his new duties with more zeal and self-denial than would consist with the state of his health, and with as much as if he had known how very brief a period was allotted to the discharge of them. Though he suffered frequently from attacks of illness, and was often admonished by his friends to moderate his labours, nothing could dissuade him from pressing forward and meeting the multiplied demands that were made upon his services, to the extent of his ability. His last Sunday's services were performed, on the 27th of August, 1854, at Haverstraw, where he preached, morning and evening, to crowded congregations, with a Confirmation of thirteen persons, and an appropriate Address besides. He returned the next morning, greatly exhausted, to New York; and on the succeeding day was found to have a fever. He was, however, engaged in some urgent Episcopal business on Wednesday, and even Thursday evening; though he was altogether too ill to justify it. His last letter was written, from dictation, to the Bishop of New Hampshire, requesting him to take his place in consecrating a new church in Champlain, which was appointed for the 14th inst. His fever took on the typhoid type, and though the best medical skill was put in requisition, it proved unavailing. The stupor which is characteristic of that malady, gradually increased upon him, until it became absolute unconsciousness; and in that state he quietly passed away, on Thursday, the 21st of September, in the sixty-third year of his age.

The amount of official labour which Bishop Wainwright performed, was remarkable. It appeared from the Annual Report of the Standing Committee of the Diocese, which met a few days after his death, that in the twenty-two months of his Episcopate, he confirmed four thousand, one hundred and twenty-seven persons, delivered six hundred and ninety-nine Sermons and Addresses—an average of more than one a day; ordained thirty-seven Deacons and twelve Priests; and consecrated fifteen Churches.

And even this did not, by any means, comprehend the full amount of labour which he performed.

The numerous offices which Dr. Wainwright filled, and the important occasional services he was called to perform, in connection with his Church, show the high estimate that was placed on his character by those with whom he was in the most intimate relations. He was a deputy from the Diocese of New York to the General Convention of 1832; and was a member of the Diocesan Standing Committee from 1829 to 1833. After his return to New York, he was replaced on the Standing Committee, in 1844, and was continued there by four successive Conventions, until the state of his health required him to leave the country. He was Secretary of the Board of Trustees of the General Theological Seminary from 1828 to 1834. He was, for many years, a Trustee of Trinity School,—an institution founded in 1709; a Trustee of the Society for the Promotion of Religion and Learning in the State of New York; a Manager and Vice President of the New York Bible and Common Prayer Book Society; a Trustee of the Protestant Episcopal Tract Society; and from the beginning an active member of the Executive Committee and the Board of the General Sunday School Union.

The following are Bishop Wainwright's publications:—A Sermon before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, at Philadelphia, 1828. A Sermon preached in Hartford on occasion of forming an African School Society, 1828. Four Sermons on Religious Education and Filial Duty, preached in Grace Church, New York, 1829. A Sermon preached in Grace Church, New York, on occasion of the death of the Rt. Rev. John Henry Hobart, D. D., 1830. A Sermon preached on occasion of the Annual Election in Massachusetts, 1835. Controversy with the Rev. Dr. Potts—"There cannot be a Church without a Bishop," 1844. Two Orders of Family Prayer, 1845, 1850. Pathways and Abiding Places of our Saviour: being an Account of Travels in the Holy Land, 1850. The Land of Bondage, 1851. He edited also Memoirs and Sermons of Bishop Ravenscroft of North Carolina, and the Life of Bishop Heber, carrying it through the press in this country, for the benefit of Mrs. Heber.

He was married on the 10th of August, 1818, to Amelia Maria, daughter of Timothy Phelps, Esq., of New Haven. They had fourteen children, six of whom died before their father.

I had the privilege of some acquaintance with Bishop Wainwright from an early period of my ministry, and was always impressed with his fine, gentlemanly bearing, his simple and yet highly cultivated manners, and his great general intelligence as indicated by the aptness and richness of his conversation. No one, I think, could have known him even casually, without learning the secret of his great popularity in every circle in which he moved. I never heard him preach but once, and then his discourse was a fair presentation of Gospel truth, and in point of execution was chaste and perspicuous, but apparently not highly elaborate.

FROM THE HON. JOHN. A. KING.

ALBANY, September 19, 1857.

My dear Sir: My acquaintance with Bishop Wainwright commenced when he came to New York, as Rector of Grace Church, and at no distant period it ripened into a friendship that was terminated only by his death. I doubt not there are others whose observations upon his character have been made under greater advantages, and would be worth more to you, than mine; but since you have requested it, I will cheerfully give you my general impressions and recollections in respect to him.

There are some men, you know, whom it is easy to describe on account of some singularity, or eccentricity, or some one quality protruding itself greatly beyond the rest, which, though it really deforms the character, gives it a distinctiveness, in respect to which the mind least accustomed to discriminate, can hardly mistake. But as far as possible from any thing like this was the character of Dr. Wainwright. There was not a rough point about him—certainly not in any of his external manifestations; but there was such an admirable harmony of the outer and the inner man, of the intellectual, moral, and even physical qualities,—the result partly of fine original organization, and partly of a careful and graceful development, that if you should produce a striking, much more a startling, picture, it would be proof positive that it was not true to the original. He was one of the most faultless men I ever knew; and withal had great positive excellences; but so complete was the blending of the different qualities, that you had far more pleasure in yielding to the impression which his character as a whole made upon you, than in resolving it into its original elements, or analyzing its distinctive features.

In his person the Bishop was fully the medium size, well proportioned, with regular features, and an expression indicative at once of benevolence and refinement. His manners, without any air of formality, were gentle, graceful, dignified, showing the highest culture, and worthy of the highest office in the Church. His spirit was naturally exceedingly kind and amiable, and upon it were engrafted the most attractive graces of Christianity. While he was by no means wanting in generous frankness and manliness of character, he was eminently discreet and considerate in all his intercourse, and no matter what his circumstances might be, neither the feelings nor the reputation of the present or the absent would ever be imperilled by any thing he might say, unless it were in obedience to considerations of duty, which, of course, he regarded as paramount to every thing else. His intellect was rather symmetrical and graceful than highly forcible: his perceptions were clear, his judgment sound, his taste exact and cultivated; but I do not think that any of his mental operations were particularly rapid. As he had enjoyed the highest advantages for education, and had improved them most diligently, so his profiting in this respect appeared to all—even a slight acquaintance with him revealed to you the fact that, while he had large stores of general knowledge at command, he was especially an adept in classical erudition and polite literature. He was decidedly fond of music, painting, statuary, and every thing pertaining to the fine arts; and his taste in all these matters was excellent.

As a clergyman, Dr. Wainwright, from the beginning to the end of his course, always had a high standing, and he always deserved it. His discourses in the pulpit uniformly presented some important truth or truths, in a perspicuous and elegant style, though without much ornament, or apparent attempt at elaboration. His manner, like his style, without being stately or studied, evinced the most careful culture; and it would not surprise you, after listening to him, to hear what was actually the case, that he had once been a teacher of Elocution in

Harvard College. Though his sermons were not perhaps what would be called of a very highly evangelical tone, yet they were such as all good Christians listened to with approbation and profit.

I am not certain but that some persons may have thought Dr. Wainwright mingled more with the world than was consistent with his highest professional usefulness. That he had a strong relish for social life, and was not averse to occasional innocent festivity, especially among his own people, must doubtless be admitted; but if he ever transgressed the bounds of the strictest propriety, or in the least degree compromitted the dignity of his Christian and official character, I am yet to have the evidence of it. When he showed himself the most cheerful and agreeable companion, he evidently never forgot, for a moment, that his vocation was that of a Minister of the Gospel.

As a Bishop, he showed great conscientiousness, impartiality and fidelity. Acting, as he always did, upon the maxim,—"*via media via tutissima*," and uniting dignified firmness with the spirit of conciliation, he was eminently the Bishop of the whole Diocese, and enjoyed the confidence of both Clergy and Laity in an unusual degree. I may safely say that few men have been at once more beloved and trusted than he. There was great mourning when he rested from his labours, and more than one generation must pass away before the fragrance of his memory shall be sensibly diminished.

With sincere regard,

Your obedient servant,

JOHN A. KING.

FROM THE REV. FRANCIS VINTON, D. D.,

ASSISTANT MINISTER OF TRINITY CHURCH, NEW YORK.

NEW YORK, 12th January, 1858.

Reverend Sir: My acquaintance with Bishop Wainwright dates from the year 1828. He was a member of the Board of Visitors at the U. S. Military Academy, and I was a cadet. His aspect impressed me as that of a Christian gentleman, while his courteous demeanour confirmed the opinion. It was my good fortune to attract his notice, and I was quick to accept his invitation to visit him at the Rectory of Grace Church in New York, where I frequently enjoyed his hospitality.

After many years, I found myself in a closer intimacy as Priest in the Episcopal Church with him. And the nearer I came, the more I admired him for his courtesy, his uniform kindness, his zeal, and his eloquence. Circumstances brought us at length into apparent rivalry, at the election of a Bishop. But this seeming antagonism served to evince the generous, humble, and fervent heart which he possessed. He was a man to love, and I loved him. I learned to love him more and more, as he (if I may say so) developed himself as an Apostle in the arduous duties of his Bishopric. More than once, on walking to the House of God together, leaning on my arm, he said,—"I value and rely on your support in my ministry;" and I remember well the thrill which these words gave me; rejoicing that he, who took me by the hand when I was a boy, should condescend to give me his heart when I was a man.

I was present at the last public meeting which he presided over,—a sick man, obliged to take his medicine, from time to time; and yet not faltering in his attempts to do his duty and to fulfil his office. I saw *him* then, for the last time. But in a few days afterwards, I stood alone, with only his son, at the bedside where his corpse lay,—placid, serene, beautiful in death. The past flashed before me—I was a boy again, and he my mentor. The various relations we had borne in the urgencies of manhood, all coursed along the years to that

hour—and I breathed a fresh vow of self-consecration to God in the ministry of his Church, as the lesson which Bishop Wainwright's life had taught me, and with the desire that, in my lowlier station, my last end might be like his.

I have thus sketched, with a running pen, my dear Doctor Sprague, according to your request, "a sort of history of my acquaintance with Dr. Wainwright." It is not worthy of being printed in the volume which your industry is preparing; but it is a grateful tribute to the memory of a good man, a worthy citizen, an exemplary Bishop, my brother and my friend.

With respect and very faithfully yours,

FRANCIS VINTON.

FROM THE REV. T. W. COIT, D. D.,
RECTOR OF ST. PAUL'S CHURCH, TROY.

TROY, N. Y., February 24, 1858.

My dear Doctor Sprague: I knew Bishop Wainwright, though not intimately, some twenty years before his lamented death. But about the year 1843, and especially during the year 1844, when we were much together, in the preparation of a standard text of the Prayer Book, I was very often in his company, and think I learned something of his character, which has not been sufficiently appreciated.

By his general affability as a man, his exquisite taste and proficiency in art, he was thrown into a good deal of society, which some fancied *he* courted; when the truth rather was, that he was sought after, and often yielded up his time against his inclinations. To me, however, he was an uncommon devotee to duty; and it never surprised me to find him, at last, duty's most honourable victim, a martyr. Those who are familiar with his latest days, will well understand me here; for they know, with sad and still saddening conviction, that he sacrificed his life in the service of his sacred calling, when worldly or selfish prudence might have preserved it.

When we met together over the Prayer Book, I expected to find a gentleman altogether amiable and delightful as a companion. But I frankly confess I did not expect to meet such a thorough and unsparing *worker*. Why, nothing would satisfy him, short of a revision of the volume, page by page, line by line, letter by letter, and figure by figure, from title down to colophon! He actually read the entire volume aloud to me, with the most pragmatical precision. It was my business to look over the authorities, and to call his attention to the slightest variations; and many a hearty contest did we have over a comma or an italic. He would sometimes do this for ten hours, upon a hot and sleepy summer's day; till *I* was exhausted, if *he* was not, and had to confess that characters of all sorts were dancing before me in misty confusion.

I was amazed and confounded by the endurance and patience of a man, whom I had been taught to suppose was a dear lover of ease. If he *was* such a lover naturally, he knew how (under strong convictions of duty) to sacrifice that ease, without hesitation; and, in such a case, he deserves all the more credit for resisting his *vis inertiæ* with courage and fortitude. Most particularly was I struck with his nice sense of obligation and responsibility, as a minister of a particular ecclesiastical communion. The rules and regulations of *his own* communion were absolute law to him. If he might have favoured a punctuation, *e. g.* in the Thirty-Nine Articles, more agreeable to his personal predilections, he would not allow *one* such comma to go, against established usage, or well known doctrinal authority. The rules of his Church (such was his avowed conviction and practice) must stand unaltered, be his own fancies what they might.

I could not but have strong confidence in the magnanimity and sincerity of such a man; and I acted upon such a conviction, in the last hour (for so it proved)

when I was to come in contact with him on earth. But some three months before his life was brought to a close, he was in Troy, and expected to go down the river with a number of the clergy, to attend one of our quarterly convocations. Some of us expected to meet him at the depot of the Hudson River Rail Road. He was not there; and we were told he had been taken suddenly sick, and would go straight to New York. It was suggested that it never would answer to allow him to go home alone. Yes, said I, it will. He will never thank us for such courtesy, if we thereby forego our duty to the Church. He would much prefer that we should go right onward, and do our duty to her, and leave him to get along as he best can for himself.

My suggestion was acted on, and we left him behind. I afterward narrated the circumstance to him in a letter; and his reply was like himself,—"You did me but justice."

This letter is a brief one, and it is written during time which I have been obliged almost to steal from other avocations. Still, if it goes upon record, and satisfies any other person that he may be mistaken (as I own myself to have been) respecting the character of Bishop Wainwright, or can induce any one to wish and pray that he may be like him, in his singular devotion to clear responsibilities and acknowledged duty, it may not have been written in vain.

I am, Sir, with the highest respect,

Your friend and obedient servant,

T. W. COIT.

RT. REV. JOHN STARK RAVENSCROFT, D. D.*

1817—1830.

John Stark Ravenscroft was born near Blandford, in the County of Prince George, Va., in the year 1772. His father was Doctor John Ravenscroft, a gentleman of fortune, who had been educated to the medical profession. His mother was a daughter of Hugh Miller a gentleman who resided in the same county. He was the only child of his parents, and both parents were of Scottish ancestry.

Dr. Ravenscroft, shortly after the birth of this son, removed to Scotland, where he purchased a small farm, to the improvement of which he devoted the rest of his life. After his death, which occurred about the close of the year 1780, his widow placed her son, who had hitherto been at a Grammar School in Scotland, at a Seminary of a somewhat higher order, in the North of England, where, besides continuing his classical studies, he was instructed in various branches of science. Soon after he had entered his seventeenth year, his friends thought it expedient that he should return to Virginia, to look after the remains of his father's property, which, owing to certain adverse circumstances, had been left in a very precarious condition. He, accordingly, reached Virginia in January, 1789, and was very successful in accomplishing the object for which he came. Intending to devote himself to the profession of Law, he entered William and Mary College, where he had the advantage of listening to the Lectures of the

* Memoir prefixed to his Sermons.—MS. from E. L. Winslow, Esq.

celebrated Chancellor Wythe, then Professor of Law in that institution. He, however, profited little by any of his opportunities for improvement; for, owing to the low state of discipline in the College, in connection with the large pecuniary allowance made to him by his guardian, he contracted habits of extravagance and dissipation, which rendered the time he spent at College worse than lost to him. He remained, for some time, a member of the College, with the ostensible object of preparing himself for the profession; but it does not appear that he ever procured a license to practise.

About the year 1792, Mr. Ravenscroft revisited Scotland, for the last time, with the view of converting the property he had inherited from his father in that country, into money, preparatory to his final establishment in Virginia. Having accomplished his object, he returned to this country, and was shortly after married to a daughter of Mr. Lewis Burwell, of Mecklenburg County, Va., a young lady of fine character and accomplishments, to whom he had become engaged during the time of his connection with William and Mary College. He now settled in Lunenburg County, not far from the residence of his father-in-law, and, for eighteen years, devoted himself to the usual pursuits of a country life. He seems, during this period, to have been respected as a person of integrity and benevolence; but he treated religion with utter neglect, and, as he himself states, never once bowed the knee in prayer, or even opened the Bible.

In the year 1810, his mind began to take a new direction. In riding about on his plantation, he found his thoughts were turning inward upon himself; and his besetting sins, especially the indulgence of a passionate temper and a habit of profane swearing, appeared to him in an exceedingly odious light. After resolving and re-resolving to conquer his sins by dint of his own inherent strength, he finally became convinced of the fruitlessness of all his efforts, and was brought to rely, not only for strength but for salvation, entirely on the unmerited grace of God in Christ. He connected himself first with a body of Christians called "*Republican Methodists;*" being influenced to this chiefly, as it would seem, by the intimate relations which existed between him and one of their preachers. He was appointed a lay elder in the Church, and was accustomed, on vacant Sundays, to read printed discourses for the benefit of the congregation.

After having been engaged in this way about three years, increasing in knowledge himself, as he endeavoured to impart it to others, he began, in the year 1815, to think whether it might not be his duty to devote himself to the ministry; and one of the first subjects to which his attention was directed, was the *authority* by which he should be commissioned to perform its duties. The result of his inquiries was a full conviction that the "Protestant Episcopal Church" was the "deposit of Apostolic succession, in which alone verifiable power to minister in sacred things was to be found in these United States." He, accordingly, presented himself to Bishop Moore, in the city of Richmond, together with his credentials, and was received by him as a candidate for Holy Orders. The Bishop furnished him with letters of license as a lay reader in the Church, dated the 17th of February, 1816. Having laboured for a year (the time prescribed by the Canons of the Church, previous to ordination) in the parishes of Cum-

berland, in Lunenburg County, and of St. James, in the County of Mecklenburg, with much acceptance, he was invited by the latter congregation to become their minister. This invitation he accepted; and, having received the necessary testimonials from the Standing Committee of the Diocese, and passed the requisite trials, he was admitted to the office of Deacon, in the Monumental Church in Richmond, on the 25th of April, 1817. On the 6th of May following, he was ordained Priest at Fredericksburg, during the session of the Convention in that place.

Mr. Ravenscroft lost his wife in the year 1814, and was married to his second, a Miss Buford, also of Lunenburg County, in the year 1818. She died in January, 1829. Both connections were highly favourable to his comfort and usefulness. There were no children by either marriage; but he brought up five orphan children, and towards each of them acted the part of a father.

In 1823, Mr. Ravenscroft received an invitation to take charge of the large and flourishing congregation at Norfolk; but, not seeing his way clear to remove, he promptly declined it. Shortly afterwards, however he received a call from the Vestry of the Monumental Church in Richmond, to be Assistant to the Venerable Bishop Moore, who had charge of that congregation. To this call he was about to return an affirmative answer, when another, yet more imperative, reached him, which he did not feel at liberty to decline. The Episcopal Church in North Carolina had become nearly extinct, during the Revolutionary War, and had scarcely begun to recover itself, until the year 1817, when a Convention was held for the purpose of reorganizing it. Under the supervision of the venerable Bishop Moore, who was invited to take Episcopal charge of the Diocese, it increased gradually in numbers and strength, though there were many evils still to be corrected, and much work to be done, that required a direct and concentrated, as well as skilful, agency. Mr. Ravenscroft was regarded as possessing, in an eminent degree, the desired qualifications; and he was accordingly elected as Bishop of the Diocese of North Carolina, at a Convention held in Salisbury in 1823. His consecration took place at Philadelphia on the 22d of April, Bishop White and several others officiating on the occasion. The pecuniary ability of the Diocese being very limited, and the Bishop's private income having become greatly reduced, the Convention allowed him the privilege of devoting one half of his time to the service of a parish; and he, accordingly, took the pastoral charge of the congregation at Raleigh.

He was honoured with the degree of Doctor of Divinity from Columbia College, New York, in 1823.

Bishop Ravenscroft was indefatigable in the discharge of his Episcopal and pastoral duties; and his vigorous constitution began at length to yield under the enormous burdens which he suffered to be laid upon it. In 1828, he found it necessary to give up the pastoral charge of the congregation at Raleigh, which required more attention than his health would allow him to give to it. He then retired to Williamsborough, where he took charge of a much smaller congregation, still, however, continuing his labours to the full extent of his ability. The Convention of 1829, sensible of his increasing infirmities, determined to release him from all parochial charge; but

the relief came too late. After the adjournment of the Convention, he visited the newly formed Diocese of Tennessee and Kentucky, and thence went to Philadelphia, to attend the sessions of the General Convention in that city. The fatigue and exposure incident to these journeys had been very great; but, after spending a few weeks in Philadelphia, under the care of some eminent physicians, his health seemed greatly recruited, and hopes began to be entertained that it might be completely restored. On his return to North Carolina, however, his unfavourable symptoms reappeared, in an aggravated form. In a letter written on the last of January, 1830, he says,—"I am weakening daily, and now can just sit up long enough at a time to scribble a letter occasionally." "But," he adds, "as respects the result, I am, thank God, free from apprehension. I am ready, I humbly trust, through the grace of my Divine Saviour, to meet the will of God, whether that shall be for life or for death; and I humbly thank Christ Jesus, my Lord, who sustains me in patience and cheerfulness through the valley and shadow of death." He lingered till the 5th of March, 1830, when, in the entire possession of his faculties, he expired without a struggle. His remains were deposited in a small vault which had been prepared under his directions, some weeks before his death, beneath the chancel of Christ Church in Raleigh.

The following is a list of Bishop Ravenscroft's productions, which appeared during his lifetime:—A Farewell Discourse preached in St. James' Church, Mecklenburg County, Va. A Sermon on the Church; delivered before the Annual Convention of the Protestant Episcopal Church of North Carolina. A Sermon on the Christian Ministry; delivered in St. Peter's Church, Washington, N. C., at an Ordination. A Sermon preached before the Bible Society of North Carolina. A Sermon on the Study and Interpretation of the Scriptures, delivered in the Episcopal church, Raleigh. The Doctrines of the Church vindicated from the Misrepresentations of Dr. John H. Rice; and Revealed Religion defended against the "No Comment Principle" of promiscuous Bible Societies. An Episcopal Charge delivered to the Convention of the Protestant Episcopal Church, assembled at Washington, N. C., 1825. An Episcopal Charge delivered to the Convention of the Protestant Episcopal Church, assembled in Hillsborough, N. C., 1826. An Episcopal Charge delivered to the Convention of the Protestant Episcopal Church, assembled at Fayetteville, N. C., 1828. A Sermon preached at the Consecration of Christ Church, Raleigh, N. C., 1829.

After Bishop Ravenscroft's death, the above were republished, together with sixty-one sermons selected by him for publication, during his last illness, and a Memoir of his life, in two volumes, octavo.

FROM THE REV. HENRY M. MASON, D. D.

EASTON, Md., October 21, 1852.

Rev. and dear Sir: In the character of Bishop Ravenscroft, which you ask me to delineate, was mingled much of the prudence of the Scotch from whom he derived his ancestral origin, and of the generous fire of the people of Virginia,—the State in which he was born. But, as the qualities of no man are equally balanced, there was in him by nature a preponderance over other qualities of

that ardour, which, when chastened and sanctified, in his later years, made him so bright a light in that portion of the Church of God which he served. The native disposition, that tone of mind which constitutes its individuality, and as contradistinguished from acquired properties, is given us at our birth, may be modified by circumstances, and be directed to various objects and pursuits, but is never wholly lost, or without its influence on the conduct. In Bishop Ravenscroft, accordingly, this ardour of temperament, united with great firmness, displayed itself in all the relations of life. But there was not wanting to it, from his very early years, a happy and controlling influence. In all the periods of his life, he has been heard to bear his testimony, from experience, to the salutary influence of the lessons of maternal care. There were years, however, when, in his case, that influence was transient, and comparatively without its fruits. Never wholly without some degree of religious sensibility, and the restraining checks of conscience, his earlier days, were to him, when grace had effectually wrought conversion in his heart, the subject of keen regret.

By birth, education, and social disposition, preserved from some of the more debasing walks of vice, he mingled not the less in others, which also alienate the mind from God. It is not true, however, that, during his unrenewed state, he was evidently hostile to religion as exhibited in others, or as something which, though unsought, was not desirable for himself. Such an opinion of him did indeed, at one time, extensively prevail, and was circulated in more than one of the periodical papers of this country and of England. It was said that his conversion from a loose and worldly life was instantaneous, and the work, under God, of one of his own old slaves. The slave—so ran the report—was truly pious, and given to frequent prayer. His master threatened chastisement, if not for his devotion, for its audible manifestation among his associates, or at the "Quarters,"—by which name the tenements of the blacks on the Southern plantations are distinguished. One night, the master, passing by, heard the voice of supplication, and purposing to carry his threat into execution, approached the door to detect the offender in the act. The slave was praying, but in his prayer was imploring with tears and groans the Divine grace in favour of his unconverted Master. The Master's soul was touched; the prayer was instantly answered, and the work of repentance and conversion was completed. "Sir," said the Bishop, to one who asked him concerning it, "there is no truth in that narrative. However careless for myself, I always respected the possession, in any degree or form, of the religious principle in others. The grace of God is without stint, but in what are called sudden conversions I have little confidence in individual cases, and less faith in their general results." Then, after enlarging upon the nature, operations, and effects of grace, as was his wont, when any doctrinal subject was introduced, he stated a remarkable change from one evil habit, which materially and permanently affected the state of his mind. He had been addicted to the gross and unmanly practice of using profane language, and the strength of words which afterwards distinguished him as the servant of God, no less, at that time, distinguished him as the servant of another master. His oaths were of no common kind. But he found that in those high circles in which he moved, the practice was growing into disrepute, that it was considered as indicating a certain deficiency in the tone and bearing of a gentleman, and especially among the gentler sex it was noted with strong disapprobation. He resolved to abandon the pernicious habit. He was on a visit to a watering place of celebrity in his neighbourhood. Among the men who were there, arose some occasion of offence which aroused the dormant evil within him. He swore as men do not often swear. In his wrath he turned to go home; and then consideration, like an angel, came. "I reflected"—as he continued to relate the matter—"upon the evil habit; upon the nature of sin, as an infraction of the Divine will; upon my own guiltiness in the sight of God; upon the motives on which I

had determined to lay aside that particular sin, as weak and inoperative, in contradistinction to the prevailing power of God's grace. I reached home—I threw myself across the bed—I slid from thence upon my knees in prayer—I rose with the temptation to utter an oath removed and gone forever." His struggles against temptations and his conflicts with indwelling sin, can be known only to the Searcher of hearts.

He was not among those who consider a present state of reconciliation with God a complete acquittal from compunction for the past; although the peace which passeth all understanding, derived from the holy hope and sense of that reconciliation, was the frequent theme of his private conversation and public addresses. As he was one day walking the streets of Fayetteville with a young friend, a Deacon of his Diocese, the conversation, deepening in interest, had brought them near the door of the house they were to visit. It was so that the topics had turned on the effects of the initiatory Sacrament of the Christian Covenant, and the changes to be wrought in the soul, as necessary upon the sins committed after baptism; and the younger was listening to the words of the elder—to the volumes of massive thought on the subject which were rolling from his lips. As their walk became slower, an individual approached them, somewhat advanced beyond the climacteric of life. The face of the Bishop flushed and brightened. They were the friends of early years. Their hands were clasped, and they looked for a moment, without speaking, in each other's eyes. At length, said the other,—"Is this indeed my friend Stark Ravenscroft?" "Yes, yes," replied the Bishop,—"I am that old sinner, you knew twenty years ago in Mecklenburg: and here I am, by God's undeserved mercies, a preacher of righteousness to others."

The conviction among the people of his Diocese that the Spirit of sanctification was deeply wrought into his heart, as it was shown in his life, was of inappreciable moment to the success of his ministry. It gave to the doctrinal truths which he taught, and the practical exhortations he enforced, from the pulpit, a power and energy to which even the force of his eloquence, which was great, and the fervour of his zeal, which was sublime, could not have reached. To what are called the graces of oratory in the pulpit, Bishop Ravenscroft paid no regard. The charm, or rather power, of his discourses was derived from the conviction of all who heard him, that his soul was in his words, and that neither the fear nor the applause of man was in his thoughts. Constitutionally courageous, there was in him no hesitancy in proclaiming boldly the truths he believed. He possessed more the force than the persuasiveness of eloquence; and there were occasions when, on addressing himself to the remaining sensibilities of the ungodly, his words flowed in a torrent of burning enthusiasm. "Oh, Sir," an individual of this class, who had grown gray in the service of the world, has been heard to say to the Bishop, as he walked out into the open air, after such a sermon,—"Oh, Sir, you have made me feel as I never felt before—God is greatly to be feared." So deep was his impression of the guilt of sin, and of the strong hold it had taken of the passing generation, that the majority of his discourses partook less of the tenderness of Saint John, than of the nerve of Saint Paul, or the rebuking spirit of Saint Peter. He was as fearless as the Sword of the Spirit could make him, and his sentiments on the subject were often expressed in private life in all the strength of style which characterized him and made his ordinary conversation so impressive. On one occasion, it is remembered that in a large and promiscuous circle of private friends who had called in the evening to show their respect for him, during his convalescence from a severe illness in Philadelphia, a young clergyman of the company had drawn a little apart with his Rt. Rev. Father. The conversation between them had turned upon the manner in which an audience should be treated; and the young man, who, however, was not one to shrink from declaring the whole counsel of God, had spoken of

the different modes in which a speaker should address different classes of hearers. At this point, the earnest manner of the Bishop had drawn attention, and a deep silence in the company ensued, when, striking his hand upon the table near him, he said,—"Sir, it may be so; but there are times when you must not withhold the terrors of the Law, but pour them boiling hot into their hearts."

It must not, however, be supposed that there were not many occasions on which the winning invitations of Divine love formed the grateful themes of his discourse. Of this kind especially were his Addresses to the young candidates for Confirmation, which were often extemporaneous, and uttered in reference to the particular incidents with which he had just before been made acquainted. At such times, his voice, ordinarily loud, full and sweeping in its tones, would soften into all the gentleness of a parent, addressing, from a heart overcharged with anxious love, his own children on topics of life and death. He was indeed a man of a tender heart, alive to every kindly sympathy of our nature. By constitutional temperament, generous and high-minded, the loftiness of his natural character became tempered by that Divine Spirit which sanctifies such qualities to the service and glory of the Giver. This combination peculiarly fitted him for the high office to which he was called as a Chief Pastor in the Church of God. And in this capacity, perhaps more than in any other, the characteristics of his heart and mind shone with peculiar lustre.

He had accepted, with little hesitation, the Episcopal charge of the Diocese of North Carolina. He was thoroughly aware not only of the general responsibility of such an office, but of the peculiar position and difficulties of the Diocese over which he had to rule. The Clergy were few in number, and widely separated by distance. The War of the Revolution, though embracing among its prominent men a full proportion of Episcopalians, had left in North Carolina, as in other States, an impression not favourable to a Church, supposed herself to be favourable, from her origin and transmitted ecclesiastical name, to the civil pretensions of England. There was also a belief widely diffused of that Church being more regardful of the external decencies and guards of religion, than zealous for the life of God in the soul of man. To this opinion the life and preaching of the Bishop was an effectual and enduring rebuke. How many who are yet living can testify to the efficacy of his preaching, as having brought them from darkness unto light, and from the power of Satan unto God. And how many more have been won by the pious example of the Christian life in his domestic and daily walk and conversation. An atmosphere of spiritual grace seemed always to surround him. It was impossible to be his guest for a few days, and not to catch something of the spirit which, in so many ways, told that he daily walked with God.

His home, sanctified by the spirit of devotion, was the seat of hospitality. His Clergy were there always welcome; and there, it might be for weeks at a time, enjoying the rich flow of his varied conversation, they found in him, especially the younger Clergy, the guide, the counsellor, the friend. With too much weight of character to fear the lessening of his personal dignity, the playfulness of his manners in the unbending moments of domestic intercourse in no degree detracted from the awe, mingled with love, which he inspired. His boys, as he was wont sometimes to address those with whom time or a more intimate acquaintance had made him most familiar, experienced at all times the urbanity of the Christian gentleman, and the warm interest of the devoted friend. In all their trials, he was ready to aid, to counsel, to sustain them. The Laity knew this, and for it honoured him; the Clergy felt this, and for it loved him. By such sympathy with his spiritual sons, they were supported in their arduous office, and his own character was exalted. The Bishop's presence in a parish was a day of jubilee, the anticipation of which was always pleasurable, and its retrospect always profitable. A single visit from him would sometimes effect what

lengthened efforts by any other man had failed to bring to pass. He could do, and do strongly, what it would have been injudicious or injurious in another, at least in the same manner, even to attempt. On one occasion, he visited a remote and feeble parish, where the responses to the Service, which are the joy of the Episcopal Liturgy, were feebly made, or not made at all. "My dear Bishop," said the Presbyter, who was himself that day to be absent,—"I fear you will have few or none to join in the Service audibly, or to respond." "It is indeed to be regretted, my brother," replied the Bishop,—"for the responses are the charm of public worship; but we will see what can be done, and the evil must be remedied, if it can be." He went into the desk. He heard no voice in answer; no joint confession of sin; no union in the prayer of our Lord; no responsive Amen. He paused, and then went on, till reaching the Apostles' Creed,—the faith of Universal Christendom, he raised his voice to a higher note. "I believe in God"—but there was none to answer. Again, he began the Creed—"I believe in God." Again there was no responding voice. With solemn look he turned his eye upon the assembly, and in a deep and reproachful voice, cried—"What! Is it possible, my brethren, no one here believes in God but myself?" The effect of those simple words was electrical. More than one voice took up the words; and it is said, the effect of the appeal was lasting.

In referring to the happy home which the Bishop's dwelling always afforded to his Clergy, let me say that they who have experienced it cannot forget the charm that was imparted to that home, by the estimable and pious lady,—his second wife, who presided at that hospitable board. In the quiet and refined courtesy of her manners, she was a meet representative of the lady of the old school of old Virginia. She died before the Bishop; and it may mark the affectionate relation subsisting between the Bishop and his Clergy, that, in a letter to one of them, he writes thus:—"Her departure was peaceful and in the Lord. Among her last expressions was the transmission to you of her love."

It was a subject of great satisfaction to Bishop Ravenscroft, in the prospect of his departure, that, almost destitute of any earthly possessions, which, though once held in abundance, had, through the channels of generous friendship and charity, passed from him, he could enter into a better world, and owe no man any thing in this. To such a degree was this sentiment entertained, that, a short time before his death, he paid the expenses to be incurred by his coffin, his shroud, and his grave.

In person, Bishop Ravenscroft was of a lofty presence, his eye piercing and full of command. In his manner there was an apparent austerity, which sprung, for the most part, from the strength of his mental conceptions, and the forcible language in which he expressed them. His heart was full of the gentlest feelings of humanity. As a scholar and theologian, he could not be considered as deeply learned. But few men have brought to the study of the Scriptures a stronger native intellect, or have studied them more constantly or more thoroughly. I once asked him—"to what authors, Bishop, do you attribute the formation of your ecclesiastical views and principles?" "My dear boy," he answered, "to this, and this alone," as he laid his hand upon the Bible; "for of other books on Theology, in the usual sense of that word, I never read so many as these;" throwing his arms around a pile which lay upon the table. He has left behind him a volume of Sermons and Charges, and a work on the Authority of the Church of God, which is still a standard among the class of divines with which he ranks. In that work the strength of his character is more displayed than in any other from his pen; and it may sometimes appear to approach to sternness and severity. He believed in the Church of God as Divinely constituted, and as the legitimate interpreter of Holy Writ. And under his conviction that latitudinarianism, and the idea that a man's own opinion was the test of truth, had become the predominant danger of the day, he fearlessly, at home

and abroad, in the pulpit and in private discourse, gave vent to the fulness of his heart on the subject.

That Bishop Ravenscroft was without faults, who shall say? But they were blemishes of the outward man alone, and reached not the spirit of the mind. A few days before his death, conversing on the solemn subject of the future, he said with emphasis,—"Bear me witness; I look for salvation only as a pardoned sinner. I have much to be forgiven of God, and I have many pardons also to ask of my fellow-men for my harshness of manner towards them." "But," said he, lifting his eyes to Heaven and striking upon his breast,—"there was no harshness here."

Of this great and good man it is, I may say, my pride to have been a pupil. I knew him well; I loved him living, and lament him dead; and the passage of more than twenty years over the tomb is wont to mellow the language of panegyric into that of truth. Upon his monument might well be inscribed,

Multis ille bonis flebilis occidit;
Nulli flebilior, quam mihi.

That your work may subserve the common faith in which you and I have so great an interest, is the sincere wish of

Yours truly in the Lord,

HENRY M. MASON.

REUEL KEITH, D. D.*

1817—1842.

Reuel Keith, was a son of Reuel and Abigail (Allen) Keith, and was born at Pittsford, Vt., on the 26th of June, 1792. A short time before his birth, his father removed from Hardwick, Mass., to Pittsford, where he kept a public house, and was engaged in furnace operations. The son, from early childhood, was passionately fond of reading, and at the age of twelve, had read all the books within his reach. When he was fourteen, he went to Troy, N. Y., as a merchant's clerk; and there he first became attached to the Episcopal Church. The business in which he was engaged having proved incongenial with his taste, he formed the purpose of obtaining a collegiate education, and, after residing at Troy between one and two years, he went to St. Albans, Vt., and there fitted for College at an Academy then taught by Mr. Ira Hill. He entered Middlebury College, a year in advance, in 1811, and graduated in 1814. He always ranked high as a scholar, and graduated with distinguished honour.

Shortly after leaving College, he went to Virginia, and spent a year as a teacher in a gentleman's family. He then returned to the North, and in 1816, was a Tutor in the College at which he had been educated. On resigning his Tutorship, he became a student of Theology under the direction of the Rev. (afterwards Rt. Rev. Dr.) J. P. K. Henshaw, then Rector of a Church in Brooklyn, N. Y.; and, after remaining there a few months,

* MSS. from his family.

repaired to the Andover Theological Seminary, with a view to avail himself of its advantages without actually becoming a member. He completed his theological course in 1817, under the Rt. Rev. Bishop Griswold, by whom also he was ordained as Deacon. He then proceeded to Virginia, and was ordained as Priest in Christ Church, Alexandria, by the Rt. Rev. Bishop Moore.

Immediately on receiving Orders, he became an Assistant to the Rev. Walter Addison, Rector of St. John's Parish, Georgetown, D. C. Under his ministry a new congregation was soon formed, which, in 1819, completed a new edifice, (Christ Church,) in which he preached about one year. In 1820, he retired from this congregation, in consequence of having accepted the Professorship of Humanity and History in the College of William and Mary, Williamsburg, Va., with a view to take under his charge such candidates for Holy Orders as might wish to avail themselves of the advantages furnished by that College; having, at the same time, some ulterior design of forming a Theological Seminary in connection with the College. Though this latter project did not take effect, a Theological Seminary was soon established in Alexandria, of which, during its infancy, he took almost the entire charge, at the same time officiating, on the Sabbath, in Christ Church. The Seminary was subsequently removed to its present site, about ten miles from Alexandria, and his connection with it, as Professor of Pulpit Eloquence and Pastoral Theology, was still continued.

In 1827, his *Alma Mater* conferred upon him the degree of Doctor of Divinity.

Dr. Keith continued in the laborious and successful discharge of the duties of his Professorship until the year 1840, when his health began perceptibly to decline. In the spring of 1842, his mind became entirely unstrung, in regard to the subject of his own personal salvation—though he did not at all doubt the truth of Christianity, he perseveringly maintained that he had no interest in its saving blessings, and that his case was to be viewed in no other light than that of a reprobate. His brother in Vermont, hearing of his deplorable condition, met him in Philadelphia, to which place he had come, and with great difficulty induced him to return with him to his native place, in the hope that a change of air and of associations might break up the monomania of which he was the subject. The desired effect, however, was not realized—he not only refused all consolation, but very soon even refused nourishment, until he became a mere skeleton. And the cloud lay heavy upon his soul, until it was lifted away by death. His case, in some of its aspects, bore a strong resemblance to that of the poet Cowper. He died at Sheldon, September 3, 1842, in the fifty-first year of his age. His Funeral Sermon was preached by the Rev. Alfred Stubbs, now of New Brunswick, N. J.

He was married in December, 1817, to Marietta, daughter of George Cleveland, of Middlebury, Vt., who became the mother of four children. She died of consumption in Charleston, S. C., in April, 1830. He was subsequently married to Elizabeth Sewall, daughter of Stephen Higginson, of Cambridge, Mass., who died in December, 1839. By the second marriage he had no children. His two sons who survive, (1855,) were both graduated at Middlebury College in 1845, one of whom is an Episcopal

Missionary in China, and the other a Professor of Mathematics in the United States Navy.

The only publication of Dr. Keith was a translation of Hengstenberg's Christology, in 1836.

FROM THE REV. EDWARD W. HOOKER, D. D.

Roxbury, Mass., February 27, 1855.

Dear Sir: In reply to your inquiries respecting the late Rev. Dr. Keith, I will give you such recollections of him as I can now command. They are limited to the years in which we were in College together, with the addition of a short period subsequent, when he resided at the place of my own professional studies.

My recollections of his habits as a student are of a young man of great industry, regularity, love for study, and thirst for knowledge. No member of our class probably used his hours and minutes more faithfully than he. The customary relaxations and amusements of College young men, seemed to possess very little attraction for him; and I can hardly recall him to my mind as occupied in any other way than with his books and privileges as a student, and with the duties of a member of College. He was always ready for the exercises of the recitation or lecture room, and for the exercises of College generally, in which he had to do. As a matter of course, such a student could not fail to enjoy the perfect confidence of his instructers, and the respect of his fellow-students.

In his temperament he was calm and agreeable; cheerful without levity or gaiety, and sober, sedate and dignified, without moroseness. His dispositions were faultless. Among all the little collisions of feeling which will arise among students, in the course of four years' residence together at College, I cannot remember the instance in which between Reuel Keith and any living being there was a moment's jar of feeling. Such a young man, of a surety, would have friends in all about him; and every student in College might be assured that he had a friend in Keith, if he had not himself forfeited his friendship.

In his scholarship he was accurate and thorough. From the beginning to the end of the course of our class in College, he had no superior. If he had tastes for some departments rather than others, those were for the Mathematics and Philosophy; but no favouritism for these led him to slight any other departments; and he was a good scholar in all of them. Had the present method of marking the grade of scholarship in our schools been in use in those days, Keith would have stood in the first grade in all departments always. It is an indication of the estimate which the Faculty of College put upon his scholarship, that, in the appointment for the Commencement at which our class was graduated, the Valedictory Oration was assigned to Keith. The state of his health, for several of the last weeks previous to Commencement, and at the time, prevented his fulfilling the appointment.

In respect to his denominational relations,—my impressions are that he was an Episcopalian when he came to College, and when services of that order were held in town, he attended them; but as there was then no Episcopal Church in Middlebury, and occasional services only were held for some time, he more commonly attended with the Faculty and students at the Congregational Church.

In the course of our Sophomore year, in a time of religious revival in the College, and I think also in the town, Keith was among those who were awakened to the solemn concerns of religion. If the question had ever been raised in reference to him, whether, with all his moral and mental excellences, he could need the regeneration of heart which is wrought by the Holy Spirit, it could be answered by the facts, that he experienced a season of deep and distressing con

viction of sin, and the danger of eternal woe, and that this was followed, after a brief period, by the relief, and the comforts and joys of hope in Christ Jesus. My recollections of an account which he gave of the process of his mind and feelings, at the time, lead me to say that his conversion was of a character distinctly marked, and in its evidences such as to conduce to his own firm hope, and to the confidence of Christians respecting him.

As a thinker and reasoner, he was clear, accurate and just. I have a distinct recollection that, at the exhibition of his class in our Senior year, he was appointed to give an oration upon some subject in Natural Philosophy. He chose so simple and unpretending a subject as the ascension of sap in vegetables, as involving certain principles of Natural Philosophy,—capillary attraction, for example. He treated the subject with such simplicity and clearness, that he had the attention and interest of the audience more than had any flourisher in fine rhetoric and rounded periods who appeared on the occasion. His style of writing was neat and terse, and very little, if at all, embellished; but it was the very best for the purpose of communicating thought. His manner of speaking was simple and appropriate to his matter. I have not been privileged with reading productions of his pen; but should anticipate, in opening a book or essay by him, solid instruction, conveyed in words carefully chosen and appropriate to his subject.

Mr. Keith came to Andover Theological Seminary before the completion of my own course there,—I think in the third year after our graduation,—to reside for the purpose of attending lectures and pursuing study. I think he did not enter a class in the Seminary, but only availed himself of opportunities and facilities for prosecuting professional studies, customarily allowed to resident licentiates. From that period I do not recollect ever to have had the pleasure of meeting him. I have heard his good report often. And what I have heard of him as the Rev. Dr. Keith, occupying stations of trust and influence in his denomination, has ever been such as might justly have been anticipated of him, when he was Reuel Keith, a student in Middlebury College.

Respectfully and affectionately,

I am yours, dear Sir, truly,

E. W. HOOKER.

FROM THE REV. WILLIAM SPARROW, D. D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY, FAIRFAX COUNTY, VA.

THEOLOGICAL SEMINARY,
Fairfax County, Va., May 6, 1854.

Rev. and dear Sir: You have requested me to give you some recollections of the person, mind, and character of the late Rev. Reuel Keith, D. D., my predecessor in the Professorship which I here hold. I do so with a mournful pleasure. I had known Dr. Keith, by correspondence, for several years before my removal to Virginia to be his colleague in this institution, and had twice been favoured with personal interviews with him during that period. After my arrival here, for the little time he remained among us, my intercourse with him was constant and close. Still, in what I shall say, I shall not rely, in matters of opinion, on my own judgment only, nor for matters of fact, confine myself to my own observation; but shall call in the aid of his personal friends.

Dr. Keith was in person tall and slender, but not erect—he stooped much. His visage was thin; his nose aquiline; his complexion, hair, and eyes dark,—the last, when his attention was aroused, intensely so, and very penetrating; his forehead lofty and expanded. There was about him, almost constantly, an air of solemnity that was very observable. When not engaged in preaching or conversation, he seemed, whether in or out of doors, as though pondering some

weighty and important subject. In the Conventional meetings of this Diocese, and in other such-like assemblies, he very seldom spoke or moved about as though taking an active interest in what was going on; but sat as one absorbed in his own thoughts. And yet he was not inattentive to any thing of real importance; he was only putting what he heard into his own crucible, and subjecting it to a thorough analysis for his own satisfaction. Sometimes he showed this by a few unexpected remarks,—it may be abrupt, certainly striking. This peculiarity of manner in public assemblies arose partly from his extreme sensitiveness, and also in part from his nearness of sight. Sometimes it arose from the habitual occupancy of his mind with the most solemn and important themes. Indeed, he always appeared to me a person on whose intellect the great problems of human existence, though practically and happily settled for himself, pressed with incessant force, as matters of speculation and speculative adjustment. He lived in view of eternity in every way, and his whole demeanour—often even the minutest actions—showed that he felt continually the "powers of the world to come." As illustrative of this, a clerical brother informs me that when he was very young, he received from the Doctor a letter of introduction, with a view to a certain position, in which letter it was said,—"There is but one objection to the bearer,—his youth; but that will lessen every day: *time passes like the weaver's shuttle.*" Such was the prevailing tone of his mind, in matters great and small alike; and it imparted itself to his look, and general mien and manner. And yet, on the other hand, as is apt to be the case with persons of his temperament, he had his seasons of great cheerfulness and *abandon*, in which he would be very playful, sometimes indulging a vein of humour and satire with which he was largely gifted. When in this mood, he would make himself most entertaining, as, at all times, when disposed for conversation, he was instructive and edifying.

In the class-room, Dr. Keith was habitually serious and even solemn; but still he was keenly alive to the ridiculous, and sometimes, accordingly, his gravity would be quite overcome. Reciting in Butler's Analogy, one day, a student, very imaginative, but by no means gifted with acumen or logical power of any kind, remarked,—"Doctor, I have detected a flaw in Butler's reasoning." The Doctor's lip instantly began to quiver, his face flashed out the broadest humour, he could not restrain himself, he burst into a fit of laughter. Recovering himself, he endeavoured to pass the matter off with the familiar and playful remark,—"Well, brother, if so, I can only say you can catch a weazel asleep." The student of course did not announce his discovery.

Dr. Keith was an absent-minded man, as might be inferred from what has been already said. It happened, on one occasion, before our chapel was built, and while Divine service used to be held in the Library on Sundays, that a Romish translation of the Scriptures was laid upon the desk by accident. He took it up to find the text on which he was about to preach, and read aloud the words "Do penance," instead of "Repent," as in our version. He was bewildered, and put his hand to his brow, as fearing apparently that his mind was forsaking him, or that, somehow or other, he had ceased to be a Protestant! Some minutes elapsed, says my informant, who was present, before the truth flashed upon him, and taking a look at the title-page, he quietly laid the book aside.

His mind, as was admitted by all adequate judges who had an opportunity to take its gauge and dimensions, was of a very superior order. All its movements, when it was fairly set in motion, were powerful and rapid. He possessed great acuteness of perception, and was capable of the most minute analyses. His memory was retentive, quick and accurate; and his imagination was quite equal to all the demands of his intellect for analogies and other illustrations. He was a highly respectable general scholar. His attainments in Theology were exten-

sive and especially exact. Whatever he professed to know, if important in its nature, he had thought out in all its details; and he was ever ready, when called upon, to give his opinion on such subjects; and it generally came forth manifestly as the result of deliberation and settled conviction, though always fresh from the ceaseless interest which he took in all truth. His opinions were uttered with great confidence. Sometimes, perhaps, with too much—not that his manner was, properly speaking, dogmatical—it was the simple earnestness which he felt in his heart, and which he did not seek to repress in speech. One who studied under him thus writes to me: "He never hesitated to express his opinion or confess his ignorance. Soon after going to the Seminary, when I thought a Doctor of Divinity must know every thing, I went to ask the Doctor the meaning of a text. I never shall forget my amazement, when, with the simplicity of a child, he said, 'I don't know what it means,'—making no apology or explanation whatsoever."

Dr. Keith stood very high as a preacher. The qualities already mentioned, if only sustained by an adequate voice,—and he had a clear and melodious one,—would necessarily make him eminent in the pulpit. His great earnestness, the strong and prompt response of his heart to the conclusions of his head upon every subject, especially that of religion, together with his ready memory, his fine imagination, and his high intellectual discipline, all combined to make his public teachings, so far as connected with human instrumentality, of the most effective kind. It is the opinion of a clerical brother, who has had every opportunity and qualification for forming a sound opinion in the case, that he was the most acceptable preacher that attended the Episcopal Conventions of Virginia; while yet another brother, who was also most favourably situated to take a correct view of the matter, has said to me that it was not on such occasions that he specially *shone* as a herald of the Cross. Neither upon a Convention occasion, nor yet even in any set discourse, very formally prepared, did the force of his intellect and spirit appear to the best advantage; but rather in the less formal gatherings for protracted religious exercises in the country churches. *There* he was perfectly at home, and his varied gifts, both natural and gracious, appeared in all their richness. On such occasions, having already a "full, accurate and ready" mind, after thinking and praying over the subject he had selected,—especially praying for the space of an hour or two,—he would come forth in all the plenitude of Gospel grace and power. "It was curious," writes a friend, "to see how his mind and person would then unfold. Commencing with downcast eyes, in a stooping posture, with unimpassioned voice and manner, there was at first nothing to excite expectation. As his intellect and heart warmed, however, his person would become straightened, his body would dilate, his cheeks would glow, his eyes brighten, and his whole face become radiant with Divine truth and Divine emotion." His topic was always Christ; and in exhibiting Him, there was an unction about him which subdued the stoutest hearts, and melted the hardest. A friend has remarked that he never knew an instance which corresponded more faithfully to Cowper's picture:

> ——"Much impressed
> Himself, as conscious of his awful charge
> And anxious mainly, that the flock he feeds,
> May feel it too; *affectionate in look*,
> *And tender in address*, as well becomes
> A messenger of grace to guilty man."

At these times, his subject seemed to absorb his whole inner man, and control the outer; in body and mind, he seemed, so to say, magnetized,—charged with Gospel sentiment and emotion, love to Christ, benevolence towards men, zeal for religion, and deep humility before God. No wonder that he was found eminently useful to his hearers. But, while thus doing good to others, he was also eminently happy in himself. Under the circumstances mentioned, it was his

greatest happiness to stand in the pulpit. He loved his study, he loved his lecture room, but he delighted in preaching. As this was true more or less at all times, especially at religious associations in the country, so most of all did it appear so at any season of special interest among the people in spiritual things. Some fifteen years ago, there was a revival of religion in the two Episcopal Grammar Schools in this vicinity, the members of which, at that time, all attended the Seminary Chapel. On that occasion, the Doctor was most deeply and joyously moved, and, as every body remarked, seemed to find in life a new and exalted pleasure. It was plain that he sympathized most intensely in that joy which angels feel "over one sinner that repenteth." He was aroused, quickened, drawn out of himself, and made to rejoice with a "joy unspeakable and full of glory."

Of his qualities as a parish minister I cannot speak particularly. He was but a very few years occupied exclusively with the charge of a parish. Perhaps he was by nature, and by his abstracted and studious habits, better fitted for the more public than the more private and pastoral duties of the clerical office. He was certainly more capable of handling truths than of dealing with men. Still it should be stated that the congregations to which he did minister, whether being a pastor only, or being occupied at the same time with professorial duty, were always much attached to his person, and mourned his separation from them as a heavy loss.

It is hardly necessary to add that Dr. Keith was a transparently honest man, and of the truest courage. He rested too little on man, and too much on God, not to possess these traits. Many years ago, a handsome, showy youth, much caressed and even esteemed by persons of influence, became a candidate for Orders in this Diocese. Dr. Keith, as a member of the Standing Committee, refused to sign his testimonials. There was quite a commotion in consequence, and it was determined that the young man should call him to account. My informant was walking with the Doctor, when the explanation was demanded. "I would wish to know," said the aggrieved party, "the reason of this injury and insult." "There was nothing personal," calmly and firmly replied the Doctor: "I thought you had mistaken your calling." In other and more trying cases of the kind, Dr. K. was known to do the same thing. He believed that the ordaining officers of Christ's Church should "lay hands suddenly on no man," and that a large part of their responsibility devolved upon those who recommended young men for Orders. In the instance given, his discernment as well as his faithfulness was shown. The young man obtained Orders, and after having been applauded for a year or so, abandoned the ministry, and it has been thought, even apostatized from the faith.

The only recreation which Dr. K. indulged in was riding and driving, of which he was fond. He had quite a passion for a fine horse, and often bought and sold, almost universally, as might be conjectured, to his own pecuniary loss. The use of a horse was a chief means of continuing to him the moderate measure of health which he enjoyed.

His faults—and what man is there that liveth and sinneth not?—were such as might be looked for in a person of his temperament, which was one of extreme sensitiveness. While his failings were patent to all men, it was equally manifest that they belonged to the surface of his character, and, accordingly, the errors into which they led him, were soon seen, and quickly repented of and repaired.

In conclusion, let me remark, I have said nothing in a formal way, about the general religious character of Dr. Keith, and I shall not now attempt it. Enough may be inferred upon the subject from the statements incidentally made. To sum up all in a word, he was eminently *spiritual* and *devout*. Even a brief season of intercourse with him would lead any one to this conviction. The deep-

est solemnity, no way superstitious in its character or objects, but arising from a realization of the pure truths of the Gospel, habitually pervaded his mind, and invariably so, when he was engaged in religious exercises of any kind. He lived as in the immediate presence of God. "Thou God seest me," was a part of his consciousness. In the closet there must have been with him a nearness of access, and yet a sense of distance, which few attain; for whether it was in the social meeting for prayer, or in the great congregation, whether he was a mere worshipper or a conductor of worship also, there was a humiliation, a prostration of soul, in his devotion, that was most remarkable and affecting to every beholder. There was something very striking in his manner of reading the Service of our Church. He read it with a simplicity and fervour that brought out its various beauties, and affected the hearts of all that heard him. It was a common remark that "he did not so much *read* as *pray* the prayers." The views by which this spirit of devotion was fed, were predominantly deep views of sin, and high views of the majesty of God, leading directly to as precious views of the grace and glory of Christ, in his person and his work. It was such sentiments,—the teaching of God's Word and Holy Spirit, that made him so remarkable as a Christian and a Minister; and led all who knew him to consider him eminently, in the language of Scripture, and in every sense of the expression, A MAN OF GOD.

Hoping that these few ill-arranged thoughts may not be altogether useless for your purpose, I remain,

Rev. and dear Sir,

Very truly yours in Christ,

WILLIAM SPARROW.

FROM THE REV. R. BETHELL CLAXTON, D. D.,

RECTOR OF ST. PAUL'S CHURCH, CLEVELAND, O.

CLEVELAND, O., January 14, 1858.

Rev. and dear Sir: My acquaintance with the Rev. Dr. Keith began in the fall of 1838, when I became his pupil as a member of the Middle Class of the Theological Seminary of Virginia. He was then forty-six years of age, and in the very prime of his intellectual strength. His whole aspect commanded confidence, not to say, veneration; for, while courteous and affable, he had a quiet dignity of manner, and a serene thoughtfulness of countenance, such as spoke at once the Gentleman, the Scholar, the Divine, and the Christian.

Of his excellence as an Instructer in Systematic Divinity I doubt not you have other testimony than mine. Let me only say that, in our recitations and in his lectures, his intimate and thorough acquaintance with the Word of God, to which he ever referred as the only infallible standard, gave him a marked advantage as a safe and valuable guide. He was a very moderate "Calvinist," if such a name can be rightly applied to one who called no man Master; receiving in their obvious sense "the Articles of Religion" as they had been handed down by the illustrious Reformers of the English Church. I do not remember his ever using any language of denunciation towards those with whom he differed in sentiment; for though clear in his own conceptions, and firm in his convictions, he delighted in recognising the likeness of Christ, wherever it could be seen; and he could readily "agree to differ" on non-essentials with those, in his own Church, or in other communions, who gave evidence of love to the Saviour.

Among his most valuable exercises with the students were those in the weekly social meetings conducted by the Faculty. Here these *truths* were urged, devotionally and practically, which, in recitations and lectures, were taught theoretically and in their relations to a system of religion. His addresses, at such times,

were warm, pungent, elevating, heart-stirring; coming from a soul which, we could not doubt, enjoyed close and constant communion with Christ. In the Literary exercises, such as the reading of Essays, and Debates on points of History, of Literature, or of Controversial Theology, he used often to relax the dignity of the Professor, amusing us with his quiet wit, while instructing us by his nice discrimination, and by the pertinent facts which his ready memory enabled him to cite. On one occasion, some of the disputants having rashly attempted to maintain extreme positions, on either side of the Doctor's own mid-way and moderate views,—when the usual summing-up was expected, Doctor K., who had been a little annoyed by what were too much like side-thrusts at himself, rose and, in his own quiet way, said,—"I feel like a bundle of hay between two asses,"—and left the room.

As an extemporaneous preacher, Dr. K. had few superiors. He often wrote his sermons in full, and delivered them with great power: but his unwritten sermons were still more acceptable, and evidently more effective. He never was willing, however, to preach without careful preparation, as he once said when, declining to preach on the following Sunday, he was still urged to "preach an extempore sermon,"—"Ah! if a written sermon would do, I might draw on old stores; but if you want an *extempore* sermon, I must have *a week* to get ready."

His excellence as a reader, whether of Scripture or of the Prayers and other Offices of the Liturgy, was of the very highest order. He threw his whole soul into what he read. No one could hear him, and then say that prayers could not be *prayed*, when read from a printed form. A classmate who was usually absent from the Chapel on Sunday, doing missionary duty at a distance, once said to me, (having spent his Sunday on the Hill,) "There is nothing that I so much regret losing by my absence, as the privilege you enjoy in hearing Dr. Keith conduct the Service." The "Te Deum," from his mouth, used to sound to me as I have never heard it uttered by others. No chanting by the most skilful choir has ever seemed to me so elevating to the soul, as the thrilling warmth of his devotion, kindling as it did into instant life the devotions of those who worshipped with him, and sustained by the full responses of Professors, students, and others who composed the Chapel congregation.

The most striking instance of his power in this respect, that occurs to my mind, took place at Norfolk, at one of the Virginia Diocesan Conventions. Dr. K. was requested to open the exercises at an early morning prayer meeting. The church was nearly filled: and when he rose, and the people were expecting a short address before Prayer, he used, instead of language of his own, the Exhortation which usually introduces the Morning and Evening Prayer of the Episcopal Church. Many of us had heard that address, several hundred times; yet, as he began, "Dearly beloved brethren," there was an instantaneous hush, and before he had finished the recital of these familiar words, there were, I suspect, few eyes in that assembly that were not suffused with tears. It was heart answering to heart: a tribute, not to studied or artistic eloquence, but to the holy glow of a soul that felt all it uttered, and that was restrained by no conventionalism from uttering all just as it was felt.

It was my privilege to be admitted to a rather more intimate personal acquaintance with Dr. K. than most of the students enjoyed. On one occasion, the Doctor, riding on a winter's day, was thrown from his horse which stumbled by breaking through some ice in the road, and was brought home with a broken arm. While he was thus disabled, I was permitted to spend much time in his society; and I learned there lessons of the practical application of the doctrine of a particular Providence, such as I never can forget. His organism, both physical and mental, was such that he seemed peculiarly sensitive to pain; yet he bore this trial with more than cheerfulness,—with a positive

thankfulness,—not merely "that it was no worse," but that it had been sent at all. He told me one day that his physician (who was understood to be a sceptic) could not conceive it possible that a Christian could find occasion for thankfulness in such an injury. "Yet," said Doctor Keith, "I can truly say that such has been my enjoyment in the strong confidence I have that God sent this trouble, and meant it for good, that I can even rejoice that it has happened."

But he whose faith was thus firm, and whose patience was so exemplary, found, under more severe trials, that though the spirit might be willing the flesh was indeed weak. His wife,—who had been, in every way, his helper, who had studied after their marriage (if I mistake not) both German and Hebrew, that she might read to him, in those languages, when his eyes troubled him,—his beloved wife fell a victim to her own kind sympathies for some of the youths of the High-School, who were prostrated by fever. Nursing them in their sickness, she herself sickened; and, after a very short illness, fell asleep in Jesus. In a brief interview with the Doctor, not long afterward, I saw the ravages that grief had made, not only in his altered appearance as to bodily health, but in the evident tokens of a mind trembling under insupportable anguish. Even then, like Cowper in his desponding hours, he spoke in a vein of pleasantry: but his lacerated and sinking heart was mysteriously permitted to drag down to its own depths his once active and powerful intellect; and so, from this sin-disordered world he passed away, to wake to a new, a holy, a happy consciousness, when, in his Saviour's presence, he should be restored to the society of her, "dimidium animæ suæ," whose loss had been too much for nature—(shall I say, even for grace?) to be able to bear.

Yours with respect and Christian affection,

R. BETHELL CLAXTON.

FROM THE REV. CLEVELAND KEITH.

MISSIONARY AT SHANGHAI, CHINA.

PETERSBURGH, Va., March 16, 1858.

Dear Sir: As I have been apprized of your intention to include a sketch of my honoured and revered father in your work commemorative of American clergymen, I take the liberty to communicate to you a few well authenticated anecdotes that I have gathered concerning him, that may help to illustrate some of his more prominent characteristics.

At the commencement of his professional career, he was greatly embarrassed, by constitutional diffidence, in his public services. While pursuing his studies, and at the same time engaged in teaching, he was called to fill the office of lay reader in Westmoreland, Va. A casual hearer of the Service, and a stranger to him, on leaving the church, remarked,—"Well, that young man has mistaken his calling." But the observer lived long enough to hear him when his gifts as a preacher and reader of the Service of our Church were everywhere acknowledged.

Another friend mentioned to me that his difficulty of speaking extempore in the early part of his ministry was so great, that he had actually been known to give up the attempt, and sit down in silent defeat. But some of the extemporeous efforts of his later years were, in the judgment of his friends, among the best efforts which he ever put forth.

A gentleman in Alexandria mentioned to me that my father's memory was so tenacious, that a sermon he composed the latter part of the week, was thus completely in his memory, and he had ordinarily no occasion to refer to the manuscript, which he always kept snugly deposited in his pocket. On one occasion, however, my friend remembered that his memory failed, and he stopped and fumbled in his pocket for the manuscript, and, after finding the desired passage,

folded up the sermon, and put it back in its accustomed place. Again, however, his memory proved treacherous, and the sermon was again withdrawn in a similar manner, and when the purpose was answered, it was restored to its old hiding-place, and he went on with his discourse with unbroken composure. The narrator added,—"No one else could have done it without detracting from the solemnity of the occasion."

The same friend also recalled another scene in connection with my father. It was in one of the early years of Bishop Meade's Episcopate, and on the occasion of the meeting of the Virginia Episcopal Convention, in Christ Church, Alexandria, of which, at that time my father was pastor. The Bishop's sermon before the Convention was on "the Responsibilities of the Ministry." My father was observed to lay his face in both his hands, and weep bitterly. The next day, he arose before his congregation, and confessed his own short-comings in the most affecting manner. The Bishop was then in the prime of his power as a preacher; and I may add, as an interesting incident, though not connected with my father's history, that the discourse alluded to led another distinguished clergyman, who has since become a Bishop, to say that if he had not already entered the ministry, he would not dare to do so.

I will only add one more anecdote—and that is illustrative of his power of attracting the young. A young lady, a member of his parish in Alexandria, met a young man with whom she was on intimate terms, and who asked her where she was going. "I am going to get Mr. Keith to explain a text to me," was the answer. He said,—"Not that solemn looking man!" To this she replied,—"You had better come with me and get acquainted with him." They went; and, as the lady told me herself, they could not bring themselves to leave his study for more than two hours, and not till it was actually dark.

I find that the great holiness of his life has made the strongest impression upon all. I have been told, in this connection, that his wife (my step-mother) would sometimes wake in the night, and find him kneeling in an agony of prayer for his charge.

These are but a small part of the illustrative anecdotes which might be furnished concerning him, but probably they are as many as your limits will allow you to record. Yours very respectfully,

CLEVELAND KEITH.

JAMES WALLIS EASTBURN.*

1818—1819.

James Wallis Eastburn, a son of James and Charlotte Eastburn, was born in the city of London, on the 26th of September, 1797. His father came with his family to this country, and settled in New York, as a merchant, in 1803. Subsequently, however, in consequence of the non-intercourse which led to the War, and which occasioned an entire suspension of commerce, he became an extensive publisher, and for many years kept one of the largest bookstores in the United States. As I remember him, I should say that he was a man of excellent sense, of very consider-

* Account of the Celebration of the First Semi-centennial Anniversary of the Incorporation of Columbia College.—Memoirs of Robert C. Sands, prefixed to his Works.—MSS. from Bishop Eastburn and G. B. Rapelye, Esq.

able cultivation, of urbane and gentlemanly manners, and altogether of high and honourable bearing. His admiration of Dr. Mason, with whom he was most intimate, seemed scarcely to have a limit. After the arrival of the family in New York, this son was put to a school taught by Malcolm Campbell, well known at that time as a classical teacher; was afterwards under the tuition of the Rev. Edmund D. Barry, D. D.,* of Trinity College, Dublin; and subsequently was placed with his younger brother (now Bishop Eastburn) at what was known extensively as the New York Grammar School, of which Dr. Mason was one of the Trustees. From this school he was removed to one under the care of the late Rev. Thomas T. Warner,† and his brother, H. H. Warner, Esq., and went thence to Union College. In the autumn of 1813, having taken his dismission from Union, he joined the Sophomore class in Columbia College, New York, where he graduated in 1816.

Having been early impressed with religious truth, he was confirmed at St. George's, New York, and became a communicant not far from the time of his graduation. Shortly after this, he commenced his theological studies at Bristol, R. I., under the direction of the Right Rev. Bishop Griswold, and remained with him through his whole course. The following extract from a letter addressed by his father to Bishop Griswold, in acknowledgment of a letter of sympathy from the Bishop, on the occasion of young

* Edmund D. Barry was born at Kinsale, County of Cork, Ireland, in 1777, and in his nineteenth year entered Trinity College, Dublin. About this period the famous Irish rebellion broke out, which terminated so disastrously, especially for its leaders. The existence of a Society composed exclusively of students, whose professed object was to resist the measures of Government, came to the knowledge of the authorities of the College, and Mr. Barry was summoned before the Lord Chancellor, and ordered to reveal the names of his associates. On his declining to do this, the charge of contumacy was preferred against him, and he was obliged, in consequence, to leave the College, after an attendance of nearly three years, and embarked for the United States, where he was subsequently followed by Emmett, McNevin, Sampson, and others. After his arrival here, he supported himself by teaching a school in which young men were fitted for College, and at the same time was pursuing his studies immediately preparatory to the ministry. He was ordained by Bishop Moore in the year 1804, just about the time when the French congregation changed its relation from the Church of Geneva to the Protestant Episcopal Church,—and became Assistant Minister to the Rev. Mr. Albert, the Rector; the former officiating in English, and the latter in French. This connection lasted only between two and three years, when it was dissolved by the death of the Rector. Mr. Barry, however, continued his school until 1816, when he removed to Baltimore, and became Professor of Languages in the University of Maryland. Here he remained for eight years, and then returned to the city of New York, and resumed his school there, at the same time officiating to a small congregation in Jersey City. This arrangement continued until a few years before his death, when, the congregation having gained so much strength as to be able to erect a decent edifice (St. Matthew's Church) and to afford Dr. Barry a comfortable support, he abandoned his school, and devoted himself entirely to the ministry. Several of the present Bishops and many of the inferior Clergy have been prepared for College under his tuition. He was honoured with the degree of Doctor of Divinity about the year 1819. He died as Rector at Jersey City on the 20th of April, 1852, in the forty-ninth year of his ministry, and the seventy-fifth year of his age.

Pierre Antoine Albert, above referred to, was born, in 1765, in Lausanne, Canton of Bern, Switzerland. He was admitted to the ministry of the Church of Geneva, and officiated for some time in his native country. He came to the United States in 1797, having accepted a call to the Pastorship of the French Church in the City of New York. In 1804, the greater part of the congregation being Episcopalians, it was resolved to adopt the Episcopal mode of worship. The Church (Du St. Esprit) was consecrated, and Mr. Albert was reordained by Bishop Moore, to qualify him to officiate in conformity to the resolution. He died in the forty-first year of his age. He is represented as having been "an accomplished gentleman, an erudite scholar, a profound theologian, and a most elegant and exemplary preacher."

† Thomas T. Warner was a native of Columbia County, N. Y.; was graduated at Union College in 1808; was Tutor there in 1811-12; was admitted to the ministry by Bishop Brownell, of Connecticut, in 1821; and immediately accepted a call as Rector of the Danish Episcopal Church on the Island of Santa Cruz. Here he married and remained several years. In 1828, he was appointed, by President Adams, Chaplain and Professor of Moral Philosophy at West Point, which station he held for about ten years, and then went to Europe. He officiated occasionally in the English language in Paris, for some time previous to his death, which occurred in that city in 1849, at the age of about sixty-one.

Eastburn's death, reveals a fact of great interest concerning him, which, otherwise, might not have transpired :—

"There is one most interesting fact, which James communicated to his mother, and which I feel it my duty to mention to you. When he went to Bristol, he was, externally, a Christian, without reproach; but he said 'his heart was unchanged, and his views unsanctified.' He added,—'it was under your searching ministry that light first broke in upon his mind, and was followed by an entire renewal of heart, and a consequent change in all his views.' It was this circumstance, in connection with many others, which determined the nature, and fixed the strength, of his attachment to you."

He was admitted to Deacon's Orders by Bishop Hobart, in Trinity Church, New York, on the 20th of October, 1818. Almost immediately after his ordination, he became Rector of St. George's, Accomac County, Va., where he had a very brief, but uncommonly successful, ministry. His fine talents and remarkable acquirements were laid as an humble offering at the foot of the Cross; and the one great work of saving souls awakened all his zeal, and enlisted all his energies. During a ministry of about eight months, he was instrumental, as he believed, in the hopeful conversion of seventeen persons. Bishop Meade, in alluding to him in his "Old Churches, Ministers, and Families of Virginia," says,—

"From every account we have received of him, whether from New York or Accomac, he must have been one of the most interesting and talented young men of our land. He came to Virginia at a time when ample material still remained in Accomac for the exercise of his pious zeal, and it was exercised most diligently in all the departments of ministerial duty, but especially in the instruction of the young by means of Sunday Schools. He is still spoken of in the families of Accomac as 'that extraordinary young man.'"

Mr. Eastburn had naturally a good constitution; but he had always through life applied himself too closely to study, and the severe winter climate of Bristol gave him a cold which was the precursor of the malady that terminated his life. In the summer of 1819, in consequence of his excessive labours, he was attacked with bleeding at the lungs, and he returned to his father's in New York, with consumption evidently fastened upon him. About the close of November, he sailed with his mother and brother (the Bishop) for Santa Cruz; and on the 4th day after leaving port, 2d of December, he expired; and was buried at sea. There is a monument to his memory, in St. George's, Beekman Street, New York, executed by Frazee, with a Latin inscription by Robert C. Sands.

Mr. Eastburn's publications, though not numerous, have impressed his name indelibly on the literary history of his country. At the age of eighteen, he composed the beautiful Trinity-Sunday Hymn in the Prayer Book Collection, No. 77; beginning,—"Oh, holy, holy, holy Lord," &c. In 1819, during his residence in Virginia, he composed an exquisite lyric, of five or six stanzas, entitled "The Summer Midnight," which appeared, shortly after, in the New York Commercial Advertiser. He was also the author of various anonymous Essays in different periodicals, which, in their day, attracted no small attention. But that with which probably his literary reputation is more identified than any thing else, is the Poem entitled "Yamoyden, a Tale of the Wars of King Philip," which he composed in company with his friend, Robert C. Sands, and which was edited by the latter, and published in 1820.

FROM THE REV. JAMES ROMEYN, D. D.

New Brunswick, N. J., March 29, 1858.

Dear Brother: You are right in supposing that James Wallis Eastburn was my classmate at Columbia College; but I regret to say that, owing partly to impaired health, affecting in some degree my memory, and partly to the lapse of years, I have only the most general recollections of him. I knew him well, but was never in the *most* intimate relations with him. I am not sure that I ever saw him after we parted at Commencement in 1816, and the most striking fact that I remember to have heard concerning him was that he had, in an almost incredibly short time, written out fifty sermons! Of course I do not vouch for the truth of it.

Of his person I retain a vivid recollection. I think he was about five feet nine inches in height, with rather sharp features and an intelligent expression of countenance. His large feet and remarkably long taper fingers are yet in my mind's eye. His habits were retiring, and his intimacies restricted to a few; and there was probably less of freedom and grace in his movements and manners than there would have been if his tastes had led him to mingle more in general society. The late Robert C. Sands was his Jonathan. I remember that they conjointly projected and executed a Poem called "Yamoyden;" and so very similar was the structure of their minds that it would not have occurred to you that the whole Poem had not a common origin. He had an extraordinary facility in composition and in chirography. He had an exuberance of wit, and a quiet mirthfulness, without any approach to the boisterous. His disposition was gentle and kind, and well fitted to endear him to those with whom he was intimate. His love of books was intense; and his father spared no pains to gratify his taste, and surround him with those influences which were favourable to the culture of his intellect. I remember him altogether as having been an agreeable and profitable companion.

To make up for the scantiness of my own recollections, I take the liberty to add the following beautiful tribute to his memory, from an Oration delivered by his brother, the present Bishop of the Diocese of Massachusetts, at the celebration of the First Semi-centennial Anniversary of the Incorporation of Columbia College.

"I shall not apologize for here introducing the name of the late Rev. James Wallis Eastburn. For I feel the firm conviction that, while I am weaving a garland of fraternal affection to hang upon a brother's tomb, I am performing an office in which many whom I now see would gladly join me;—many in whose memory still dwells the recollection of his refinement, his various attainments, his simplicity unfeigned; many also, who, though they never knew him, have seen some of the effusions of his mature and richly furnished mind. Congeniality of tastes led him to the formation, during his College days, of an intimacy with Sands, which lasted until death. It was during the period of this literary friendship that, as the public already know, he formed, and, in company with Sands, executed, the design of embodying in a poetical narrative the fortunes of Philip, the Rhode Island Indian King. Pursuing his preparation for Holy Orders in the immediate vicinity of Mount Hope, the residence of this fated chieftain, he found in these scenes a strong excitement for his imagination; and was enabled to give the most perfect accuracy to the local descriptions of the Poem. This work, completed and arranged by Sands, after the death of his friend, is now before the world; and, with all the defects to be expected from the early age of both its composers, has acquired for itself the character of an uncommon production.

"The remains which Eastburn has left behind him are amazingly voluminous. I will venture to say that there are few who, on arriving at the age of twenty-two, which was the limit of his mortal career, will be found to have accomplished

so much literary composition. His prose writings, many of which appeared anonymously, in a series of periodical essays, conducted by himself and some of his friends, take in an extensive range of moral and classical disquisition; and are models of the purest Addisonian English. The great charm, however, of all his writings is the tone that breathes through them. Whatever be the subject, the reader is never allowed to forget that the pages before him are indited with a pen, dipped in the dew of Heaven."

With much regard, yours,

JAMES ROMEYN.

FROM THE REV. MAURICE W. DWIGHT, D. D.

Brooklyn, April 16, 1858.

My dear Sir: Your request respecting my early and lamented friend, Eastburn, I cheerfully comply with. We entered College together in 1812, and were members of the same Society, as well as the same Class. Excepting the late Robert C. Sands, who belonged to the class above us, but was connected with him in some literary engagements, no individual was more intimate with him than myself.

Your letter, waking up the recollections of years long since passed away, has brought him before me in all the freshness of early manhood, his heart expanding with generous emotions, and nobly aspiring not after worldly distinctions, but after the qualifications necessary to extended usefulness. Though a young man, surrounded with temptations, and connected more or less closely with many who yielded to their influence, he never strayed from the right path. Gentle and affectionate in his disposition, and unaffected in his manners, he was respected and loved by all who knew him. His taste was for the classics and belles lettres, rather than the severer branches of study; and his classical attainments were equal, if not superior, to those of any other member of his class. To a thorough acquaintance with Greek and Latin he added such a knowledge of French and Italian as enabled him to read the best authors in those languages with ease and fluency. A large proportion of his time was spent in general reading, by means of which he acquired an amount and variety of information seldom possessed at his age. But though his resources were such as qualified him to write with ease on any subject, yet, from diffidence or some other cause, he was far from being a ready extemporaneous speaker. Like Addison, his mind would not work freely, when he took the floor in debate; but let him take pen in hand, and he was perfectly at his ease, and in a very short time would produce a well digested and instructive essay, on a subject upon which he found it difficult to utter even a few words extempore. He was much devoted to literature, and the productions of his pen that have been given to the world, especially the Poem on the Wars of King Philip, which was the joint production of himself and his friend Sands, secured to him no inconsiderable degree of literary fame.

His talents were unquestionably of a high order, and, with his habits of industry, would, if he had been spared, have given him a high rank among the distinguished men of his country. He wrote with great facility, and showed himself possessed of ample resources for both argument and illustration, on any subject to which his mind applied itself. In the days of his youth he became sensible of the unsatisfying nature of earthly things, and in his manhood he seemed to be almost a stranger to those workings of the soul which are ever goading men to the pursuit of gain, or honour, or power, or disposing them to waste life in scenes of amusement. He was sober-minded, yet always cheerful. His mind was early set upon the ministry, and his grand object evidently was to qualify himself thoroughly for the discharge of its duties. Much as he loved learning, and strove to enrich himself with its varied treasures, it was not with ostentatious

views, or through a fondness for admiration. Humble in his views as well as feelings, he desired a home where he might devote himself to the improvement and salvation of a plain, simple-minded, honest-hearted people. To such a place the hand of Providence directed him; and there, in the spirit of the true man of God, he spent the brief period of life that was allotted to him. Nor was his strength spent for naught. He was an eloquent preacher, a faithful pastor, a wise counsellor, a devoted friend. Too soon, alas! removed from the sphere he was so admirably fitted to adorn and bless.

With great respect and consideration,

I am yours truly,

M. W. DWIGHT.

JASPER ADAMS, D. D.*

1819—1841.

Jasper Adams was born in East Medway, Mass., August 27, 1793. The first sixteen years of his life he spent upon his father's farm, where he obtained a plain English education. At the age of seventeen, he resolved on obtaining a collegiate education, and commenced his preparatory studies under the instruction of the Rev. Luther Wright, the Congregational minister of his native place; and so diligent was his application that he was fitted to enter College the following year. He, accordingly, entered Brown University at the age of eighteen, and graduated in 1815, taking the second honour in his class.

Mr. Adams had been educated a Congregationalist; but, during his College course, his mind was directed to the arguments in favour of Episcopacy, the result of which was that, when he made a public profession of religion, he joined the Episcopal Church. It had been his early purpose to study Medicine; but the change in his religious feelings, which led him to become a communicant in the Church, led him also to direct his attention to the Christian Ministry. On leaving College, he went to Andover to pursue the study of Theology at the Theological Seminary, and at the same time accepted the place of assistant teacher in the Andover Academy. At the close of this term, in 1818, he accepted an invitation to return to the College at which he had graduated, in the capacity of Tutor; and, having served in that capacity for a year, he was chosen, in 1819, to the Professorship of Mathematics and Natural Philosophy in that institution. On the 2d of September, in this year, he was ordained Deacon, by Bishop Griswold, and Priest shortly after.

He retained his connection with Brown University until 1824, when he accepted an invitation to become Principal of the College in Charleston, S. C. This institution had had, for many years, only a dubious existence, but an effort was now made to resuscitate it, and fix it upon a permanent basis. Mr. Adams was encouraged to believe that the enterprise might succeed,

* MS. from Mrs. Adams.—Do. from Rev. Dr. Gilman.—Fun. Serm. by Rev. C. C. Pinckney, Jr.

and he consented to identify himself with it the more readily from a conviction that his health, which was somewhat impaired, would be benefitted by a Southern climate. He arrived in Charleston in May, (1824,) but retired from the city early in the season, in consequence of the appearance of Yellow Fever, and passed the summer on Sullivan's Island.

Mr. Adams found that he had many serious difficulties to encounter, some of which he had, and others he had not, anticipated; but he set himself to meet them with the utmost diligence and resolution. After having laboured with great zeal until the autumn of 1826, and finding himself still greatly embarrassed in his efforts to raise the institution, he resigned his place, and accepted the Presidency of Geneva College in the State of New York, to which he had a short time before been appointed. The Trustees, in accepting his resignation, adopted Resolutions, testifying their great respect for his character, their high estimate of his services to the institution, and their deep regret at his departure.

In 1827, Mr. Adams was honoured with the degree of Doctor of Divinity from Columbia College, in the city of New York.

In October, 1827, some important changes having taken place in respect to the College at Charleston, that were thought to be favourable to its prosperity, the Trustees were led to consider the expediency of inviting Dr. Adams to return to it as Principal; and the result of their deliberations and of a correspondence with him on the subject, was, that he consented to return, and actually did return and take charge of the institution, about the end of April, 1828. He was influenced, in some degree, to this determination by the fact that, during the two winters which he had spent at Geneva, his health had suffered from the severity of the climate, and he was apprehensive that he could not remain there but at the peril of his life. His return gave a new impulse to the College, and the number of students rapidly increased until it rose to two hundred and twenty. His connection with the institution continued until the close of 1836, when, owing to various adverse circumstances affecting his usefulness and comfort, as well as the prospects of the College, he resigned his office. The Trustees, at the close of his administration, bore explicit testimony to his "faithful services." During two years of his connection with the College, he was Rector of St. Andrew's Church, near Charleston,—the only pastoral charge he ever had.

In 1838, Dr. Adams was appointed Chaplain and Professor of Moral Philosophy in the United States Military Academy at West Point. He accepted the place, but, having discharged its duties for two years, resigned it, and returned to South Carolina, and took up his residence at Pendleton, where he rendered very acceptable services to an Episcopal congregation. It was his intention still to devote himself to the education of youth, and he was contemplating the establishment of a large Episcopal school, when his purposes were broken by death. He died of a typhoid fever, after a week's illness, on the 25th of October, 1841. He was delirious from the time that his case became alarming, so that he was not able to render a dying testimony to the sustaining power of the Gospel; but such testimony was not needed, for his whole life was an epistle known and read of all men. A Sermon was preached at Pendleton on the occasion of his

death, by the Rev. C. C. Pinckney, Jr., then of Greenville, now (1857) of Charleston, and was afterwards published.

Mr. Adams was married to Mercy D. Wheeler, of Medway, Mass., in May, 1820. She died in November, 1821, leaving one son. He was married a second time, on the 4th of September, 1823, to Placidia, daughter of the Hon. William Mayrant, of Statesburg, S. C. By this marriage there were five children. *Francis M.*, his eldest child, was graduated at Yale College in 1841, studied Law, and was admitted to the South Carolina Bar, and now resides in Georgia. Another son, *Joseph*, has graduated honourably at the Military Academy of South Carolina. One daughter was married to Dr. J. C. Calhoun, a son of the Hon. John C. Calhoun, in 1849, and died within a little more than a year after her marriage.

The following is a list of Dr. Adams' publications:—An Inaugural Discourse delivered in Trinity Church, Geneva, N. Y., 1827. The Relations of Christianity to Civil Government in the United States of America: A Sermon preached in St, Michael's Church, Charleston, before the Convention of the Protestant Episcopal Church of the Diocese of South Carolina, 1833. Law of Success and Failure in Life: an Address delivered in the Chapel of the College of Charleston, before the Euphradian Society, 1833. Characteristics of the present Century: A Baccalaureate Address to the Graduates of the College of Charleston, delivered in St. Paul's Church, at the Annual Commencement, 1834. The Moral Causes of the Welfare of Nations: An Oration delivered in the Chapel, before the Society of the Graduates of the College of Charleston, 1834. A Sermon preached in St. Paul's Church, on the Morning of Advent Sunday, being the day of the Total Eclipse of the Sun, 1834. An Eulogium on the late Elias Horry, 1835. A Baccalaureate Address delivered in St. Paul's Church, at the Annual Commencement of the College of Charleston, 1835. A Sermon on Advent Sunday, 1835. The Elements of Moral Philosophy, 1837. This last work was the subject of high commendation from many of the distinguished men of the country. The Hon. Justice Story writes thus to the author concerning it:—"It appears to me to be an exceedingly valuable addition to our present literature on Moral Philosophy, and to possess a peculiar excellence in the fulness and comprehensiveness of its practical views and precepts. In this respect it is far superior to any treatise that has fallen under my observation. I have been also much gratified by its blending the precepts of Christianity with those derivable from natural justice, and also with the illustrations which you have drawn from the moral precepts of our municipal jurisprudence—a source of information which has been hitherto neglected."

FROM THE REV. CHARLES C. PINCKNEY, JR.,

RECTOR OF GRACE CHURCH, CHARLESTON, S. C.

CHARLESTON, August 4, 1858.

My dear Sir: Having been under the care of the Rev. Jasper Adams, for six years, while at school, and in the Charleston College, I feel justified, in compliance with your request, in furnishing you some brief sketches of his character. The impressions created by our association as teacher and pupil, were subsequently confirmed by neighbourly intercourse.

As a Christian minister, Dr. Adams was acceptable to those under his care. But the leadings of Providence did not carry him far in the pastoral office. He never had the charge of but one church, and that for only two years; but he was still always ready to aid his brethren, and fill a vacant pulpit. Several of his sermons which he delivered in Charleston were published, by request of his auditors, and will well repay perusal. They are plain, didactic, logical. They exhibit deep thought, extensive reading, and accurate research. To condense his thoughts as much as possible, and to convey the largest amount of instruction, seems to have been his leading aim as a preacher.

As a teacher, I can say more of him, for this was the chief occupation of his life. For nearly thirty years he was employed in this capacity, and had, during this period, upwards of two thousand young men under his care. And I can truly say that he was the most patient, conscientious and successful teacher I have ever known. Punctual and indefatigable himself, he would often inspire the habitual sluggard with the desire for mental improvement; and so indomitable was his perseverance that the most sturdy foe of Greek and Latin would generally succumb, and learn to cherish a friendly feeling for Homer and Livy; and even those most disposed to eschew Mathematics, would sometimes bow in reverence to Euclid and Legendre.

As a writer and a man of learning, Dr. Adams had a place among the distinguished men of our country. His thirst for knowledge was intense; and his knowledge, when acquired, uncommonly exact and well digested. Besides his occasional Sermons and Addresses to which I have already referred, he published nothing, so far as I know, but his Treatise on Moral Philosophy—a work which evinces profound thought, and which has received the highest praise from many most competent to judge of its merits. Its object is to place morals more clearly than Paley has done on a Christian basis. It is on this work chiefly that Dr. Adams' claims to high intellectual distinction must rest with posterity.

If I were asked what was the most striking trait of Dr. Adams' character, I should say, *patient, untiring industry*. As an economist of time, it would be difficult to find his equal. In all my intercourse with him, I do not remember to have ever found him unemployed. He was always acquiring or imparting knowledge, or stowing it away for future use. It was by this means that he gained his large literary stores; that, notwithstanding he began his education late in life, he became an eminent scholar. And this unquestionably is the most important element in all human success. There are few blessings, temporal or spiritual, which God has not put within the reach of the diligent. And when "the hand of the diligent" is outstretched in faith and prayer, it can pluck the fruits from the topmost boughs not only of the tree of knowledge, but of the tree of life. In person Dr. Adams was tall, erect and muscular. His complexion was florid: his eyes blue; his features regular; his hair somewhat inclined to curl, and in his latter years quite gray. His manners were grave and dignified. He was in a remarkable degree a man of method, and seemed to live by rule in all things. There was a precision almost mechanical in his habits, his studies, his gait, which led one of his students humorously to speak of him as "a rectangular man." There are many still living by whom he can never be forgotten.

Very truly yours,
C. C. PINCKNEY, JR.

FROM THE REV. SAMUEL GILMAN, D. D.,

CHARLESTON, S. C.

Rev. and dear Sir: My acquaintance with the late President Jasper Adams commenced soon after his first arrival in Charleston. He was preceded by a reputation for scholarship of the highest distinction; and every succeeding year only added to the estimation he had already attained. He had a love for publication, and was

constantly engaged in bringing before the world the matured productions of his pen. Desiring, myself, to make some farther advances in German literature, which I had somewhat cultivated, I found Mr. Adams to be in the same predicament, and we soon formed a plan of pursuing the task together. We resolved to read in company some standard German writer, and to devote to the object one hour of every day, which was as large a portion of time as either of us could spare from our other duties. In consideration of his multiplied avocations through the day, and his liabilities to interruption at night, we were compelled to fix upon the hour between five and six o'clock in the morning. Accordingly, as he lived in my neighbourhood, I visited his house every morning at that hour, summer and winter, for about two years. I always found him at his post, awaiting my arrival, with his fire glowing and his candle burning, in the short and gloomy winter mornings. The next hour, from six to seven, he was occupied in his President's room, at the Charleston College, preparing for his tasks with his pupils, and then returned home to his breakfast, while his less indomitable fellow-student was constrained to yield himself up, during the same hour, to his interrupted slumbers. I mention this to show the iron application and persevering habits of the man. I have no doubt that it was characteristic of his course throughout the whole period of his manhood.

The author whom we selected for joint perusal was Eichorn, who was at that time in the height of his reputation, as a writer on biblical criticism and general literary history, and whose works, occupying some thirty or forty octavo volumes, I had recently imported. With all the ardour of youthful scholarship, we anticipated the accurate perusal of the entire series, to be followed by new and boundless fields of achievement in the same career. But long periods of indisposition or of absence from Charleston, on the part of the one or the other, and then of enforced removal of residences, dissipated these fond dreams, and we conquered comparatively but a few volumes of the learned Eichorn. The slenderness of this result was still further occasioned by the propensity of Mr. Adams to master every difficulty, to verify every allusion, and to appreciate every idea and shade of meaning involved in the compositions of our author,—an infirmity in which his companion not a little sympathized and shared. For some time we mutually wondered, each at the patience of the other, for enduring so many interruptions in the progress of the common task. But on discovering ourselves both to be victims of the same stolid propensity——*

FROM THE REV. E. A. PARK, D. D.,

PROFESSOR IN THE ANDOVER THEOLOGICAL SEMINARY.

ANDOVER THEOLOGICAL SEMINARY,
August 12, 1858.

My dear Sir: Mr. De Quincey somewhere speaks of himself as *deciphering* in his manhood what he had felt in *cipher* when he was a child, and as interpreting in his mature life, the handwriting which he had often read in his earlier days. If it be true that a child's impressions concerning distinguished men are important for attaining a just idea of those men, it may not be useless for me to communicate to you my views of Professor Jasper Adams; for, with regard to his inherent character, I can say nothing now which I could not have said, *for substance*, when I was thirteen years old. Then I had resided two years with him in my father's family, and then I knew him to be a teacher, a disciplinarian, and a mathematician. His countenance was strongly marked by the *strabismus*, which gave to him an air of abstractedness, but which was in striking contrast to his innate abhorrence of all real or seeming duplicity. His person was erect; the muscles of his neck were not very flexile; and his head appeared t

* This unfinished letter is, I understand, the last production of the lamented writer's pen.

be habitually inclined toward the astronomical investigations which then pertained to his Professorship. His gestures were angular; when he walked across the room, or along the side-walk, he turned at right angles, if he turned at all; and all his movements seemed to form a "diagram," a "figure" of the Mathematical Propositions which I knew that he illustrated at the University. In sauntering through the garden where he took his daily exercise, and in noticing the vine-hills and the corn-hills, all in the form of squares, or parallelograms, I formed one of my most picturesque conceptions of mathematical discipline; and at this day I cannot form an image of my first mathematical teacher except as a precise, exact, particular, straight-forward man, willing to be slow but meaning to be sure.

His life illustrates what can be done by resolute industry. His native talent was respectable but not extraordinary. Throughout his early life, he was called to rather minute calculations with regard to the means of procuring his few text-books and his midnight oil. While he was a student and a Tutor at College, his dress, though always neat and sometimes a little prim, was yet symbolical of a student pressing on *per angusta ad augusta*. But his stern will and inflexible perseverance overcame the obstacles which lay before him, and gave promise of even a higher eminence than he ultimately attained. In his class at College he moved forward, shoulder to shoulder, with President Wilbur Fisk; and in his class at the Andover Theological Seminary he retained an honourable position among such men as Dr. Orville Dewey, Dr. Jonas King, Professors Ripley, Torrey and Haddock, Presidents Wayland, Wheeler, and Worthington Smith. His official career at Providence, Charleston and West Point; his published Discourses, his "Elements of Moral Philosophy," afford satisfactory proof of his wide researches, and of his rare scholarship.

Still the life of Dr. Adams illustrates what can *not* be done by even the most assiduous application. His untiring study did not give him a sprightly imagination, or a brilliant genius, or any marked originality of mind. His style of writing was proper, neat, and sometimes elegant; it breathes the spirit of a pure-minded and a high-minded man; but it does not fascinate us with any splendour of imagery, and does not unveil before us any new recondite or profound analyses. He wrote slowly, carefully, and with great pains-taking;—"not a line but he knew quite well how it came there,"—yet his persevering diligence never made him an electric preacher, more than a deep diving philosopher. Had he consulted his reputation alone, he would not have sacrificed his mathematical tastes to his ethical or mere literary investigations; for the structure of his mind fitted him to move along mathematical lines, and he would have gone farther on them than on any other.

The life of President Adams also illustrates the changes to which an honest mind is liable amid the diversified influences of society. He was trained in his youth under the most rigid rules of Puritanism, as they are exemplified in the ministry and the writings of Samuel Niles, David Sanford and Nathaniel Emmons. His home was near the birth-place of such men as Alexander M. Fisher, Joel Hawes and Enoch Pond. Yet he became not only a firm Episcopalian, but an admirer and an advocate of the Oxford Tracts. Once peculiarly plain and Republican in his modes of thought and of action, simple in his predilections, somewhat austere in his manners, he became at length not only courteous, but even courtly in his address; not only social but even genial among the scholars and statesmen of the sunny South, and he defended, in word and in deed, the "peculiar Southern Institution." Seemingly made for hard work, having the New England instinct for the self-denying toil to which his early life was inured, he yet, in his later years, indulged himself in literary leisure, and in mild agricultural employment on a Southern plantation. He was an aspiring man, but single-hearted and guileless in all his efforts for excellence or for influ-

ence. He was unbending in his adherence to what he deemed true or right. He knew more of books than of men; and more of the spirit of Jesus than of all things else. "Albeit not of the melting mood," he was a sincere disciple of the meek and lowly One. He retained until his death a dignity of character as of mien, which revives now a reverence for his memory, as it awakened once a respect for his person.

Very truly, your friend,

EDWARDS A. PARK.

GEORGE McELHINEY, D. D.*

1820—1841.

George McElhiney was the eldest child of William and Mary Anne McElhiney, and was born near Londonderry, Ireland, in the year 1799. His father was a farmer, in comfortable circumstances; and both parents were members of the Episcopal Church. At the age of ten, he was taken to London by his uncle to be educated. Having remained there three years, he was sent to France to complete his education; but, the school at which he was placed in Paris being dispersed by the arrival of Napoleon's army, his uncle brought him to the United States. On his arrival in this country, he was placed under the care of the Rev. E. D. Barry, then a teacher in Baltimore, afterwards settled as a clergyman in New Jersey. His education was designed to prepare him for mercantile life; but, at the age of nineteen, his mind having, in the mean time, taken a decidedly serious direction, he relinquished the purpose of being a merchant, and resolved to become a minister of the Gospel. Accordingly, he commenced a course of theological study under the direction of the Rev. Dr. Wyatt of Baltimore, on whose ministry he had attended from the time of his arrival in this country.

Mr. McElhiney was ordained in St. Paul's Church, Baltimore, in the year 1820, by the late Bishop Kemp. He immediately commenced his labours in the parish of St. James, in Baltimore County, and continued there about six years. In December, 1825, he was married to Elizabeth Bond, a lady of his own parish. He resigned his charge in the latter part of the ensuing spring for a parish in Charles County. His wife died shortly after his settlement here, and he himself suffered from a severe attack of bilious fever, which, for a considerable time, incapacitated him for active labour. Shortly after this, he embarked for Europe, for the benefit of his health, and travelled through England and France. On his return home, he accepted an invitation to resume the charge of his first parish. Here he remained till September, 1829, when he removed to Princess Anne, Somerset County, on the Eastern shore of Maryland. In December, 1830, he was married, a second time, to Jane D. Bell, of Princess Anne. He remained there till October, 1834, when he took the Rec-

* MS. from Mrs. McElhiney.

torship of St. Anne's Church at Annapolis, which he held at the time of his death.

For about eighteen months previous to his death, he had been employed in an agency, in behalf of the Convention, for obtaining funds for the support of the Episcopate. He had secured upwards of fifty thousand dollars, and was still vigorously engaged in the work, when he was overtaken by his last illness. While in St. Mary's County, a violent congestive fever attacked him, which terminated his life in five days. He died May 2, 1841, in the forty-third year of his age; and his remains lie in the Episcopal burying-place near Leonardstown. His Funeral Sermon was preached at Annapolis, by the Rev. Dr. Humphreys,* President of St. John's College.

He received the degree of Doctor of Divinity from Trinity College, Hartford, in 1840.

He left a widow and two children, both by the second marriage.

FROM THE REV. HECTOR HUMPHREYS, D. D.,
PRESIDENT OF ST. JOHN'S COLLEGE.

St. John's College,
Annapolis, Md., August 25, 1853.

Rev. and dear Sir: I am glad to hear that the Rev. George McElhiney, D. D., late Rector of St. Anne's Church in this city, will have a place in your forthcoming work. Many of his sermons ought to have been published,—they were so highly evangelical and practical. His life was in beautiful accordance with his doctrine; and no pastor ever had a firmer hold than he upon the affections of his people. He was a man of strong mind and inflexible purpose; and these lineaments were prominent in his countenance, which always reminded me of the portrait of Dr. Johnson, the great English Lexicographer. He was cut down in the middle of his course, while engaged in an important agency. He was in a remote county when the Master called for him, and we had no warning which could enable his friends to reach the spot. We keenly felt what Tacitus says of the death of Agricola—"Novissima in luce desideravere aliquid oculi tui." He cheerfully bore this, as he had done the many sacrifices of his whole walk in Christ; and of such are the names that will be had in everlasting remembrance.

With the highest regard, I am,
Rev. and dear Sir, sincerely yours,
HECTOR HUMPHREYS.

* Hector Humphreys was born in Canton, Conn., June 8, 1797. He was fitted for College at Westfield Academy, Mass., was entered at Yale in 1814, and graduated with the highest honours of his class in 1818. Though he had been educated a Congregationalist, he became convinced of the validity of the claims of the Episcopal Church and Ministry while he was in College. After his graduation, he studied Law in New Haven, but subsequently turned his attention to Theo ogy, and in 1824 was admitted by Bishop Brownell to the Order of Deacons, and in 1825, by the same Bishop, to the Order of Priests. Soon after his ordination as Deacon, he was chosen, first, Tutor, and after a few months, Professor of the Ancient Languages, in Washington College, then lately established at Hartford, and held this place until 1831, during which time he also had charge of St. Luke's Church, South Glastenbury. In 1831, he was called to the Presidency of St. John's College, Annapolis, Md., where he spent the remainder of his days. He was honoured with the degree of Doctor of Divinity from Trinity College, in 1833. He died at Annapolis on the 25th of January, 1857. He was a highly accomplished scholar, and an able and effective preacher, though in his later years his ill health kept him out of the pulpit. He published his Inaugural Address as President of the College, and one or two occasional Discourses.

FROM THE REV. WILLIAM PINKNEY, D. D.,

RECTOR OF ST. MATTHEW'S AND ST. MARK'S, PRINCE GEORGE'S COUNTY, MD.

BLADENSBURG, Md., October 12, 1853.

My dear Sir: In compliance with your request, and not without a painful distrust of my ability to do any thing like justice to a theme so replete with moral and intellectual beauty, I will give you my personal recollections of the late George McElhiney, D. D.,—a Presbyter of the Diocese of Maryland, and my impressions of his character. The first time I saw him was at my own examination for Orders. From that period to the day of his death, I was honoured with his warm personal friendship—I say *honoured*, because the disparity in our years, and his high standing in the councils of the Church, would not have warranted the intimacy which subsisted between us. Through his influence I was called to succeed him in the interesting charge in Somerset County, where he had laboured with such self-denying zeal and distinguished success. I corresponded with him regularly to the day of his death. So that I testify of what I know, and bear witness of what I have both seen and felt.

Dr. McElhiney was a man of rather remarkable personal appearance. He was not above the medium height, but possessed a physical frame of uncommon vigour. His face was strongly marked, rather stern in its general expression, but at times illuminated with a smile of singular sweetness. His eyes were blue, and his head admirably shaped, the only model a phrenologist would have desired for his illustration of high intellectuality and firmness of will. Energy rather than grace was the type of the physical man. His face was the looking-glass of the soul, and the transparency of the mirror was never obscured.

His manners were frank and open. Naturally diffident, he was nevertheless sufficiently self-possessed to be quite at ease in company. He loved to mingle in the society of his friends, and, from the extent and variety of his acquirements, the salient vigour of his intellect, and genial sunshine of his disposition, he was always a welcome and agreeable companion. I never knew a man of more evenness of temper. Cheerfulness was with him a Christian duty. He strove to make every one satisfied and happy who came within the range of his influence. True it is there was at times a straight-forward honest bluntness in his manner, which was rather displeasing to strangers. But it was the impression of a moment, for the abruptness soon disappeared, and you were charmed with the ingenuousness and frankness of the refined Christian gentleman. He could not bear *seeming*—he detested *hypocrisy*, and like most men who dread the *appearing* to be what they *are not*, he appeared sometimes to disadvantage. He was particularly fond of intelligent society, and no man was more competent to mingle in it, and leave his impress upon it. At home upon all subjects, he possessed a natural fluency in conversation which enabled him, from the rich stores of his disciplined mind, to bring out, when he willed, things new and old, to interest and instruct others.

His mental and moral character were remarkably developed. Strength and beauty were happily combined in the former, and high-toned integrity and love of truth in the latter. He was quick in his perceptions and deliberate in his judgment. With a memory singularly retentive he united a keen power of logical precision, and a beautiful appreciation of all that was elegant in taste and rich in imagination. I should say that strength was the predominating intellectual faculty. Cogent in argument, he saw at a glance through the most subtle sophistry, and threaded the perplexing labyrinths with ease.

His love of truth and high-toned manliness of soul were in exquisite keeping with his mind. To see him once was to see him always. Those who knew him well, knew always where to find him. Consistent in himself, he loved consis-

tency in others, and respected honest differences of opinion, though he never sought to coalesce things in themselves incongruous and incapable of union without a gross compromise of principle. In all my correspondence with him, I do not remember a line that I did not approve of, *con amore*, so far as the moral tone was concerned. Love and truth were the sparkling lights that shone all through and through it. This is saying a great deal; for our correspondence was of the most unreserved character, carried on, too, at a time when there was much to excite and arouse the most gentle and loving spirit. He was singularly free from selfish ends and aims. Qualified to fill the highest position in the Church, and eminently fitted for the most extensive sphere of usefulness, he was contented to toil on in the most quiet and retired path. He never troubled himself about results—they belong properly to God, and with God he ever delighted to leave them. I have known him to be disappointed in the sanguine expectations of his friends, who believed him to be suited to another sphere than the one he occupied, but I never saw him ruffled or discomposed by the result. Failures which depressed others, excited and stimulated him. He was hereby roused to greater exertion. And it was no marvel that it was so, for he was satisfied, and only reluctantly yielded to the suggestions of his friends, who, on more than one occasion, laboured to secure for the Church his services in a field worthy of his rare endowments. Humility was the ornament of his private and public life.

His character, as a preacher, may be quickly told. He always used manuscript. His enunciation was beautifully distinct and clear. He practised more successfully than any one I have heard the noble rule of giving utterance to the vowels, and leaving the consonants to take care of themselves. He was not less accurate in orthoepy. His manner was nervous and energetic, full of sincerity and earnestness. He was neither rapid nor slow. He used but little action, but the little he used was natural and unstudied, forcible and impressive. His great fear of being artificial or affected impaired to some extent his powers of oratory. His voice was strong and clear, capable of a good deal of richness of modulation, although somewhat wanting in tenderness. Had his tones but faithfully echoed the deep yearning sympathy of his heart, he would have been truly eloquent. His matter was admirable. His uncommon command of language, his rich vein of thought, his deep, practical, earnest piety, his profound theological attainments, his strong statement of his subject and close textual adherence to the theme discussed, all conspired to make him a powerful sermonizer. He did not divide his subject in the formal way, common with many of his day. His divisions were gradually developed in successive stages, and that gave a freshness and beauty to his discourses, that were pleasing in the extreme. He was a rapid writer, generally throwing off at a single sitting the whole sermon or lecture. I have known him to write two sermons from Friday evening to Saturday night. He suffered nothing to interfere with his habits of preparation for the pulpit, and therefore he never failed to impart instruction and delight. I do not hesitate to assign to him all the qualities of a first rate *pulpit teacher*, taking into consideration the power to combine pleasure with instruction, beauty with strength, weight of matter with clear perspicuous language as the vehicle of its transmission.

His character, as a pastor, presents a noble field for observation and comment. Dignified and grave in all his deportment, he diffused into his holy calling the breathings of an earnest, laborious, self-denying spirit. He loved the people of his charge, and sought to do them good. Calm and deliberate in judgment, he was competent to guide them in difficulty, and, full of sympathy, he was as prompt as he was competent. Labouring in season and out of season, he was scrupulously exact in his fulfilment of all his engagements, and no man could have exceeded him in strict punctuality. Nothing was permitted to inter-

fere with his official duties. Neither company, nor the charms of his studio, in which his soul seemed to revel, could divert his mind from the calls of distress or the offices of love. His heart was in his work, and his work above every thing beside. There was a powerful moral influence in this beautiful punctuality and whole-souled devotion to the calling of his life and choice. The rich and the poor shared equally in his tender regard and soothing sympathy. And never have I witnessed a more noble specimen of the true-hearted, dignified and earnest man of God, than when I have seen him by the bedside of the poor disciple, and beneath the lowly roof that sheltered him. So soft and touching was his manner, so earnest and glowing the spirit that burned within him, as he pointed Heavenward the meek-hearted saint, and set forth the soothing influences of the Cross in the midst of life's perplexities and cares, that it seemed to be a foretaste of Heaven for him to go forth, as God's ambassador, to the hovels of wretchedness and want. A splendid casuist, deeply versed in the spirit and doctrines of the Word of God, and singularly clear in his views of truth, he was able, at a moment's warning, to give, with the tongue of a ready speaker, sage counsel to guide, and words of power to comfort. For, strange to say, he who on the floor in debate was confused and embarrassed, in conversation by the side of the sick and afflicted, was fluent and copious in the outgush of soul and the suggestions of comfort.

Dr. McElhiney was a most valuable member of the Councils of the Church—not as a debater, for he seldom, if ever, spoke; but as a man, wise in judgment, firm in purpose, cautious in spirit and conservative in principle. His influence was felt where his voice was not heard nor his presence seen. It was the influence of settled, established character and habitual prudence, the influence of moral honesty and manly straight-forward independence of thought and action. He was a member of the Standing Committee of the Diocese for years; and I do no disparagement to either of his able and accomplished compeers, when I say that no one displayed, during the critical and excited period of his public service, a more enlarged wisdom, or exerted a more healthful and conservative influence.

I have thus traced the character of my friend, as I read and understood it. I knew him intimately, and I have never known a more honest man. His memory is still cherished by many; and if you desire to test the soundness of my estimate of his moral and intellectual worth, you have only to go to those who were his contemporaries, or look into the history of the Protestant Episcopal Church in Maryland, while he participated largely in her councils, and served at her altars, and you will find that sweet indeed is the recollection, and savoury indeed is the fragrance, of the holy active life he led. For varied and exact knowledge, admirably disciplined mind, the heart to feel for another's woes, and the heart "to grapple, as with hooks of steel," those it loves, fidelity to his holy calling and the bright gifts to adorn it, he had but few equals in his day, and no superior that I know of. *Quiescat pace*—His works survive him.

Very truly yours,

WILLIAM PINKNEY.

WILLIAM JACKSON.*

1820—1844.

William Jackson was born at Tutbury, in the County of Stafford, England, on the 30th of January, 1793. His parents were persons of great worth and devoted piety, and they were often visited by clergymen of distinction, among whom was the celebrated Legh Richmond. But scarcely any influence seems to have operated so powerfully in the formation of his character as that of his own beloved pastor, the Rev. G. W. Hutchinson,—a grandson of the last Colonial Governor of Massachusetts. For the memory of this excellent clergyman he always cherished a truly reverential and affectionate regard; and he was accustomed to say that, next to the great Shepherd and Bishop of souls, he was the model whom he desired to follow.

At an early period he became deeply impressed with a sense of his guilt and danger, and most of his reading was of a very serious character. He was particularly fond of reading the Pilgrim's Progress; and before he was twelve years old, he had read it through seven times. But, notwithstanding these promising developments of his early youth, as well as the good instructions and vigilant care of his parents, he came under the influence of evil associates, and at the age of fifteen, he was, to use his own expression, "a rank Deist." During this fearful period in his history, however, his outward life was uniformly correct, and there was no approach to profaneness, or sensuality, or any other vice; but, at the same time, he afterwards said that he "was ripe for any sin." But even then he was ill at ease; his scepticism would not bear the test of solitude; but it often, in his lonely hours, recoiled upon him like the shadow of death. About this time Providence placed in his way a copy of "Jenkins on the Truth and Certainty of the Christian Religion;" and that book was instrumental of breaking up his infidel dreams, and bringing him to repose in his former convictions of the Divine authority of the Scriptures.

But, notwithstanding he had recovered his speculative belief in Christianity, he was still in deep darkness, from the conviction that he had no interest in its gracious promises; and it was not till he had undergone many severe struggles, and passed many days of darkness, that he reached the point at which he felt that he could consistently declare himself on the Lord's side. And even after this, he was not a little harassed with doubts, not only in regard to his true character, but especially on the question whether he should devote himself to the Christian ministry. His attention had first been directed to this subject as early as 1807, by Legh Richmond, who was then on a visit to his father's; and though he was much disposed to heed the suggestion, and ever after kept it fresh in his thoughts, yet he imagined that there were obstacles in his way, which it would be difficult, if not impossible, to surmount. After he had made considerable progress in his studies, he became impressed with the conviction that he was too

* Memoir prefixed to his Sermons.

young to judge correctly on so important a subject, and that his desires to enter the ministry were prompted by improper motives. In this state of mind he resolved to relinquish his studies, and wrote to Mr. Hutchinson, informing him, for the first time, of the hopes he had cherished, in connection with the obstacles to their accomplishment, and his determination to take no farther steps in that direction. But his worthy and faithful pastor urged him to persevere, and encouraged him to expect that his way would ere long be made plain. Other ministers also gave him similar advice; but all did not relieve him from his perplexity. As a sort of last resort, he wrote to his mother, in whose wisdom as well as affection he had the utmost confidence, stating to her frankly all his difficulties, and evidently intending to repose in her judgment, whatever it might be. For some reason or other,—probably from being doubtful what to say, or unwilling to assume responsibility,—she did not answer his letter; and he seems to have considered this as a providential intimation that he ought not to proceed; and he made up his mind to act accordingly.

But still he was far from being satisfied with this decision. He could not resist the conviction, or at least the apprehension, that God's claims were upon him for service in the ministry of reconciliation; and this deprived him of all enjoyment. But, after having thus passed several months, his prospects began to brighten, and in his diary for August 10, 1815, he makes the following record:—

"This night, after attending the monthly meeting to hear the missionary accounts, and feeling my heart warmed by them with missionary zeal, I found courage to communicate to my dear mother, for the first time personally, my intentions. I thank my God, she received it apparently very well, and only expressed that reluctance which a tender mother naturally would feel in the prospect of separating forever, in this world, from her child. The way opens, and the view brightens; may my zeal increase, and may I be made daily more fit for the work by a continually deepening heart knowledge of the truth I would communicate."

But the great question with him was not even yet decided—his mind still continued to vibrate between strong hope and deep discouragement; and it was not till the year 1817 that he could see that Providence had opened before him a clear path. In the spring of that year, an elder brother, who had been on a visit to England, returned to America, and Mr. Jackson was induced to accompany him. After his arrival here, the cloud which had so long hung over him passed away. In view of the wide field of usefulness which here opened before him, and the comparatively small number of labourers by whom it was occupied, he could not resist the conviction that the Providence of God called him to carry out his hitherto half-formed purpose, and to cast in his lot with the ministry on this side the Atlantic. Accordingly, in the autumn of 1818, he entered on his studies under the direction of the Rev. Mr. Henshaw, who had just been called to the Rectorship of St. Peter's Church, Baltimore.

On the 14th of May, 1820, he was admitted to Deacon's Orders by the Rt. Rev. Bishop Moore of Virginia, in St. Paul's Church, Alexandria, D. C.

Soon after his ordination, he was called to the Rectorship of St. George's Parish, Havre de Grace, Md. Here he laboured about two years; and, during this period, was permitted to witness a very considerable advancement of the religious interests of the parish. In 1822, he was ordained

Priest, and about the same time was invited to the Rectorship of St. Paul's Church, Chestertown, on the Eastern Shore of Maryland. In accepting this invitation, he consented to become the successor of several ministers of acknowledged ability and eminent usefulness; but his sound and vigorous mind, his earnest piety, his untiring devotion to his work, and his uncommonly felicitous and attractive style of preaching, soon rendered him a general favourite with all classes, and secured to him an influence not inferior to that of the most distinguished of his predecessors. His ministry here was attended with great comfort to himself, and with a rich blessing to his people. He also became very generally known and highly respected throughout the Diocese, and was more than once elected a member of the Standing Committee.

Early in the year 1827, he was called to the Rectorship of St. Paul's Church, Alexandria, D. C., as successor to the Rev. Dr. Wilmer, who had been removed to the Presidency of William and Mary College. Here also the manifest presence of the Holy Spirit soon followed in the train of his labours. In May, 1831, while he was attending the Convention at Norfolk, an unusual religious interest commenced in his congregation, which extended also to Christ Church, and very soon grew into a quiet but powerful revival. The result of this was that, in July following, after some extra services conducted by the late Dr. Bedell, and Mr. (afterwards Bishop) Henshaw, about ninety in the two churches were admitted to the rite of Confirmation.

During his residence in Alexandria, Mr. Jackson exerted an important influence in aid of the various benevolent institutions of the Church, though his energies were more particularly enlisted in behalf of the Society for the Education of Pious Young Men for the Ministry, and the Theological Seminary of Virginia. In both these institutions he felt an interest that not only prompted him for the time to the most vigorous efforts, but never grew less to the last hour of his life.

In the spring of 1832, he was called to the Rectorship of St. Stephen's Church, New York; and, though he declined the first call, yet when it was repeated,—seconded by the opinion and wishes of many excellent ministers, whose judgment he felt bound to respect, he was constrained to regard it as a call of Providence and to treat it accordingly. He, therefore, removed to New York, though the separation between him and his people was an occasion of deep mutual regret.

The Church in New York, of which he now took charge, had, owing to a concurrence of adverse circumstances, fallen into a state of great depression—the congregation had become divided and scattered; the Sabbath School broken up; and the spirit of Christian activity well nigh extinguished; so that his work there seemed almost like beginning and carrying forward a new enterprise. But here, as in the places where he had previously laboured, he was eminently successful; so that when he made his final remove to the West, five years afterwards, he left behind him a large, united, and every way flourishing congregation.

In 1836, he made a short visit to his friends in England, which seems to have been a source of great enjoyment to him. Shortly after his return, in 1837, he contracted a severe cold, and while suffering from the effect of

it, indulged in repeated efforts in public speaking, and thereby brought on an affection of the throat which threatened the most serious consequences. Being now invited to take charge of a church in Louisville, Ky., his best friends, much as they valued his services, felt that they had no right to interpose any obstacle to his acceptance of the invitation, believing, as they did, that the change of climate would be favourable to his health, and might possibly be the means of lengthening out his life. It was deemed important that he should cease from preaching altogether, after relinquishing his charge in New York, until he should enter upon that in Louisville; but his zeal got the better of his prudence, and he preached one sermon at least in each place where he stopped to visit his friends. The consequence was that, when he reached Ohio, his voice had so entirely failed him that he was unable to speak above a whisper. He regarded this as a dark shadow falling upon his path, and perhaps as ominous of the approaching end of his labours; but his heart was fixed, trusting in the Lord, and he feared not what the future might have in store for him. In writing to his friends in New York, he had alluded to his somewhat darkened prospects, and by the time he reached Louisville, no less than three different proposals had come to him from those authorized to make them, to fill important posts of usefulness, which would give entire rest to his voice. He was not a little affected by this instance of the Divine goodness, as well as the generous consideration of his friends; but as he had been entirely conscientious in going to the West, and had done it at a great sacrifice of feeling, he could not consent to be diverted from the immediate object which had carried him thither, by any thing short of imperious necessity.

Shortly after his removal to Louisville, and chiefly through his instrumentality, the erection of the noble edifice of St. Paul's, which had been commenced, and then abandoned on account of the financial distress of the country, was resumed and carried successfully forward to its completion. It is a noble specimen of church architecture, creditable alike to the enterprising spirit of the congregation, and the wisdom and efficiency of the Rector.

Mr. Jackson's labours, while in Louisville, as during every preceding part of his ministry, were at once highly acceptable and useful. He, in turn, became very strongly attached to the people of his charge, and it was his earnest desire that nothing but death might effect a separation between them. He was strongly urged to be a candidate for the Episcopate of Indiana; but he refused to listen to the proposal, and said more than once that rather than be called to occupy the place of a Western Bishop, he would pray that he might be taken to his Master's more immediate service in Heaven. That event proved to be nearer probably than either himself or his friends had anticipated.

During a visit to Cincinnati, in November, 1843, whither he had gone to attend the first semi-annual meeting of the American Bible Society, and, by request of the Board in New York, to deliver an Address on the occasion, he contracted a severe cold from which he never recovered. He, however, continued his labours during the greater part of the winter, though not without much difficulty from the affection of his throat, and the consequent feebleness of his voice.

On the evening of Thursday, February 15, 1844, the day preceding that on which he was attacked by the illness which had a fatal termination, he was on a social visit to one of his parishioners, when the conversation happened to turn on the superstitious notion that Friday is an unlucky day. "I have always been surprised," said he, "that superstition should have selected that day as unlucky. To me it is the best day of the week, next to the Lord's day. I always think of it as Good Friday,—the day on which the greatest good was accomplished for our sin-ruined world. If I regarded days in this way at all, I would sooner select than avoid Friday for undertaking any great work."

It was a somewhat remarkable coincidence that the next day (Friday) the mortal malady seized him, and the Friday following accomplished its work. During the whole intervening period, he was speechless, though not entirely insensible. The greatest anxiety for his recovery was manifested throughout the whole surrounding community; and on Sunday prayers were offered up for his recovery, and affectionate allusions to his illness made in their Sermons, by ministers of the Episcopal, Presbyterian, Methodist, and Roman Catholic Churches in the city in which he resided. He died just at the dawn of day on the 23d of November, 1844, in the fifty-second year of his age.

Mr. Jackson was married, not far from the time of his ordination, to Margaret A. Byron, whose mother was an English lady, and resided at that time in the city of New York. They had no children. Mrs. Jackson still (1858) survives, and resides in England.

FROM THE RT. REV. B. B. SMITH, D. D.,

KALORAMA, near Louisville, Ky., February 24, 1857.

My dear Sir: I met the Rev. William Jackson, for the first time, in Baltimore, in the fall of 1818, at the house of the Rev. Dr., afterwards Bishop, Henshaw; just abandoning, at a mature age, the walks of business life, to enter upon the higher sphere which he adorned so well. Except in compactness, and in a shade perhaps of gravity and of measured movement, his personal appearance never varied much from that by which I was then so favourably impressed. He was somewhat under the medium height, rather than above it, decidedly compact and broad-shouldered, with a massiveness of features which at once pronounced him the sturdy Englishman that he was; and the impression of firmness of principle and determination of will, which it raised, might, perhaps, at first, have been somewhat repulsive, had it not been for the benignant eye, and beaming smile, which at once assured you that all the elements of his character were sweetly tempered by a gentleness and kindness of heart, which brought his whole life into most beautiful harmony with the spirit of the Gospel which he preached, and of the dear Saviour whom he so lovingly served.

Of all the clergymen whom I have intimately known, he best contrived, by incredible labour, and by admirable methods, to supply those manifold deficiencies which result from the want of early classical training; and the lack of which he never ceased deeply to deplore. His books of reference, his record of topics and of texts, his repository of illustrative excerpts, were more extensive and perfect, and far better arranged, than those contained in any of the books. And the result was that his pulpit was more various and more instructive than is often the case with much more original minds; who, drawing exclusively from their own resources, and exhibiting those resources in their own peculiar way,

and under the narrow limits of a single genius, are much more apt to weary than to edify their hearers. Enlarged views of the pure Gospel, and still larger personal experience and observation, in all the exercises of the Divine life, sustained by aids like these, rendered him, everywhere, a favourite preacher; and, in the estimation of his own people, an instructer to be preferred above all.

Very truly yours,

B. B. SMITH.

FROM THE REV. THOMAS C. PITKIN, D. D.

ALBANY, May 15, 1858.

My dear Sir: On the first or second Sunday after my arrival in New York, as a student of Theology in the fall of 1836, Mr. Francis Vinton, the present popular minister of Trinity Church, called at my room and said that I must certainly attend St. Stephen's Church with him, and hear the Farewell Sermon of the most popular preacher in the city. This was my first personal knowledge of the Rev. William Jackson.

I remember well the impression that he left upon me. I did not think him eloquent; but I thought that I saw something better than the finest oratory. His appearance, and his manner, and his sermon, were entirely different from what I had expected. I seemed to see a man who entered into the whole truth of his position; and, as he rose up in his pulpit, and took the words of the Prophet Samuel as his own,—"Behold here I am; witness against me before the Lord and against his anointed; whose ox have I taken; or whose ass have I taken; or whom have I defrauded; whom have I oppressed; or of whom have I received any bribe to blind mine eyes therewith? and I will restore it to you,"—and sustained himself throughout in the same high tone which blended into one, Christian humility and the manliness of conscious rectitude, I gained a new impression of the powers of the Christian ministry.

He was then leaving St. Stephen's for his new, and, as it proved, his final, home in Louisville, Ky. Four years from that time I was settled in the same city with him, where we exercised our separate ministries in perfect harmony until his death. And I can truly say that the impression that he first made upon my mind was not effaced, but rather deepened, by our future intercourse.

He was reputed a Low Churchman, and belonged decidedly to what is technically called the Evangelical School of Theology; but practically he had very high views of the work and the office of the Christian Priesthood, (though he would perhaps have scrupled at the name,) and in conducting the Church Service, he impressed on others his own sense of its dignity, and strength, and beauty. He held his convictions very strongly, and there was occasionally something in his manner, which gave him the appearance of severity; but he was withal genial, and tolerant of a great deal that did not accord with his own views of Christian doctrine, where there was apparent honesty of purpose.

I remember, on one occasion, he had objected to a sermon preached by a young man of whom he had not a very favourable impression, and I replied by reminding him of precisely the same view presented lately in our hearing by a Bishop whom he very highly esteemed. "Well," said he, laughing, "the man makes all the difference in the world. I say many things myself in the pulpit, which I should think very suspicious if said by certain persons," and then he immediately added, seriously,—"because I qualify the statements, and moreover my well known views of Christian doctrine and Church polity prevent all mistakes." His preaching was direct and practical, always interesting, and frequently rising to great power. He delighted in expositions of Scripture. He was a good extemporaneous speaker, and was always ready, not only in the pulpit, but on any occasion of public interest.

He was very strict in many of his views of Christian duty, and resolute in practically maintaining them. At the close of the first quarter of his ministry in St. Stephen's Church, New York, the Senior Warden, with a promptness which characterized the parish, gave him a check for his salary in the Vestry room before service on Sunday morning: Mr. Jackson refused it, not only with great dignity, but with an air that implied a censure on its being offered on Sunday; and the circumstance led to a temporary coolness between them. This, however, passed away, when they came to understand each other's distinctive characteristics and excellences.

I have great pleasure in thus recording my impressions of a man whom I shall never cease to hold in affectionate remembrance, and who is well entitled, by his substantial worth, and his good use of the talents given him, to a high place among the Clergy of the Protestant Episcopal Church.

Yours very truly, THOMAS C. PITKIN.

FROM THE REV. EDWARD P. HUMPHREY, D. D.

PROFESSOR IN THE DANVILLE (PRESBYTERIAN) THEOLOGICAL SEMINARY.

DANVILLE, Ky., February 22, 1858.

Rev. and dear Sir: My personal acquaintance with Mr. Jackson commenced soon after he assumed the Rectorship of Christ Church in Louisville, in 1837, and continued until his death, in 1844. My intercourse with him matured rather slowly, for the reasons that he was, by many years, my senior in age; we were, also, in the service of different branches of the Church; and the professional labours of both were so exacting as to limit us very much to our respective spheres. But this distance gradually diminished under the attractions of his manly virtues and Christian graces; so that I am able to write these lines from an intimate knowledge of his character and course of life.

In person, he was of ordinary stature, and wore the appearance of robust health. His hair was short, thin and gray; his countenance placid; his step firm, his air prepossessing and gentlemanlike; his temperament calm and uniform.

In his intellectual character, a certain vigorous common-sense was the predominant quality. He was not brilliant, perhaps, or profound, or keenly dialectic, so much as accurate and judicious in the processes of the understanding; and not unfrequently thorough also and forcible therein. Among his favourite authors were Cecil and Legh Richmond. He had something in common with both of these excellent men. His conversation and sermons exhibited the epigrammatic point of Cecil, and his exemplary and useful life, and his thorough evangelical spirit, reminds us of the career of Richmond.

The particular communion to which he belonged has reason to cherish a grateful remembrance of his labours in Louisville. During his ministry there, of about seven years, he formed a new Episcopal congregation, and secured the erection of a fine house of worship. He became the Rector of the new parish, leaving behind him a vigorous congregation in Christ Church; and accomplishing the whole work—confessedly one of the most difficult and delicate undertakings of the pastor—in such manner as to preserve harmony and good feeling among all the parties to the movement. The success of this labour is the highest tribute to his good sense, piety, and discreet and sober zeal.

His private life was wholly blameless; and, in his intercourse with the world, he mingled, with singular skill, the dignity of his vocation with the amenity and cheerfulness of the Christian gentleman. He never challenged, and never failed to win, the respect due to his exalted worth.

It was understood that he enjoyed an eminent standing among the Clergy of his own communion, and that he was generally regarded by his brethren as a prominent candidate for the Episcopate. To the affectionate respect in which

he was held by the ministers of other persuasions, for his piety, soundness in the faith, devotion to his work, exemplary and godly life, I bear the most ample and willing testimony. His sudden death was lamented by the people of God of all denominations in the city, not less sincerely than by those whom he served in the Gospel. And to this day his memory is fragrant and honoured among them all.

Very truly yours,

EDWARD P. HUMPHREY.

STEPHEN WILSON PRESSTMAN.

1822—1843.

FROM THE REV. J. C. CLAY, D. D.

PHILADELPHIA, November 10, 1857.

My dear Sir: I take pleasure in furnishing you with some brief notices and recollections of the late Rev. Mr. Presstman of Newcastle, and I do it with the greater readiness and confidence, because, during most of the time that he resided there, there was a personal intimacy between him and myself, which gave me frequent opportunities of seeing him, and observing his many admirable qualities.

STEPHEN WILSON PRESSTMAN, the son of William and Ann Ferguson (Cattell) Presstman, was born in Charleston, S. C., on the 1st of October, 1794. On the father's side, he was of Irish descent; on the mother's side, of English; and both parents were connected with the Episcopal Church. His mother's father, Major Ben Cattell, was an officer in the Revolutionary army, and at an early period was taken prisoner of war, and in consequence of his confinement in a damp room, fell into a consumption which very soon terminated his life. He was greatly esteemed for the zeal and liberality which he evinced in the cause of his country. His widow, after the war was over, was married to General Mordecai Gist, a distinguished officer of the Maryland line.

Mr. William Presstman was a native of Baltimore, but removed early to Charleston, where he was engaged in extensive mercantile business for many years. He, however, retired from business, and returned to Baltimore, about the year 1808; and there his son, Stephen Wilson, received the greater part of his education, at an excellent school, taught by a Mr. Brown. He had entered a counting room but a short time before the war of 1812 was declared; when, evincing an ardent desire to enter the service, he obtained, through the friendly offices of General Smith of Maryland, a Lieutenant's Commission in the army of the United States. On reaching the Canada lines, he took a conspicuous part in several engagements. Among others, (mentioned in Niles' Register,) he was selected by General Smyth to take charge of the land force sent to aid Commodore Elliott in his expedition at Sackett's Harbour, in capturing the British war vessels, Detroit and Caledonia. This was regarded as a very successful and brilliant action, especially as being among the first of a series of naval successes on the Lakes. He was afterwards highly distinguished in the battle of Lyon's Creek, where he acted as Brigade Major. Such was the

good opinion entertained by the War Department of his military qualifications, that, after the Declaration of Peace, he was still retained as an officer in the army.

But his inclinations were leading him in a direction in which he felt it to be his duty to engage in a higher warfare, and to devote all his energies to subduing the enemies of Christ, and extending his Kingdom among men. He did not often speak of the scenes through which he had passed, when engaged in active duty as a soldier. But I have been told, on good authority, that, in a conversation which he had with the late Chief Justice Booth, who was one of his Vestry, and a personal friend, he mentioned that his mind was first awakened to the importance of religion, when, as an Aid to the Officer in command, he was led to think of the uncertainty of life, in finding his horse leaping over the bodies of some who had been slain in battle. The impressions, thus produced, were, under the influences of the Holy Spirit, cherished by him, until he became a decided and earnest Christian. After the War terminated, he resigned his commission, and was, for some two or three years, engaged in business in Baltimore. He, however, on mature reflection, became convinced that it was his duty to enter the ministry; and, accordingly, he withdrew from secular engagements, and entered upon a course of study preparatory to the sacred office, under the direction of the Rev. Mr. Dashiell of Baltimore.

Mr. Presstman was ordained Deacon by Bishop Moore, of Virginia, on the 11th of July, 1822, and Priest by the same Bishop on the 15th of June, 1823. Soon after his ordination as Deacon, he accepted a call to the Church at Dumfries, in the same State. Here he remained until 1823, when, upon the death of the Rev. Robert Clay, who had been, for many years, Rector of Immanuel Church, Newcastle, De., he was called to that old and interesting parish, where he laboured with much faithfulness, and great acceptableness to the congregation, till the time of his death, which took place in the year 1843, in the forty-ninth year of his age.

Most persons in this region remember the sensation that was produced in the public mind by the burning, about the year 1834, of the steamer William Penn, one of the Baltimore line of boats, running on the River Delaware, and of the loss of life thereby occasioned to some of the passengers. Mr. Presstman was on board at the time, on his way to Philadelphia, and narrowly escaped with his life.

Mr. Presstman was married to Ann Brundige, of Dumfries, Va., on the 3d of November, 1822. By this marriage he had five children. Mrs. P. died in 1834; and in October, 1836, about two years after her death, he was married again to Sarah Booth, of Philadelphia, a lady of great excellence of character, and who, in all that pertains to the relation of a clergyman's wife, proved a "help meet" for him. He had no children by his second marriage.

Mr. Presstman occupied a most respectable position as a clergyman. He had a clear and vigorous mind, and his sermons were always listened to with interest and profit by the highly intelligent congregation to whom they were addressed. And while he commanded the respect of his congregation by his pulpit performances, he won their esteem and love in his every day intercourse with them, by his affable and agreeable manners, his pleasant

and instructive conversation, and his uniformly consistent deportment. They could not but feel that in him were delightfully blended the Gentleman, the Christian, and the Faithful Minister of the Gospel.

He was a man who cared little for popular applause. His temperament led him rather to avoid than to court observation. His desire manifestly was not so much to be prominent, as to be useful, in the Church. Yet the respect and esteem in which he was held for his excellent qualities, both of head and of heart, led to his being often appointed to places of honour and responsibility. He was, for many years, President of the Standing Committee of the Diocese of Delaware. Of the General Convention of the Church, composed in its triennial sessions of four clerical, and four lay, delegates from each Diocese, he was uniformly elected a member; and on one occasion was appointed by the President of the Convention to the honourable and difficult position of Chairman of the Committee on Canons, —a position which he filled with credit to himself, and entire satisfaction to the Convention.

Among the most cherished incidents of Mr. Presstman's life was the fact that several officers, with whom he had served in the army, became communicants of the Church under his ministry.

The illness which terminated the life of this excellent man was of short duration,—only about two weeks; and affecting, as it did, his brain, and producing delirium, there was little opportunity of conversation with him in regard to his feelings and hopes in the near view of eternity. In his lucid intervals, however, his thoughts were of God, and the interests of his flock. The approach of death gave him no alarm; and all who witnessed it felt, and all felt who had known how beautifully religion had been exemplified in his life, that he slept in Jesus, to awake at the last to a joyful resurrection.

With great regard,
I remain truly yours,
J. C. CLAY.

FROM THE RT. REV. ALFRED LEE, D. D.,
BISHOP OF THE DIOCESE OF DELAWARE.

WILMINGTON, DE., Jan. 20, 1858.

Rev. and dear Sir: My acquaintance with my highly esteemed and lamented friend, the Rev. Stephen W. Presstman, embraced only the last two years of his life. On account of its brief continuance, it is not therefore in my power to contribute much in the way of personal recollections to your biographical sketch.

When I first met Mr. Presstman, in 1841, his appearance was that of robust health, and gave promise of a long life. It is probable, however, that his constitution had suffered from exposure incident to his service in the army during the war of 1812, and was already giving way to an extent which his friends by no means suspected. He was in person about the middle stature, and during his later years inclined to corpulency. His complexion was dark, and his style of countenance massive and strong. The expression of his face was grave and serious; to a stranger, at first glance, it might have seemed austere, but benignity and kindliness might be soon read there, upon closer observation. It required, however, an intimate acquaintance to appreciate the innate wit and genial humour which belonged to his character. In manner he was always courteous

and gentlemanly—among his particular friends, very companionable and agreeable; and in the domestic circle, extremely affectionate.

Mr. Presstman must have appeared a very different man in early and in later life. The daring soldier, the volunteer for posts of peril, had become eminently a man of peace; exceedingly averse to controversy or collision. To those unacquainted with his history, and ignorant of his firmness and resolution, his sensitiveness and caution might seem to border on timidity. But while his courage was unquestionable, prudence became more developed with advancing years, and he shrunk with dread from the asperities of strife, or the interruption of the peaceful tenor of his quiet pastoral duties.

Mr. Presstman performed public religious services with great solemnity. In the pulpit his manner was impressive, but he used little action, and was not impassioned in delivery. But he was so evidently sincere and earnest that he secured the confidence and attention of his hearers, while the good sense and practical tone of his sermons rendered him an acceptable and profitable preacher. He ever enjoyed the high respect and unfeigned affection of his parishioners.

Though Mr. Presstman's last illness was of such a nature as to forbid his bearing, in any considerable degree, what might be called a death-bed testimony, yet his blameless and holy life, after professing his faith in the Redeemer, gave the best and most satisfactory assurance that for him to depart and to be with Christ was far better.

I remain, Rev. and dear Sir
With sincere regard, yours,
ALFRED LEE.

EDWARD NEUFVILLE, D. D.*

1824—1851.

Edward Neufville was born in Washington City, in the year 1802; but was early adopted, and subsequently educated by a distinguished merchant of Charleston, S. C. He came to the North for both his classical and theological education. He had, for a while, some connection with Columbia College, New York, but all that I can ascertain concerning it is in the following extract of a letter from the Rev. Dr. McVicar, one of the Professors in the College:—"I have searched in vain the College Records for the date and continuance of Mr. Neufville's connection with our institution. I know that he attended Lectures for some considerable time, and during that period was an inmate in my family; but I have no record of dates, and only know he did not graduate. My only recollections of him, at that period, are of marked gentleness and amiability, with perfectly correct deportment."

Mr. Neufville passed from Columbia College to the General Theological Seminary, in New York, where he received his education immediately preparatory to the ministry. He was admitted to Deacon's Orders by Bishop Bowen of South Carolina, in 1824, when he had not yet attained his twenty-second year. He was settled shortly after, in the small rural parish

* Bishop Elliott's Funeral Address.—MS. from I. K. Tefft, Esq.

of Prince William's, in South Carolina, where he laboured most acceptably till the winter of 1827, when he was called to the Rectorship of Christ Church, Savannah, Ga., then recently vacated by the lamented death of the Rev. Abiel Carter. He accepted the place, though it involved great responsibilities,—considering especially that he was only twenty-five years of age, and had been in Priest's Orders but a few months.

In 1828, he was married to a daughter of the Hon. William B. Bullock, who died in 1833. By this marriage he had two children;—one son who died very young, and a daughter who survived her father about two years. He was subsequently married to a daughter of Dr. Lemuel Kollock, by whom he had two sons, who, with their mother, still (1855) survive.

In 1845, he was honoured with the degree of Doctor of Divinity from Franklin College, Ga.

Dr. Neufville's death was attended with circumstances of peculiar interest. His disease, which, in its earlier stage, excited little or no alarm, took a sudden change for the worse, developing rapidly delirium and stupor. On the Friday before his death, Bishop Elliott resolved to make the attempt to administer the Communion to him; though he was not without apprehension that his mind was too much unstrung to permit him to engage intelligently in the celebration of that ordinance. But to the surprise of all who witnessed it, the dying man seemed to rally for the occasion, and responded distinctly through every portion of the Communion Service; and when the Bishop, approaching him to administer the elements, put to him the question,—"Do you understand what I am doing?" his distinct answer was "perfectly;" and he stretched out his hand to receive the bread, just as he had been accustomed to do. It was a gleam of light in the midst of surrounding darkness. Once again, he joined in prayer with those around his bedside, and then sunk into a lethargy from which he was never aroused. He died on the 1st of January, 1851, aged forty-eight years. His Funeral was attended on Sunday morning, the 5th, on which occasion Bishop Elliott delivered a highly pathetic and appropriate address, which was published.

FROM THE REV. WILLIAM BACON STEVENS, D.D.,

RECTOR OF ST. ANDREW'S CHURCH, PHILADELPHIA.

PHILADELPHIA, June 18, 1855.

Rev. and dear Sir: You have asked of me a difficult work,—to portray the character of my friend and pastor, Dr. Neufville, whose warmth and purity of heart and gentleness of life made him beloved of all. He had few of those salient points or well defined characteristics, which constitute the head-land of Biography. He was not a man of vast intellectual power, nor of very profound acquirement; yet his knowledge was varied and extensive, and his mind acted with promptness and vigour. His sermons were attractive without being remarkable for strength; his delivery was graceful without rising to what I should call very decided oratory.

The point in which he especially excelled in the ministration of the sanctuary, was in performing the Service of the Church. I have never heard our sublime and admirable Liturgy read so truthfully or impressively as it was by him. The silvery clearness and musical ring of his voice, the just conception of the words he was to utter, the exquisite modulation and emphasis which he gave to

its various parts, the deep and earnest feeling and apparent obliviousness of self, which pervaded the whole Service, gave to his reading a charm, a finish, which I have never seen equalled, and which I never expect to see excelled. His reading of the Bible was so effective and critically accurate as often to prove an exposition. He seemed to depict the scene with what may be termed the lights and shades of a perfectly modulated voice ; and when he read such chapters as contain the History of Joseph and his brethren, the Fight with Goliath, the Healing of the blind man in the ninth of John, or the unfolding of the Resurrection in the fifteenth of the First of Corinthians, the mind would be wholly enchained; and I have seen his audience as much entranced under the melodious intonations and well adapted emphasis of his voice, as under the power of the most eloquent discourses.

In his pastoral duties, Dr. Neufville went in and out among his people, like a moving blessing. The memory of several scenes associated with this branch of his duty, in connection with the serious illness of myself and family, will never fade from my mind. The soothing tenderness of his manner, the genuine sympathy of his heart, and his earnest efforts to impart spiritual consolation and benefit to the sick and afflicted, made him peculiarly welcome to the houses of sorrow and bereavement.

And he knew how to rejoice with those who rejoiced, as well as to weep with those who wept. His vivacious manner, his lively conversation, his graphic delineation of men and scenes, his imperturbable good-humour, and his uniform inoffensiveness, made him everywhere agreeable and popular. His intercourse with persons of other denominations was frank, generous and Christian, and though he was devotedly attached to his own Church, he yet loved all those who loved our Lord and Saviour Jesus Christ.

His influence in Savannah was great and eminently salutary, but its power was particularly seen in the Diocese of Georgia, of which he was, for many years, the Ecclesiastical Head, by virtue of his office as President of the Standing Committee. Through his influence it was compacted and strengthened; and generously waiving what might have been considered as constituting a claim to the Episcopate, by reason of his long and faithful service in Georgia, he was mainly instrumental in electing to that high office the noble-minded man who now occupies the post of Bishop of the Protestant Episcopal Church in that Diocese. It was a beautiful exhibition of Christian meekness to see the elder thus give way to the younger, the leader take the place of a subordinate; and no less delightful was it to behold the generous aid and uninterrupted harmony which ever marked his intercourse with Bishop Elliott, of whom he felt justly proud, and of whose Episcopate he was such an important and supporting pillar.

In person, Dr. Neufville was slightly built, of delicate proportion, with a beaming face, the muscles of which he could control in a marvellous manner. His eyes sparkled under his heavy eye-brows, and his fine forehead was crowned with thick curly hair. He very much resembled some of the portraits I have seen of Bishop Heber. His step was quick, his movement rapid, his dress particularly neat, and every thing about him bore the air of a Christian gentleman.

I will only add that the Address delivered by Bishop Elliott, at the Funeral of Dr. Neufville, sketches his character in a most faithful and felicitous manner, and is alike creditable to the generous appreciation of the one, and the exalted virtues of the other.

I am, with great regard,

Your obedient servant,

WILLIAM BACON STEVENS.

EDWARD THOMAS.*

1825—1840.

Edward Thomas, the third son of Thomas Hasell and Ann Thomas, was born in St. Stephen's Parish, S. C., on the 28th of September, 1800. On the paternal side he was descended, in a direct line, from the Rev. Samuel Thomas,† who was the first Missionary sent to South Carolina by the Society for Propagating the Gospel in Foreign Parts; and on the maternal, from Thomas Walter, a celebrated Botanist, and the author of "Flora Caroliniana." At an early age he lost his father, and was left to the care and direction of his mother,—a person of a richly endowed and highly cultivated mind, and of consistent and elevated piety. To her judicious training and excellent example he was indebted, under God, for his earliest religious impressions; and her many virtues he ever held in most grateful remembrance. His early childhood was spent in a village called Pineville,—a favourite resort for health during the summer months; and there, at a Grammar School of some repute, was laid the ground-work of his education. He is spoken of by all who knew him, in his earlier years, as the amiable and pleasing child, and the discreet, studious and pious youth; and it has been stated, on good authority, that probably, neither then nor in maturer years, did he ever make an enemy. He very early discovered a great fondness for reading the Scriptures; as an illustration of which it is related of him that, when he was only twelve years old, one of his friends, on entering the room where he was, found him so absorbed in reading a book, that he did not even notice his entrance; and, much to his surprise, on approaching him, he found that the book which had so riveted his attention was the Bible. With such a turn of mind, it is not strange that his eye should have been early turned toward the ministry.

In 1817, he left the school at Pineville, and became a member of the Sophomore class in the South Carolina College, at Columbia. Here he maintained a high rank for both scholarship and deportment, and graduated with honour in 1819. By this time death had deprived him of his excellent mother; and, by the advice of a friend, he went to reside for a while at Cambridge, that he might avail himself of some of the advantages for improvement afforded by Harvard College. After a few months, he transferred his residence to New Haven, and had some general connection with Yale College, where he prosecuted his studies for a longer period. In 1822, he entered the Theological Seminary in the city of New York, and was received as a candidate for Orders in South Carolina. Here, by his courteous manners and meek deportment, he won the love and admiration of

* Churchman, 1841.—MS. from Mrs. Thomas.

† Rev. Samuel Thomas arrived in South Carolina from England in 1702, and was afterwards appointed by the Governor, Sir Nathaniel Johnson, to the Cure of the people settled upon the three branches of Cooper River; but he was directed to make Goose Creek the principal place of his residence. His labours were attended with considerable success. He devoted a portion of his time to the instruction of the negroes, and taught twenty of them to read. He went to England in 1705, and returned in October of the same year. In a few days after his arrival he died, "much lamented for his sound doctrine, exemplary life and industry; after having laid a good foundation for his successors to carry on the work he had begun."

all; and of the few of his contemporaries in the Seminary who survive, there are some who bear a grateful testimony to his good influence in moulding and improving their characters. In the autumn of 1824, he returned to his native State; and in February, 1825, was admitted to the Holy Order of Deacons in St. Philip's Church, Charleston, by the Rt. Rev. Bishop Bowen. He immediately entered on his work, and became a missionary, first to Fairfield District, and afterwards to Greenville, in both which Districts he rendered acceptable service to the few members of his communion whom he found there; and in Greenville he was instrumental, by his unremitting exertions, in establishing the first Episcopal Church. He had some opposition to encounter in this enterprise; but it gradually died away before his bland and conciliatory spirit, united with the utmost fidelity to his own convictions; and even those who differed from him most widely could not but admire his pure and elevated character.

In February, 1826, he was married to Jane M., daughter of the Hon. Theodore Gaillard, for many years a highly respected Judge of the Court of Common Pleas in South Carolina,—a lady whose fine intellectual and moral qualities eminently fitted her to be the companion of his life, and the helper of his labours. In April following, he was admitted to Priest's Orders by Bishop Bowen. The term of his mission not having expired, he returned to Greenville, and in February, 1827, he was called to the Rectorship of Trinity Church, on Edisto Island, where he was greatly beloved and eminently useful.

In 1834, his health began to decline, and then for the first time he betrayed symptoms of a pulmonary disease, which, from delicacy of constitution, as well as hereditary tendency, he had always feared. Under these circumstances, he thought it his duty to resign his charge, and he actually tendered his resignation to his Vestry, but, instead of accepting it, they gave him leave of absence for the summer, hoping that travelling and consequent change of air would restore his health, so that he might be able to resume his labours among them. He acceded to their proposal; but, as the experiment resulted less favourably than he expected, and he still continued an invalid, he requested that the resignation of his charge might take effect, without any qualification. He immediately directed his course to St. Augustine, Fa., where he hoped that rest from his labours, and a milder climate, would so invigorate his constitution that he might resume his official duties. During his residence there, his health gradually improved so that he was able to render occasional assistance to the clergyman of the place, as well as to administer counsel and consolation to many who, like himself, had resorted thither as invalids. The manner in which his services there were appreciated may be judged of by the fact that, when a vacancy occurred in the Episcopal Church of the place, the Rectorship was offered to him. This, however, he declined, on the ground that whatever service he might be able to perform, was imperatively called for in his native State. Having realized the beneficial effect upon his health of a residence for some time in St. Augustine, he returned to South Carolina, and, in 1836, accepted a call to the Parish of St. John's, Berkeley County, in that State. Here he prosecuted his labours, with great assiduity, among the coloured as well as the white population, and continued in good health

until the winter of 1837–38, when the disease of which he died (an affection of the bowels) began first to show itself.

In the early stage of his illness, no serious alarm seems to have been felt, in respect to it, either by himself or his friends. In the summer of 1838, he made a short excursion into the upper part of the State, and was much recruited, so that he was able to labour with little or no interruption during the succeeding winter. In the summer of 1839, as he had become more feeble, he made another journey, by request of his congregation, and returned, having experienced apparently a like favourable effect. It turned out, however, that the hopes which were now awakened in respect to his continuance were delusive. On the 26th of April, 1840, his youngest child, a little boy of sixteen months, was taken from him by death; and the very strong affection which he had for his children rendered this a very severe affliction. He performed the service at the funeral of the child, little suspecting that the time when he should follow him was so near at hand. From that time a perceptible change for the worse appeared in the state of his health. On the 24th of May, he preached, morning and afternoon, and baptized two children, which exhausted him so completely that he went to bed never to rise again. His disease, which had now reached to ulceration of the bowels, occasioned him the most intense suffering, but he endured it with calm submission to God's will; and, though feeling a desire to live for the sake of his family and the Church of Christ, he could nevertheless rejoice that his times were in God's hand, and had a delightful confidence that it would be gain for him to die. During an illness of six weeks, his Bible was constantly kept under his pillow; and not a small part of his time was spent in prayer. He took a most affecting leave of his family, tenderly charging his young children to read the Bible and love their God and Saviour; and shortly after, with his mind clear and vigorous in its exercises till the last moment, he passed gently and triumphantly to his reward. He died on the 11th of July, 1840, in the fortieth year of his age, and the sixteenth of his ministry. On the day following, his remains were interred in the middle aisle of Strawberry Chapel, one of the churches which he served. The other church—that of Biggin—reared a tablet in grateful remembrance of him, in the inscription upon which they speak of him as "a well-learned, sound and practical theologian, a successful instructer, a persuasive preacher, a patient and condescending catechist, a true friend of their children, and a lively example of Christian kindness, meekness, moderation, and heavenly-mindedness."

Mr. Thomas left a widow and five children,—two sons and three daughters. One of his sons is a lawyer in Nebraska Territory, and the other a physician in New York city.

Soon after the death of Mr. Thomas, a selection from his manuscript sermons was published, in one volume, duodecimo, with a brief Introduction by his widow. The discourses are highly creditable to both the head and heart of the author.

FROM THE RT. REV. W. R. WHITTINGHAM, D. D.,

BISHOP OF THE DIOCESE OF MARYLAND.

BALTIMORE, March 31, 1858.

Rev. and dear Sir: I would gladly fulfil the wishes of Mrs. Thomas, by giving you information concerning my long departed, but still freshly remembered and loved, friend, had I any thing of value to impart. But I knew him only as we were connected in the Theological Seminary in New York, and by a correspondence of no long duration after his removal thence to enter on the duties of the ministry. It was but for a year that we were together in the Seminary, circumstances of a domestic kind,—the death of a near relative, I think, having compelled him to relinquish the third year of his course, which would have corresponded with my second.

To his high standing among his fellow-students, and with the Professors of the institution, others, I am sure, can testify as strongly as I should feel disposed to do, were it necessary. Quiet, patient, steady attention to all his duties, and consequent success in their discharge, was the distinguishing characteristic of his student life.

But the genial cheerfulness of his temperament cast a roseate hue over the even tenor of his way, and shed a kindly influence on all around him. To me, in particular, it made him more than a friend,—a life-long benefactor. Together with another member of his class, the Rev. J. Lawrence Yvonnet,* (too soon taken from us by an early death,) and my beloved and revered friend, the present Rector of St. Paul's Church, Buffalo, he seemed to take delight in correcting asperities and extravagances in a young and very inexperienced fellow-student, whose subsequent career has been favourably affected by their joint attentions most disinterestedly bestowed.

The mild steadiness of my friend's character is that which now remains deepest impressed on my memory, as having been influential with me for good. His patient endurance and imperturbable good-nature won my love: and that gained, he was unwearied in turning it to account for his own kindly ends, of checking and correcting a disposition that must have been any thing but attractive to his mature, well-balanced, and yet femininely gentle, mind. His quiet, soft way of carrying on his work was efficient to a degree, which, however much may have remained unaccomplished, no sterner or harsher discipline would ever have attained.

After almost forty years, this is really nearly all that I remember of him—the *benefit* derived from his society. Never for a day has it ceased to call forth my gratitude, nor has the sense of it diminished with the lapse of time. The ripe scholarship and sound judgment, that then commanded the respect of a young associate, might have been soon forgotten; but the claims of love, which the brother's heart availed itself of the opportunity to throw around its captive, are fresh and strong as ever.

You, my dear Sir, must be answerable for the egotism of this note, as you insist upon having what I know of Mr. Thomas, and I know only how much I owe to him.

Very respectfully,
Your friend and servant,
W. R. WHITTINGHAM.

* JAMES LAWRENCE YVONNET was a graduate of the General Theological Seminary in New York, in 1824, received Deacon's Orders on the 1st of September of that year, from Bishop Croes of New Jersey, in St. Paul's Church, New York, and died shortly after his ordination. He was a young man of great promise.

FROM THE REV. ALEXANDER W. MARSHALL, D. D.,
MISSIONARY OF ST. JOHN'S CHAPEL, CHARLESTON.

CHARLESTON, S. C., February 26, 1858.

Reverend and dear Sir: It affords me much pleasure to state (according to your request) some "personal recollections" of the late Rev. Edward Thomas of this Diocese, whom I had the privilege of numbering among my most intimate and valued friends. My acquaintance with him commenced when he was a member of the General Theological Seminary, then located at New Haven, and I, a student of Yale College. Though at different institutions, we were much together.

He was about five feet, ten inches, in height. His countenance bespoke the amiability and benevolence which were the predominant traits of his character. His natural abilities, which were of high order, were well improved by study. Few clergymen (as I learned from many sources) were more faithful and successful in their pastoral relations. His many excellences commanded the respect and love of all who knew him. He ardently loved his Church, and so convinced was he of the truth of her distinctive principles, that he spared no pains to bring them to the notice of all who were not acquainted with them. His whole demeanour was so earnest and persuasive, that he seldom failed to bring over to his views those who differed from him. He was a strict observer of the Canons and Rubrics. It has been a source of great regret to me that I could not see him often during his ministry, as, after my return to South Carolina and ordination, my parish was in the upper part of the State, where I resided until after his death. Our mutual regard continued undiminished.

Wishing you success in your laudable undertaking,

I remain yours respectfully,

ALEX. W. MARSHALL.

FROM THE REV. PAUL TRAPIER KEITH,
RECTOR OF ST. MICHAEL'S CHURCH, CHARLESTON, S. C.

CHARLESTON, January 15, 1858.

Rev. and dear Sir: Mr. Thomas, of whom you ask me to give you some account, was reared in a different part of the State from myself, and when we came into the ministry, our charges were much too remote for frequent or intimate intercourse. We were a year together at the South Carolina College, though he was so modest and retiring that I scarcely knew him, our rooms being in separate buildings. At the Theological Seminary in New York, however, we were thrown closer together; and during the nine months of our intercourse there, I felt it to be a privilege to hold communion with one so amiable, sensible and pious. Plain and simple in his wants and manners, and studious in his habits, it required the nearest approach to appreciate his worth. He was very highly esteemed by Bishop Bowen; who, I remember, on my return from the Seminary, asked my opinion of him, and on my replying that he was one of the loveliest and most attractive characters I had ever known, promptly added,—"I am glad to hear you say so, for I have been impressed in the same way."

Mrs. Thomas, after the death of her husband, committed a number of his sermons to me for correction, with a view to their being published; but, although they were written without any expectation that they would ever see the light, and had apparently never undergone any revision, they were characterized by such remarkable accuracy, that I scarcely had occasion for an erasure or interlineation. The sermons, though by no means highly elaborate, contain a great

amount of Divine truth set forth in a simple, direct and impressive form, and are well fitted to assist the Christian in his conflicts, to sustain the mourner in his trials, and to quicken and elevate the general tone of evangelical piety.

Very respectfully yours,

PAUL TRAPIER KEITH.

EDMUND DORR GRIFFIN.*

1826—1830.

Edmund Dorr Griffin, son of George and Lydia Griffin, was born at Wyoming, Pa., on the 10th of September, 1804. His maternal grandfather was Colonel Zebulon Butler, a distinguished officer of the Revolution. In 1806, his father removed his family to the city of New York, where, for many years, he was well known as one of the most eminent lawyers in the State, and still (1858) survives at a very advanced age. Edmund's earliest years were marked by an uncommon gentleness of temper and great love of study; and, as his constitution was delicate, he was kept chiefly in the country, at different schools, until he was twelve years of age. At that period, his strong attachment to home led him to request of his father that he might be placed at some school in the city; and, accordingly, that of Mr. David Graham was selected, at which he continued for two years. Here his progress in the different branches of study was very rapid, and both his intellectual and moral developments such as to give promise, if his life were spared, of a career of honourable usefulness.

In his thirteenth year, during one of his vacations, he made a visit to Wyoming, the place of his birth; and kept a journal of his tour and visit, which is still preserved, and which exhibits at once minute observation, refined taste, and glowing sensibility. Among other objects of interest, he sought out the field on which the disastrous battle had been fought, in which his grandfather, Colonel Butler, was a commander, and he seems to have been quite indignant at certain mistakes into which historians had been betrayed concerning it. The visit proved highly gratifying to him, and he would gladly have remained longer, but that his father, who accompanied him, found it necessary, after a short time, to return to New York.

When Edmund was fourteen years of age, Mr. Graham's school was discontinued; and as Mr. Griffin thought his son too young at that time to enter College, he placed him for a year at a school then just rising into great celebrity under Joseph Nelson, LL. D., afterwards a distinguished Professor of Languages in Rutgers College. In this school, as in those in which he had been before, he was the master spirit, especially in classical learning; and some of his Latin poems, as well as his poetic versions of portions of the classics, were considered by competent judges as worthy of a much older and more advanced scholar. In the autumn of 1819, when he was fifteen years old, he was admitted a member of Columbia College;

* Memoir by Dr. McVickar.

and the very severe examination, continued through several days, to which the candidates were subjected, placed him at the head of his class,—a position which he never lost during his whole college life. He graduated with the highest honour in August, 1823.

On leaving College, he was exercised with serious doubts in the choice of a profession; and at length determined to enter his father's office as a student at Law. After being thus engaged for about two months, he found that the study had but little attraction for him, and he felt himself secretly drawn towards a more sacred vocation. After considerable hesitation, he resolved to devote himself to the ministry in the Protestant Episcopal Church, to which, at that time, no member of his family belonged. Being doubtful, however, of his spiritual qualifications for this office, he determined to enter only as a probationer, reserving to himself the privilege of withdrawing at the close of a year, provided the doubts which he then felt should not be removed; and meanwhile he declined becoming a communicant in the Church. This arrangement, though somewhat irregular, was acceded to by Bishop Hobart; and, at the opening of the General Seminary of the Protestant Episcopal Church, in the autumn of 1823, young Griffin's name was enrolled on the list of students.

As the time of probation which he had prescribed to himself drew near to a close, he consulted his father in regard to his future course, and the only advice which his father gave him was to seek Divine guidance by devout meditation and earnest prayer. This advice it was believed he faithfully followed; and within less than a week, his purpose to enter the ministry was distinctly formed. On the Sunday following, he became a communicant in Christ Church, New York, of which Dr. Lyell was then Rector. Between Dr. L. and himself there quickly grew up an intimate friendship, the last office of which, on the part of the Doctor, was the administering of the consolations of religion to his young friend on his death-bed.

In August, 1826, he was admitted to Deacon's Orders, by Bishop Hobart, in St. George's Church, in the village of Fishkill. As the duties of Deacons are appointed by the Bishop, that prescribed for Mr. Griffin was to accompany his Diocesan in his Episcopal Visitation. This he did as far as Utica, and there stopped to supply, for a time, the pulpit of the Rev. H. Anthon, who took his place as the Bishop's travelling companion. On his return to New York, he was appointed, in connection with his intimate friend, the Rev. George A. Shelton, as Agent of the General Theological Seminary in which they had both been educated. In pursuance of this appointment, they immediately proceeded to Philadelphia, and prosecuted their agency for several weeks.

About this time, Mr. Griffin received a call from the Vestry of St. James' Church, Hamilton Square, New York, to become their Rector. Having resigned his situation as Agent, he accepted the call, and entered on his duties in that church, and the associate church at Bloomingdale. But scarcely had he commenced his labours here, when he was invited to officiate temporarily in Christ Church, New York, as the associate and assistant of his friend, Dr. Lyell. This invitation, with the consent of the Vestry of St. James' Church, he accepted; though he still continued to

officiate at St. James' a part of the time. So acceptable were his services in Christ Church, that a unanimous call was soon made out for him, and strongly seconded by the wishes of his friend and pastor. He was himself somewhat inclined to accept it, but the judgment of his father, in the opposite direction, finally prevailed. He declined the call, and completed his engagement at St. James'; at the close of which, in the spring of 1828, he made a short visit at Baltimore and Washington.

Shortly after his return, he had some alarming symptoms of an affection of the lungs; in consequence of which, under medical direction, he gave up his studies and for the most part his professional duties, for three months, and spent the time chiefly in travelling. The result was favourable, and he returned home apparently restored. He now formed the purpose of crossing the ocean, and visiting some of the European countries, with a view to general improvement; though, as his health did not seem to demand a suspension of his labours, he was somewhat embarrassed in making up his mind to such a step, and did not finally do it without the full approbation of Bishop Hobart. He sailed for Havre on the 17th of October, 1828; and on his arrival there, after a passage of thirty days, he proceeded to Paris, where he remained two months. He then passed on to Italy, where he spent a few weeks in visiting the most interesting points; after which he made his way, by the Netherlands, to England, reaching London early in August, 1829. Here he remained some time, and then made a tour to the Lakes of Cumberland, and visited Robert Southey at his residence in Keswick. Thence he went to Scotland, where he spent three months in making himself acquainted with the institutions of the country, and in familiar intercourse with some of its ablest men. He sailed from Liverpool on the 1st of April, 1830, and reached New York, after a passage of sixteen days. His tour had been one of great interest; his health had been improved and confirmed; his knowledge of men and things greatly increased; and it was matter of common rejoicing with him and his friends that this episode of foreign travel had occurred thus early in his professional life.

Within a week after his return, Dr. McVickar, one of the Professors in Columbia College, being obliged to suspend his college duties on account of ill health, applied to Mr. Griffin and another accomplished scholar, both of whom had been his pupils, to take his place in the business of instruction, during his temporary absence from the institution. In addition to the general charge of History and Composition, Mr. Griffin undertook the immediate preparation and delivery of a course of lectures, which, though written with but little premeditation, were listened to with great interest, and still remain as the monument of a ready and beautiful as well as rich and highly cultivated mind. The uncommon ability with which he discharged this, as well as every other part of academic duty, was gratefully acknowledged by the students, and suggested to the Trustees the idea of establishing a new Professorship, with the special view of securing his services in it. But his premature death prevented the plan from taking effect; and, indeed, had his life been spared, it is doubtful whether his views of duty would have allowed him thus, in a measure, to disengage himself from the appropriate work of a minister of the Gospel.

Being released from active engagements at the commencement of the college vacation, he spent a few weeks at the sea-side, by way of relaxation, and then proceeded to pay a visit to a younger brother in the Western part of Massachusetts, who, during his (Edmund's) absence from the country, had become deeply concerned for his personal salvation. On the 25th of August, accompanied by his brother, he returned to New York, where they spent a few days together in the closest and most endearing intercourse. On Saturday afternoon, (August 28,) the two brothers crossed the river to Hoboken; and, in the course of their conversation, the younger brother described to Edmund a death-bed scene he had witnessed a few weeks before; and he listened to the narrative with the most intense and solemn interest. Before they reached their home, the fatal malady—an inflammation of the bowels—had attacked him; but, being unwilling to give needless anxiety, especially to his mother, he said little about it, and sat up until his usual hour of retiring. In the course of the night, however, he became much more seriously ill; and the next evening his case was pronounced by two physicians to be extremely critical, and a third eminent practitioner was called in. He lingered until Tuesday morning, (September 1st,) and then gently breathed his last. Though his sufferings, during much of the time, were intense, his mind was perfectly tranquil, and until within an hour or two of his death, acted with its accustomed clearness and vigour. His character, life, and death were alike beautiful.

In 1831, the "Remains" of Mr. Griffin were published, with a Memoir of his Life, by the Rev. John McVickar, D. D., in two volumes, octavo.

FROM THE REV. MANCIUS S. HUTTON, D. D.,

New York, April 10, 1858.

My dear Sir: You ask of me some personal recollections of my early friend, Edmund D. Griffin. I can hardly tell you how many sad yet pleasing memories your request has excited; and yet the task which you have imposed is no easy one; for although I could give you many a little incident, to the memory of which my heart still clings, and which is full of interest to myself, yet I feel that it would not be right to make them public. This you will yourself acknowledge, when I tell you that my acquaintance with him commenced when we were about fifteen, and that the events and developments of a schoolboy's days, or of college life, are so quiet and uniform that the outside world can feel but little interest in them. I have, however, a stronger reason, and that is, the closeness, the perfect unreserve, and if the term be allowable, the *identity* of our intimacy. This was such, that were I to record the incidents around which memory lingers, I should have to speak almost as much of myself and of my own feelings, as of him.

Of his personal appearance I might speak with all the partiality of our early friendship, and yet would not surpass the simple truth. He possessed an almost faultless form and face. More than six feet in height, with straight muscular limbs, his carriage, even when but a boy, was very erect, his head was large and intellectual, his hair light with a graceful curl, his eye bright and blue, and the mouth seemed made only to smile.

As to the character of his intellect and attainments, I was perhaps too young and unformed myself to be able to give a very discriminating account. But they were both certainly of a high order. As a Greek and Latin scholar, he was undoubtedly very superior—I have heard him translate, without previous study,

some of the most difficult Odes of the Greek poets, with almost the ease and readiness with which he would have read an English sonnet. His own compositions were characterized by beauty rather than strength, and were admired especially for their classic taste. He was doubtless ambitious, but it was a noble ambition. He was very anxious to retain the eminence upon which he was placed on his entrance into Columbia College. The students in this College were, at that time, ranked numerically according to merit. Griffin entered No. 1. Immediately below him stood two young men of superior talents, and aspirants for the highest place,—the Rev. Dr. Young, late President of Danville College, and Lorenzo Da Ponte, a brilliant Italian. These were the only students in the class whom Griffin feared—but this very fear displayed the real nobleness of the man. I think that it was never mingled with the slightest envy, and I am sure would never have prompted him to even a doubtful action, to retain his position, highly as he prized it. Indeed, there was nothing little or mean about him: his might have been a proud spirit, but it certainly was not a vain one—he desired his own respect more than the praises of others. He admired the brilliancy of Da Ponte, and freely acknowledged the logical superiority of Young. I remember, upon one occasion, when speaking of a certain train of thought, he remarked,—"that was the only time when I felt that I triumphed over Young in argument." He was both modest and self-reliant, and possessed the most untiring diligence. He was excitable, and yet could move on with the most perfect calmness of manner, giving no other intimation of the deep inward feeling than a flushed cheek and a kindled eye, which seemed to look over and beyond the exciting cause. I think he had more real dignity of soul, than any young man whom I ever knew. In delicacy of feeling he was very remarkable. When insulted, he seemed to feel and act more like what we would expect from a sensitive and intelligent woman, than from a man; and yet there was nothing which could be called effeminate about him, and certainly no lack of real courage.

I have often wished that his life might have been spared, for this as well as other reasons,—to show into what he would have matured. But you must not forget that my close intimacy with him was only between the ages of fifteen and twenty-three. After we graduated, I left the city to pursue my theological studies at Princeton, and death summoned him away at the early age of twenty-six.

If the fond clinging of memory to our departed friends be any evidence of their worth, my friend Griffin surely has that evidence. No one of my early companions that have passed away, occupies so large and high a place in that circle of unseen friends, which is so rapidly increasing.

I know not, my dear Sir, whether in this unstudied record of some of my memories, I have met your wishes. If I have not, I will gladly act upon any suggestions which you may please to make. For highly as I prize the memory of departed friends, it interferes not with the claims of those friends who have been acquired in riper years, and I rejoice to number yourself among the latter, and to be able to subscribe myself,

Your friend and brother,

M. S. HUTTON.

JOHN ALONZO CLARK, D. D.

1826—1843.

FROM THE REV. WILLIAM BACON STEVENS, D. D.

PHILADELPHIA, November 23, 1855.

My dear Sir: Dr. John A. Clark, as I suppose you are aware, was one of my predecessors in the Rectorship of St. Andrew's Church in this city. My appreciation of his character is such that I am glad to do any thing I can in aid of any effort to honour and perpetuate his memory; and my familiarity with the circle in which he so long moved and accomplished a most important part of his work, and I may add, where his name has an enduring fragrance, supplies to me the material for what I suppose to be a suitable estimate of his character. The leading facts of his history, which I shall state, I have obtained from his family.

JOHN ALONZO CLARK, the son of John and Chloe (Atwater) Clark, was born in Pittsfield, Mass., on the 6th of May, 1801. Both his father and grandfather had participated in the scenes of the Revolution, and his ancestry, for several generations, had been professors of religion, and some of them eminent for their piety. He was the youngest of eleven children, and inherited from his mother a delicate constitution, which continued to manifest its weakness through his whole life. Two of his elder brothers, William Atwater Clark, and Orin Clark, were ministers of the Protestant Episcopal Church.

At the age of fifteen, John, while residing in Manlius, Onondaga County, N. Y., whither his parents had removed two or three years before,—became interested in the subject of his personal salvation, was confirmed by Bishop Hobart, and had his attention directed to the Christian ministry. Having pursued his preparatory studies chiefly under the direction of his two brothers, he entered the Junior class of Union College in 1821, and graduated in July, 1823.

He studied Theology first at Geneva, under the Rev. Dr. McDonald, and then passed a short time at the General Theological Seminary, in the city of New York. On the 12th of April, 1826, he was admitted to Deacon's Orders by Bishop Hobart, in All Saints' Church, New York; and immediately after took charge of the missionary station at Palmyra, Wayne County, N. Y. Here, and in the neighbouring towns of Lyons and Sodus he laboured with great zeal and acceptance for three years, when he was called to be the Assistant Rector of Christ Church, New York City, of which the Rev. Dr. Lyell was Rector. His labours in this field were very arduous, but the impression made by his sermons was deep and enduring.

In the autumn of 1832, he accepted an invitation to the Rectorship of Grace Church, Providence, R. I.,—then a feeble parish, but which, under his energetic ministry, grew in size, in importance, in piety, and in influence, until it holds a place second to none in the Diocese. He laboured here with a zeal which was utterly regardless of bodily health and comfort. In addition to his public labours on the Lord's day, and his weekly lectures

he established meetings at private houses, gathering in the neighbours, and preaching to them the truth as it is in Jesus. These latter services were attended with a great outpouring of the Spirit, and it was remarked that wherever those meetings were held, salvation came to that house.

Intent only upon his Master's work, he was not aware that his ministry was watched and applauded far and near. But so it was that his reputation was going forth, as a man of power, and influence and grace, and such was the hold which it had taken of the large and intelligent congregation of St. Andrew's, Philadelphia, that when their beloved Rector, Dr. Bedell, was called to his rest, Mr. Clark was selected as his successor. This invitation was made to him in the year 1835; and, after due consideration, he accepted it, though much to the regret of his devoted people, and not without much sorrow of heart at leaving a field which had become so much endeared to him by manifold tokens of the Divine presence.

He entered upon his duties, as Rector of St. Andrew's, in August, 1835. So great, however, were the inroads which disease had made on his overtasked and overworked body, that, in two years, he was compelled to take a voyage to Europe, as the only probable means of arresting his disease. While abroad, he visited several of the most interesting countries, and on his return, after an absence of nine months, he published an account of his Travels in two volumes, entitled "Glimpses of the Old World." The benefit which he derived from this voyage soon passed away, under his exhausting labours, and in the spring of 1843, his health had so far declined that he felt constrained to resign his Rectorship. This was to him a severe trial, but he met the exigency with firmness, and bowed submissively to the will which removed him from the pulpit that he loved, to a chamber of sickness and a bed of death.

He was honoured with the degree of Doctor of Divinity, from Kenyon College, in 1840.

He fell asleep in Jesus on the 27th of November, 1843. He offered himself a living sacrifice unto God. He was consumed by the fire which the love of Christ had kindled, and the love of souls had fanned into a devouring flame. Few men, it may safely be said, have performed, during an equally brief period, more or better service for the Redeemer's cause, or have gone down to their graves more deeply lamented.

The following is a list of Dr. Clark's publications:—Christian Experience as displayed in the Life and Writings of St. Paul. The Pastor's Testimony, 1835. The Young Disciple; or a Memoir of Anzonetta R. Peters, 12mo., 1836. Gathered Fragments, 12mo., 1836. A Walk about Zion, 12mo., 1836. Glimpses of the Old World, 2 vols. 12mo., 1838. Gleanings by the way, 12mo., 1842. A volume of his Sermons was published after his death entitled "Awake thou Sleeper," 12mo.

He was married, in October, 1826, to Sarah Buell, of Fairfield, Herkimer County, N. Y.; by whom he had nine children, six of whom preceded him to the grave.

The personal character of Dr. Clark was made up of many interesting traits, such as a delicate sensibility, high moral sentiment, refinement of feeling, and warmth of emotion, largeness of heart and gentleness of demeanour, combined with firmness of purpose and general stability of mind.

He was not what would be called a pulpit orator; but his sermons were well written, thoroughly digested, full of the very marrow and fatness of the Gospel, and delivered with a seriousness, earnestness, and unction which told with thrilling effect upon the minds and hearts of his audience. He was baptized with affliction. Death seemed to delight to visit his household, and when he was laid in the tomb, it was to slumber with six of his children who had gone thither before him. This gave great solemnity and impressiveness to his manner, and influenced his whole tone of preaching, and enabled him to minister with peculiar advantage to the bereaved and sorrow-stricken of his charge. Few have laboured with more, or even equal, success. Many will be the stars that shall shine in the crown of his rejoicing.

His pulpit and parochial labours were enough to tax the full powers of an ordinary mind; but to these he added the toils of authorship and editorship, and sustained himself in each with high honour. Many of his works will be perpetuated through distant generations. By them he became widely known throughout the Church, and through them, he, "being dead, yet speaketh."

It would be a pleasing task to go more particularly into the character, labours, and influence of this excellent minister, but I suppose the plan of your work does not contemplate any thing like minute detail. It is enough perhaps to say that he was eminently a man of prayer—it was his "vital breath." He was a man of faith, being ever found "leaning on the Beloved." He was a man of zeal, being earnest and forward in every good work. He was a man of wisdom, being wise to win souls. And he fulfilled the ministry which he had received, with a conscientiousness, a fidelity, a soundness of judgment, and singleness of heart, which have won for him a high name in the Church on earth, as a man full of faith and of the Holy Ghost.

Believe me, dear Sir,
Your obedient servant,
WILLIAM BACON STEVENS.

FROM THE REV. FRANCIS PECK,

RECTOR OE ST. MARK'S CHURCH, BROOKLYN, N. Y.

Brooklyn, October 16, 1857.

Rev. and dear Brother: Your request that I should communicate to you my recollections of the Rev. Dr. Clark revives the memory of one whose influence over me I shall ever regard as one of the signal blessings of my life. The work of the ministry, in its duties, and difficulties, and responsibilities, was just opening upon me, at the period of my first meeting him. A quiet village of New England, on the shores of the Narragansett, was the scene of my first Rectorship. A meeting of the "Clerical Convocation" was to be held there with a view of awakening a deeper interest in the great subject of our common salvation. Much prayer had been offered, and strong hopes were entertained that a blessing would attend our proposed services; and these hopes were strengthened by the fact that among the clergy who were expected to be present, was the Rev. Mr. Clark; for, although he had been but a short time Rector of Grace Church, Providence, he had already won a high reputation as a fearless, faithful and eminently successful preacher of the Gospel. I had not then seen him; but the

strong terms of commendation in which I had heard him spoken of, had awakened both my curiosity and interest; and it was not long before I was to be gratified. The opening service of the series had been appointed for the evening, and Mr. Clark was to take part in it by following the preacher in a brief applicatory address. As the hour drew near, crowds from the village were seen approaching the house of God; but they were all the familiar faces of my parishioners, or of clerical brethren whom I well knew. At length a group came on who seemed absorbed in serious and earnest conversation, among whom there was one, and only one, who was a stranger to me. He was of slight figure, perfectly erect, and in his walk there was a firm, self-reliant bearing, which indicated a man of earnest mind and decided purpose. This proved to be no other than my expected and most welcome brother, the Rev. Mr. Clark. He greeted me with a whole-souled, Christian cordiality, which at once drew my heart towards him, and marked the beginning of an intimate and affectionate friendship that continued to his dying day.

The first sentiment which the appearance and manners of Mr. Clark naturally excited, was that of high respect for his official character. You felt yourself in the presence of a man, acting under a deep conviction of the solemnity and importance of the work to which he had consecrated his life. As you first looked upon his countenance, you saw nothing specially attractive in his dark complexion, and the rather irregular grouping of his features; but these were soon lost sight of in his general expression, which revealed a spirit that had evidently been touched and moulded by the Divine power of Christianity, and which withal was no stranger to the gracious chastening of our Heavenly Father. There was habitually an atmosphere of seriousness about him, which a stranger might scarcely distinguish from melancholy. Yet there were times when the cloud would rise and disappear, the settled and almost sad expression of his eyes change to that of sparkling pleasure, and the soul within beam out with a radiance all the more intense from its contrast with his ordinary aspect. I have heard his laugh ring for a few moments, among the loudest, in a happy group of friends, when some playful repartee or sudden burst of wit took him by surprise. But such departures from his usual gravity were like the variations of the needle from the pole: they might have furnished the true index to his constitutional temperament, but the more sedate habit which grace had introduced and established, was generally in the ascendant. Doubtless the sad expression of countenance to which I have referred, might have been caused in part by the exhaustion incident to excessive labour; but probably it was to be attributed still more to the hidden encroachments of that disease to which he ultimately fell a victim.

With him Death, Judgment, Eternity, were not only realities, but ever present realities; and in view of these, he formed his estimate of the worth of the soul, and of the duties and responsibilities of human life. Here indeed may be said to have been the key to his whole character—he lived habitually under the influence of the powers of the world to come.

Of few men could it be said more emphatically than of Dr. Clark that he redeemed time. He was prompt to the moment in meeting his engagements, and never seemed more delighted than when those engagements succeeded each other so rapidly as to crowd each day with the monuments of his beneficent activity. It was my privilege, for a considerable time, to be an inmate of his family. His labours had been greatly blessed; a spirit of revival rested on his congregation, and the harvest of souls demanded another reaper. Then it was that I saw him to the best advantage, in the midst of his work, and learned that ministerial success comes to the servant of God through a spiritual legitimacy as certain, nay, more certain than that providential arrangement in respect to temporal matters, which brings wealth in the train of persevering industry. The earliest dawn

found him at his toils, and that too, not unfrequently, after an hour had been previously spent in secret devotion and physical exercise. His morning hours were sacredly given to study and earnest mental effort. But I do not mean by this that he either was or aimed to be an eminent scholar. His studies were all conducted with a view to practical utility; and he attached little value to any intellectual attainments that could not in some way be rendered subservient to the higher interests of his fellow-men. It was a principle with him always to be occupied with present duty. No passing event of the day but seemed to furnish him a fresh subject of devout contemplation. Some dispensation of providence,—a distinguished mercy or awakening calamity of the week, often suggested the theme for the discourse of the ensuing Lord's day. And the sermon thus produced, instinct with living interest, secure of the sympathy of its auditors, and delivered with all the earnestness of thorough conviction, was no doubt often productive of results, which the records of eternity alone can fully declare.

Measured by the standard by which many judge of preaching, Dr. Clark could not be considered as having any claim to superiority. You heard no finely turned periods,—not a sentence which indicated the least thought, on the part of the preacher, of oratorical display. His sermons were always plain and direct,—consisting of Divine truth clearly conceived and forcibly stated; and the staple of his discourses consisted of those truths which are peculiarly evangelical. He dwelt—some might think too much—upon the more alarming truths of religion; but when he could see those truths taking effect in the awakening and conviction of his hearers, he never failed to direct them with the utmost tenderness to the Lamb of God who taketh away the sins of the world.

Owing to his remarkable diligence as a pastor, he seemed always to be fully acquainted with the spiritual condition of his flock. His discourses in the pulpit often had their origin in private conversations with his people in their own dwellings. Did his eye on the Sabbath detect a newly awakened interest in any one before him,—that person was sure to be called upon at the earliest moment possible, his state of feeling carefully ascertained, and the requisite instruction and counsel given him. It is rare indeed that we find the Pastor and the Preacher so beautifully and perfectly combined as they were in the case of Dr. Clark. And, in addition to his manifold labours in both these departments, he redeemed time to send forth several works which have already done, and are destined still to do, good service to the cause of Christ. They present important truth invested with the charm of great simplicity, and naturalness, and familiar illustration, and breathing a spirit of Christian earnestness and affection that was evidently imbibed at the foot of the Cross.

Few men in our communion, or any other, have arisen, done their work, and passed away at the early age at which Dr. Clark was called to his reward, who deserve better to have their names embalmed in the grateful and affectionate remembrances of the Church. Many men we may find of superior natural endowments, and of broader and more finished scholarship, but rarely one who has made such full proof of his ministry. Even when disease had so far accomplished its work that the weak flesh refused to obey the willing spirit—yes, even then, was he about his Master's business,—faithful to the last.

Well do I remember—never can I forget—my last interview with him. The scene of his labours had been changed. As the successor of the lamented Bedell, he had accepted the Rectorship of St. Andrew's Church, Philadelphia. In that more ample field he pursued the same untiring course of labour, which had been crowned with such abundant success in Providence. The same results followed; but alas! the price which he paid for them was nothing short of his life. The restless energy of the man, the untiring devotedness of the Christian minister, were an overmatch for the amount of strength that remained to him. His ministry in Philadelphia was extended over a period, brief indeed, but embodying more

memorials of substantial Christian usefulness than we ordinarily expect to find in connection with the labours of many years.

The interview to which I have alluded took place a month or two before his death. My name was announced, and soon I heard a slow and feeble step descending the staircase. I arose and grasped the emaciated hand of my friend. Consumption had been silently but irresistibly doing its work. It was to myself a painful greeting; but I saw upon his countenance a smile that seemed to betoken the clustered blessings of a well-spent life—peace with himself, with the world, and with God. He felt that his work was done—most imperfectly indeed, in his own conception, but still acceptably, for the Redeemer's sake.

Thus he passed away, leaving blessed fruits of his labours here on earth, to enter upon the glorious rewards reserved for those who turn many to righteousness.

I am, dear Sir, with sincere regard,

Faithfully yours,

FRANCIS PECK.

JARVIS BARRY BUXTON.*

1827—1851.

JARVIS BARRY BUXTON was born at Newbern, N. C., on the 17th of January, 1792. His father, Jarvis Buxton, was a native of Mold, in the Principality of Wales, but had migrated to North Carolina sometime before the commencement of the War of the Revolution. His mother, whose maiden name was Ursula Barry, was born in Switzerland: her family had come to this country for the purpose of raising silk, but the attempt, not proving successful, was abandoned. His mother died when he was fifteen years old, and his father when he was eighteen. Both parents lie interred in the old grave-yard in Newbern, beneath the same tombstone.

He spent his early years at school in his native place, and was, for some time, under the instruction of the Rev. Mr. Irving,† at that time Rector of the Church in Newbern, and distinguished as a classical and mathematical teacher. Here he was attentive and docile, and made rapid improvement in his studies; but, after a while, his father sent him to the North, where he remained for some time. On his return, he settled at Newbern as a merchant. He was now a decidedly religious man; and, though educated in the Episcopal Church, yet, owing to various circumstances, especially the depressed state of the Church in North Carolina, he was, for some time, strongly inclined to join the Methodists, and actually became intimate with several prominent families of that communion. His attach-

* Memoir prefixed to his printed Sermons.—MS. from his son, Rev. J. Buxton.

† THOMAS PITT IRVING was born on the Eastern shore of Maryland, and was graduated with high honour at the College of New Jersey in 1789. He was Preceptor of the Academy at Newbern, N. C., from 1790 or 1791, until 1811 or 1812, when he was called to the double service of presiding over the Academy, and officiating as Rector of the Church, at Hagerstown, Md. While residing at Newbern,—some time before the year 1797,—he went to Philadelphia, and received ordination from Bishop White, and afterwards acted as Rector of Christ Church, Newbern, as long as he remained there. He was much distinguished as a teacher, and was regarded as one of the best Greek scholars and Mathematicians of his day.

ment to the Prayer Book, however, had not been diminished; and a slight change in his associations brought him back to his wonted preference for his own Church. He began now to examine carefully into the Constitution and Ministry of the Church, and the result was that he received, on intelligent conviction, the views which he had before held loosely as an hereditary faith.

On the 24th of March, 1819, Mr. Buxton was married to Ann, daughter of Ralph Potts, of Washington, N. C., who was the patriarch of the Methodists of his day in that town. Shortly after this event, he left Newbern, and went to reside in Beaufort County, where, after a few years, he became a candidate for Holy Orders. Bishop Ravenscroft, in his First Annual Address to the Diocesan Convention, in 1824, refers to the improved condition of two congregations, and "the deep interest felt for the revival of the Church," as owing in a great measure to the zealous and well directed efforts of two lay readers, one of whom was Mr. Buxton. On the 9th of December, 1827, he was admitted to Deacon's Orders, at Elizabeth City, by Bishop Ravenscroft, who, on the same occasion, consecrated the new church, and the newly ordained Deacon was forthwith invested with the charge of the parish. Here he continued till 1831, when he removed to Fayetteville. But before entering on this last charge,—Bishop Ravenscroft having deceased the preceding year,—Mr. Buxton visited Richmond, Va., for the purpose of receiving Priest's Orders from the venerable Bishop Moore; and he was, accordingly, ordained to the Priesthood, in St. John's Church of that city, on the 8th of May, 1831. What Bishop Moore's estimate of his character was, may be inferred from the fact that, a year or two before this, he took measures (which, however, proved ineffectual) to procure his services as Assistant in the Monumental Church.

On Sunday, the 15th of May, 1831, Mr. Buxton preached his first sermon in St. John's Church, Fayetteville, the scene of his after labours, from Luke x. 5. The same week the Convention, which elected the Rev. Dr. Ives to the Episcopate of North Carolina, met at Raleigh. The Sunday following his return from that Convention, and just after the morning service, a fire broke out which laid the town of Fayetteville in ruins. The church edifice in which he had been called to minister, shared in the common desolation. The parish, being destitute of the pecuniary resources necessary to repair their loss, resolved to appeal for aid to their more favoured brethren; and the newly constituted Rector readily consented to undertake the self-denying mission of commending their cause to public sympathy. He, accordingly, travelled extensively, visiting many of the more opulent churches of the North, and in about six months obtained the sum of seven thousand six hundred dollars. With this a new church was erected on the site of the old, and was duly consecrated on the 13th of January, 1833.

Mr. Buxton's ministry seems to have been marked less by striking incident than by a steady, laborious and earnest discharge of the duties of his office. While he was in principle and practice a thorough Episcopalian, he had little relish for controversy, and maintained the most pleasant relations with his brethren around him of different denominations—as an illustration of which, it is mentioned that both the Presbyterian and Baptist ministers of the place were at his death-bed. He held on the even tenor of his way

year after year, until he finally and suddenly received his summons to depart. He had often expressed the wish that, if it were the will of God, his last illness might be of brief continuance. For several months previous to his decease, he had seemed somewhat depressed in spirits, and would sometimes speak of resigning his parish, and spending the residue of his life in the Missionary Department of the Diocese. His bodily health, however, continued vigorous up to the time of his being attacked by the disease (strangulated hernia) which occasioned his death. "I well remember," says his son, the Rev. Jarvis Buxton, in a letter addressed to myself —"I well remember the morning of the attack. He had just commenced the reading of one of David's Psalms, for family worship, in the parlour. At his request, I took the Book, and finished the service. A mattress being brought down into the parlour, he was laid thereon, uttering the words,—'Lay me down to die.' He lingered for two days in great pain, yet without losing his presence of mind. During this time, he recognised and quietly shook by the hand his many friends who clustered around him, calling each by name. His testimony for Christ had already been given by his life and works."

Mr. Buxton died on Friday, May 30, 1851, in the sixtieth year of his age. The Convention of the Diocese, which was then holding its annual session in his parish, immediately adjourned on the announcement of his death, and, on reassembling, testified their grateful and reverential respect for his memory by appropriate Resolutions. His death was regarded as a public loss, and produced a deep sensation throughout the whole community.

In 1853, a large octavo volume of Mr. Buxton's Discourses was published, together with a brief Memoir of his Life, by his son, the Rev. Jarvis Buxton. The Discourses are marked by decided ability, and though distinctly showing their denominational origin, cannot fail to be read with pleasure and profit by Christians of any communion.

Mr. Buxton's first wife became the mother of four children, one of whom, Rev. Jarvis Buxton, is (1857) Rector of Trinity Church, Ashville, N. C. She died on the 5th of October, 1826. In October, 1829, he was married to Ann Camm, of Virginia, who died the next year. In April, 1834, he was married to Mrs. Harriet H. Jennings, who survived him.

FROM THE REV. JOSEPH C. HUSKE,

RECTOR OF ST. JOHN'S CHURCH, FAYETTEVILLE, N. C.

FAYETTEVILLE, November 3, 1857.

Rev. and dear Sir: The grateful task of calling up and recording for your use my recollections of the character of the late Mr. Buxton, my predecessor in this parish, I now undertake with pleasure, although I am doubtful of my ability to do justice to the subject, or fulfil the purpose which you have in view. But my intimate friendship with that excellent man, the fact of my succeeding him in his office as Pastor of the Church, and allow me to add my desire to respond in fitting terms to your request, and my appreciation of the laudable work in which you are engaged, all seemed to make it proper, indeed imperative, that I should do what I could to help you to present a faithful sketch of my departed and venerated friend.

My acquaintance with Mr. Buxton commenced in early boyhood. In May, 1831, when I was not quite ten years old, he entered upon the office of Rector of this parish; and from that time until his lamented death, the history of my life was in great measure interwoven with his. I can well remember the first time he preached in St. John's Church; and also how soon after he was settled in this parish the influence of his very remarkable character began to be exerted upon my own life and the lives of other boys connected with the Episcopal Church. Indeed, I think one of the most distinguishing traits of his character, and the surest proof of an extraordinary knowledge of human nature, for which he was noted by all who knew him, was a facility of acquiring influence over the minds of the young, and especially of boys. If I may be allowed the expression, "he knew a boy by heart"—he knew perfectly well how to win his confidence and love; and it was by showing him that he not only understood his feelings, but sympathized with him.

It is the practice of some who are in a relation of authority towards boys, to watch them closely, and endeavour to spy out their secret movements by coming upon them unexpectedly. But nothing could be farther than this from Mr. Buxton's mind and heart. He knew human nature too well to be guilty of this ruinous folly. On the contrary, his wisdom seemed to be to put confidence in the boys; to presume somewhat upon their virtue, for the purpose of inspiring them with a feeling of self-respect, and regard to duty as enjoined of God, that so they might avoid mere "eye-service, as men-pleasers." I recollect an incident which illustrates my meaning. In passing from his study, which was in an upper room of the school-house, on one occasion he surprised a number of the larger boys who were playing at cards in a thicket near by. Of course they were much alarmed, thinking the fact would be reported to the Master; and they well knew the consequences, if that should be the case. But Mr. B. stopped and kindly expostulated with them on the impropriety and evil of their conduct, and concluded by saying,—"Now, young gentlemen, if you will throw away your cards, and promise me not to play again, I give you my word, you shall never hear of this from me." And to the day of his death no one ever did hear of it from him. And although we cannot reasonably suppose that the boys were as faithful to their word as he was, yet his kind treatment of them, and ready confidence in their fidelity to truth, had its effect, in awakening their affectionate regard towards him; and this, I know, was the means of saving some of them from the greatest possible evils. In this spirit it was that he always dealt with us, while we were thoughtless about religion. He first won us to confidence in himself, that through that he might bring all the power of Divine truth to bear upon us. And this he failed not to do, as we grew older, making every occurrence in the town that was suited to produce religious impressions on the mind, the basis of powerful exhortations in his frequent lectures to us. So that when we arrived at a suitable age to make a public confession of Christ, there was hardly one of my coevals, who did not make that confession in the rite of Confirmation. And I believe it is owing, under God, to his faithful instruction of us, both before and after Confirmation, and to the peculiar influence of his character, that I am now able to say that, of twelve or fifteen young men, confirmed with me, and of others confirmed soon after, nearly every one still remains faithful to his vows to God, and grateful for the fidelity of our lamented friend. The fact that our Communion table is filled up with young men to a larger extent than in any other place of which I have any knowledge, is the monument which he himself built to perpetuate his memory,—more durable than the marble shaft erected by the ladies of this congregation to mark the spot where his remains are deposited.

As it was always my design to enter the ministry from the time of my Confirmation, I was, for that reason, brought into close intimacy with Mr. Buxton.

And I am fully convinced that to his public teaching and private conversation I am more indebted for the moulding of my religious character than to any other person; excepting always that mother who is never to be included by any of us in any comparison with others.

I often spent Sunday evening with him; and, notwithstanding the depth and power of his sermons, which I always listened to with a feeling akin to rapture, it seemed to me that his ordinary fireside conversation (with his pipe in his mouth, which he seemed to relish infinitely) was not inferior in the depth of its spiritual wisdom to any of his sermons.

But I must not dwell too long on these sacred memories. On my return from College, I was removed from under the immediate influence of Mr. Buxton, for the space of two years, having taken up my residence in the city of Raleigh, with a view to prosecute my theological studies more advantageously. But the spirit which he had infused remained with me, and I felt his influence wherever I was, and shall continue to feel it until the day of my death.

At the conclusion of this period, I returned to Fayetteville; and though, in my theological studies, I was not under the direction of Mr. Buxton, yet I derived very important aid from associating with him,—especially I gained deeper views of the Gospel of the Grace of God. He was my spiritual father, and I gladly listened to all his instructions. I remained thus in close and affectionate intimacy with him for eighteen months more, when, after an examination by him and another Presbyter, according to our Ecclesiastical Canons, I was ordained to the ministry in his parish church.

I mention my examination by him for the purpose of saying that it lasted four or five hours every day for three days. There has been some complaint among us that examinations for the ministry were too slight. I have often thought, when I reflected upon the sifting he gave me, that he at least was guiltless of that charge.

After my ordination, I removed from Fayetteville to take charge of a congregation. From that time till his death, I saw him but seldom—on my visits to Fayetteville, or when I met him in Convention.

And this reminds me of a very peculiar and original way he had of applying the Scripture. When he would express to me his satisfaction in having me visit Fayetteville, and occupy his pulpit, he would say how much he was "comforted by the coming of Titus." Another instance occurs to me—at one of our Conventions, a lay delegate, in making a speech, inadvertently said "in my *Diocese*, it is done so and so," meaning in his *parish*. Mr. Buxton, in his indescribable manner, rubbing his broad hand roughly up and down his face, said in an undertone, just loud enough to be heard by those around him,—"Ye take too much upon you, ye sons of Levi. Seek ye the Priesthood also?"

Mr. Buxton was a large, broad-shouldered, strongly built man, evincing in his appearance and gait, even up to the time of his last illness, great bodily strength. The word *brawny*, I should suppose, describes him best—abundance of muscle without superfluous fat. The expression of his countenance was that of great decision and firmness,—especially of the eye, which was of a very dark hue, though not black, and of the mouth, which was compressed as if he had his teeth clenched. He had a habit of grinding his teeth, especially when in deep thought, which perhaps gave cast to the expression of his countenance. The colour of his hair was dark chestnut, which, at the time of his death, was slightly sprinkled with gray.

In manners, Mr. Buxton might be called a plain, blunt man. He had, as I thought, but little ease or grace in company. Indeed I think he had no taste for fashionable society, or for mere social visiting. While he was indefatigable in visiting the poor at all times, and indeed all classes when there was need, he yet visited his parishioners in a social way less than they desired. When it was

intimated to him, in the way of complaint, that he did not visit enough, I have heard him say,—"Oh the rich can take care of themselves—I must look after the poor." And he had an idea that a minister lessened the dignity of his office, and caused an undue familiarity with himself, by much social visiting. But, at the same time, he always seemed very happy to have his parishioners at his house, without ceremony. I must not omit to mention his exceeding suavity of manner towards children, always noticing them, and calling them by some endearing appellation; and the consequence was that the children always loved to see him pass, and to put themselves within the reach of his kind expressions.

Mr. Buxton possessed by nature an intellect of great vigour, which made its way, by its own inherent force, without the usual advantages of a liberal education. As he used to say of a true Christian, so I may say of him in this respect —"he had his root in himself, and not in some other man." It seemed to me that his mind disdained all rules that were not self-imposed. He educated himself after his own way, and his mind would work after its own fashion. He had that peculiar faculty, of which Shakspeare is so illustrious an example, of seizing on the most common things, and making them seem new and great by the use to which he applied them. The mention of Shakespeare brings to my recollection a definition of genius which I heard him give, of which he referred to Shakspeare as an illustration. He said, on the occasion to which I refer, that genius consisted in the power to discern veins of truth, and to work them out. An ordinary mind might strike the vein, but would run across it; but the genius would instinctively turn and work it until it was exhausted.

Mr. Buxton's mind, in all its great strength, was given without reserve to the cause of Christ. Every thing that he knew, and every thing that he acquired, he carried to that great altar, and offered it a sacrifice to his Saviour. He had a great deal of practical knowledge,—knowledge of common things; but it seemed as if there was nothing that came within the range of his observation, but that he contrived in some way to render it subservient to the illustration or defence of Divine truth. Thus, seeing his horse eating grass in his yard,—choosing some kinds and refusing others, he was led by this circumstance to compose a powerful sermon in which he maintained that the true Christian had an instinctive sense of what was nutritious and wholesome in the pasture of the Church of God; and that though false doctrines might be introduced, and might grow up, like tares together with the wheat, yet that the true Christian would instinctively reject that which was poisonous or not nutritious, and receive that which was good and wholesome. This was about the time that Bishop Ives was taking his first steps toward Romanism.

In one of those Sunday evening visits to which I have alluded, speaking of the Church, or an individual Christian, being in affliction, he remarked that, in such circumstances, we were apt to think that every thing was lost,—that all progress was at an end. "But," said he, "it is a great mistake;" and, looking out upon the bare branches of the trees, he added,—"in winter the trees look as if they were dead forever. But there are great works going on within them now, even in winter; and the time will come when we shall see it,—in the buds, and leaves, and glorious fruits of summer. So it is in affliction—great works are going on, even in the midst of our desolation."

Thus it was that his mind caught hold of every thing about him, and pressed it into the service of God. And this acquisitive faculty, this sensibility to every thing around us, that can minister to the understanding or the support of truth, seems to me to be the sign and token of true genius.

The *moral* qualities of Mr. Buxton's character were, like the intellectual, such as would have made him remarkable any where. He was greatly distinguished for moral courage. Of him it may be said, with literal truth, that, "he had not the fear of *man* before his eyes." This might be seen flashing from his

countenance, whenever he repeated such a text as "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" I do not mean merely that he had that courage which puts a man above the fear of bodily harm. That indeed he had in an eminent degree, and herein he was like his favourite author, Dr. Barrow. I remember one occasion on which I witnessed an exhibition of this, in connection with one of his moral characteristics,—namely, in his respect for law and authority. One Sunday morning, as a number of us, young men, were walking to church in company with him, we fell in with a young man, who was wantonly cutting an old free negro with a knife. The negro appealed to us for protection. Mr. B. was roused to the highest pitch of indignation, and said in a quick and angry tone,—"Young gentlemen, will one of you go for an officer?" The young man, walking up and down the sidewalk, and brandishing his knife, remarked very contemptuously—"Any how, *you* can't take me." Instantly, upon the word, Mr. B. dilated with indignation, strode to the fence, threw off his cloak, and marching straight up to the man, boldly laid his hand upon his collar, and said,—"Young man, take care, you make me forget myself." The poor fellow, taken entirely by surprise, cowered like a dog before the giant form and flashing eye of the venerable minister. Mr. B. soon recovered from his excitement, and, as we walked on, quietly remarked that "some men were like horse and mule, which must be held in with bit and bridle; that he, for his part, did not agree with those, who held that every thing was to be done by moral suasion; that there was an animal in man that must be dealt with, not altogether by reason and persuasion, but by force also."

But, besides this physical courage, he had true moral courage in the highest degree. When he took a position, he held to it with the most inflexible tenacity, and defended it with all the powers of his peculiar mind; often dealing blows, at once the most effective and the most unlooked for. I do not say that he could not be *reasoned* out of a position, though I rarely knew him to give up one which had been deliberately taken. But certainly no amount of opposite opinion—not the whole world arrayed against him—would, in itself, have moved him one jot from what he believed was truth. I remember, too, many things which he did, in the discharge of his office, which evinced the highest moral courage.

I have already given you an intimation of the character of his *preaching*. He was a profound thinker, and usually took such striking views of his subject as to leave a deep,—often an indelible, impression. I think I have never heard any preacher who succeeded so well in securing a permanent lodgment of the truth in the hearer's mind. It is truly wonderful to me how many of his sermons I remember vividly to this day—not merely the general outline, but much of the filling up, and even many particular expressions, seem written upon my memory with a pen of brass.

The reason of his accomplishing so much in this way was that you were obliged from the beginning to give him your whole attention—otherwise he would soon leave you. But, having once gained your attention, he held you to the end, in deep sympathy with the workings of his own mind, and by a power of attraction that was absolutely irresistible. I cannot tell how often I have sat absorbed in his great themes, feeling, in the lowest depths of my soul, as if he were inspired.

And yet he had not a single one of the external gifts of an orator. Indeed he was rather deficient in the graces of style and manner. Still there was something about him that would command attention; and when he gradually warmed up, and his mind began to work with its prodigious energy, and his deep feelings became aroused, he was often, in a very high degree, eloquent. I have not unfrequently seen him, overcome by his theme, burst into tears, and pause until his intense emotion had subsided; and I have heard of his actually sobbing in the pulpit,—so overwhelming was the current of his feelings.

And now, my dear Sir, I might go on, and write you page after page, of his excellent qualities as a Pastor; especially of his happy faculty of ministering to the poor, the sick, and the afflicted. Whatever phase human nature presented, amidst the vicissitudes of this changeful life, it seemed to me that he was ready to meet it, and deal with it in the most felicitous manner. But I have, unconsciously to myself, indulged in these personal reminiscences too far already. I have made this friend of my early life to live again in my own soul. The effort to which your request has put me, has waked up a thousand memories which I supposed had long since perished. I find that his image is deeply engraven on my heart, and is associated with my earliest and holiest thoughts of God, and duty, and Heaven. I know not how I can convey the impression which he made upon me more faithfully, or how I can more fitly conclude this letter, than by adopting the beautiful sentiment of Lælius towards Scipio, in Cicero, de Amicitia:—

"Sed tamen recordatione nostræ amicitiæ sic fruor, at beate vixisse videar, quia cum Scipione vixerim."

I am yours truly,
With Christian regard,
J. C. HUSKE.

FROM THE REV. HENRY W. DUCACHET, D. D.,

RECTOR OF ST. STEPHEN'S CHURCH, PHILADELHIA.

PHILADELPHIA, August 12, 1858.

My dear Dr. Sprague: When I promised to give you some account of my late friend, the Rev. JARVIS B. BUXTON, of North Carolina, I did not sufficiently reflect upon my inability to do him justice, or to satisfy your reasonable expectations. But if the brief statement I now give of my personal recollections of that excellent man, can serve your purpose in any way, I shall be truly gratified. My acquaintance with him began in my early ministry, when I was the Rector of Christ Church, Norfolk, Va. He was, at that time, a Deacon only, recently ordained by Bishop Ravenscroft, the then eminent Diocesan of North Carolina. Being settled in the Church at Elizabeth City in that State, not very far off from me, and subsequently marrying a lady some of whose relations lived in Norfolk, I used to see him frequently in after years; and he was often a visiter, and sometimes a guest, at my house. And, a few times he occupied my pulpit, at my invitation. Having heard him preach so seldom, I can hardly venture to say much of him as a *preacher*. But, my recollection of him in that character is, that he was very plain, not elegant, not brilliant,—but remarkably clear, truly evangelical, and always very practical, and at times quite forcible and impressive. His manner had nothing of the oratorical about it, but corresponded, very strikingly, with the character of his discourses. I do not remember that I ever saw him use a gesture in preaching. But his voice—indeed his whole delivery—impressed every one with the conviction of his great sincerity, his earnest piety, and his sole desire to do good. What sort of a preacher he became in his *later years*, when I had no opportunity of hearing him,—(not having seen him even for many years before his death,)—I do not know, except from report. But I know that he sustained himself admirably in the Church at Fayetteville, in the long period during which he ministered to the intelligent, refined, and well-instructed congregation that worshipped there, and that he was regarded by them, and by the people in North Carolina generally, as one of the most respectable and useful of the Clergy in that Diocese.

His *personal* character was of a kind always to command my entire confidence, and my cordial respect. I knew that he was a good man; and I saw that

he was a devout, true hearted, zealous minister of Christ. I am sure that every body that knew him well, will say the same of him. Indeed, I will go further, and say that I considered him an eminently *godly* man. That he was a devoted, hard-working, self-denying *pastor*, was as notorious in the Diocese of North Carolina as his name. He excelled, I am told, in the discharge of the *private* duties of the pastoral office,—and was remarkably diligent, acceptable, and useful, in visiting his flock, and in ministering to the sick and the afflicted. Indeed, he always seemed to me to be just the man for that kind of work; and he always talked of it as his delight.

He was cut off very suddenly, in the vigour of his days, and in the midst of a most respectable and signally useful ministry. Yet, under the severe sufferings always attendant upon a strangulated hernia, he maintained a calmness and a peace worthy of a Christian; and exhibited an humble yet unwavering trust in Christ his Saviour, well befitting a faithful steward about going to render his account, and to receive his reward.

Now, dear Doctor, do what you please with this poor sketch. It has given me pleasure to pay even this feeble, but well-deserved, tribute to the memory and the merits of my esteemed brother Buxton; and pleasure, also, to please you by complying with your request that I would furnish you a few lines about him. With sentiments of great esteem—nay, more than that—sincere attachment,

I am, dear Doctor, your old friend,

HENRY W. DUCACHET.

THOMAS JOHN YOUNG.*

1827—1852.

Thomas John Young, the youngest child of William Price and Dinah (Cox) Young, was born in Charleston, S. C., on the 22d of October, 1803. His family, on the paternal side, belonged to the Episcopal Church; on the maternal, to the Society of Friends. The years of his boyhood were passed chiefly at different schools in his native city; and his frequent changes of schools, none of which were of a high order, were thought to have been unfavourable to his early intellectual development. He entered Yale College in 1819; but, owing to defective preparation, was obliged for some time to task himself to the utmost in order to maintain a fair standing in his class; and, in doing this, he essentially impaired his physical constitution. He, however, pursued his studies, during his whole course, with great alacrity and success, and graduated in 1823, with one of the highest honours of his class.

His mind had early taken a religious direction, and he had been admitted to the rite of Confirmation at the age of fifteen. When he left College, it was with the full purpose of devoting himself to the ministry; but, by reason of pecuniary embarrassments consequent on the death of his father, he was obliged to delay his theological studies, until, by his own efforts, he had earned the means of prosecuting them. Accordingly, he was, for

Ch. Rev., 1853.—Blake's Biog. Dict.—MSS. from Mrs. Young.

one year, a Tutor in the College of Charleston, at the same time giving instruction to private classes; and, at the expiration of this engagement, in 1824, he became a member of the Theological Seminary in the Protestant Episcopal Church in the city of New York. Here also he maintained a highly honourable standing, though, from the failure of his pecuniary resources, he was obliged to leave the institution a short time before he had completed his regular course.

On the 11th of March, 1827, he was ordained Deacon in St. Michael's Church, Charleston, by the Rt. Rev. Bishop Bowen; and on the 15th of March, 1829, he was, by the same Prelate, admitted to the Order of Priests, in Sheldon Church, Prince William's Parish.

The first six months of his Diaconate he passed as a missionary in Greenville, S. C., and though this was perhaps the least effective part of his ministry, the Bishop, in his Charge, the next year, rendered a highly honourable testimony to his diligence and fidelity. In January, 1828, he accepted a call to the united charge of the Parishes of St. Luke and Prince William: neither parish reckoning itself able, independently, to sustain a Rector. Within two years, however, he resigned the charge of the latter, and confined his labours exclusively to the former. In this field he continued labouring with untiring diligence as well as marked success, until the 1st of November, 1836, when he became Rector of St. John's Church, on John's Island. He had accepted the call to this church about five months before he actually entered on his Rectorship; and in the interval, so great was his concern that the people whom he was about to leave might be well provided for, that there was no clergyman free from parochial charge, whether in the Diocese or its immediate vicinity, who was not invited to his pulpit and his parsonage, in order that the congregation might have an opportunity of hearing and knowing those from among whom they were to select his successor. During the above named periods, he passed one summer in charge of Grace Church, Sullivan's Island, and another as missionary in Spartanburg village.

The principal motive which is said to have influenced Mr. Young in his acceptance of the call to the Church on John's Island, was a regard to the interests of the coloured population. In the parishes in which he had previously laboured, especially in St. Luke's, he had succeeded in awakening so strong an interest in favour of the moral and religious instruction of the slaves, that he felt assured that it would not be imperilled by his removal; but, on John's Island, little had been attempted in this department of benevolent effort, and he was strongly attracted thither by the prospect of being able to originate and direct an efficient movement on that subject. Nor were his expectations disappointed. He found not only his own congregation, but the planters belonging to other churches, more than willing to give him access to their slaves, and to co-operate with his plans for instructing them. Of his untiring perseverance and fidelity in this humble department of labour, something may be inferred from the fact that, "with the exceptions of Saturday and Sunday, he had some plantation appointment for every day in the year." On his acceptance of the charge of this parish, he found the congregation, in respect to both its accommodations for worship and its attendance on religious services, at a low ebb; but, in both

respects, as well as in carrying out the ultimate and more spiritual ends of the ministry, his labours were instrumental in bringing about a most desirable change. The number of communicants reported in 1836 was seventy-two; the number reported in 1847, was four hundred and fifty-seven; and this increase was over and above such annual diminutions from deaths and removals as had largely exceeded all his previous experience in other places from similar causes.

On the 6th of June, 1847, he became the Assistant Minister of St. Michael's Church, Charleston,—in the bosom of which he had passed his early days. In the sermon which he preached on his induction to this charge, he made the following touching allusion to his early relations to the church:—"Bear with me a little longer, whilst I speak of the especial claim which he who addresses you has upon your forbearance, your sympathies, and your prayers. He enters upon an entirely new and untried field of labour. He leaves the quiet and retirement of a twenty years' ministry in the country, for the distractions, and temptations, and rivalries, of the city. The anxieties occasioned by the care of a small congregation, among whose members he went in and out, a part as it were of each household, are to be exchanged for the heavy burden which his present charge imposes,—a charge whose extent renders extremely difficult, if not almost impossible, that familiar acquaintance with the wants of each, so necessary for pastoral influence and success. Besides, Brethren, he is about to minister in this temple of the Lord, and among a people endeared to him by the fondest and most permanent of all associations,—those of boyhood and youth. It was at this altar, in early life, though within his own recollection, that he was brought by Holy Baptism, from the midst of an evil world, and made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. It was here that one who seemed to him as an angel of light, instructed him in those precious truths which he is now to impart to others. It was in this house, from this holy place in which he now stands, that the Word of God first reached his heart and awoke to life his slumbering spirit. It was at this altar that he renewed the solemn vow made for him at his Baptism. It was at this altar that he first fed upon that sacred food with which the Great Head of the Church strengthens and refreshes the souls of his redeemed ones; and it was here, Brethren, that he received the commission to go forth and proclaim the glad tidings of salvation to the lost and ruined. He looks around him, and every pew and pillar, familiar as the lineaments of an early friend, carry him upward on the stream of time, and the days of boyhood are again before him. But there is something wanting. He who first spake to him the words of eternal life, and he who laid his hand upon his head and blessed him in the name of Jesus, and sent him forth to tell out the glad tidings of redemption, now sleep beneath the altar-place, and these voices are hushed in death. Again, he looks around upon the assembled multitude, and of how many upon whom his eye once rested, may it be said,—'the places which knew them shall know them no more forever.' A generation has passed away, and many a sorrowing heart in our midst can tell of the changes which thirty years have caused. Brethren, when he who addresses you thinks of the past, the Psalmist's words become his own—'If I forget

thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.'"

Mr. Young very quickly showed himself abundantly adequate to the new and important sphere of labour to which he was now introduced. He made himself acquainted with all the families in his congregation, and while he was ever on the alert to carry the consolations of the Gospel to the sick and the sorrowful, he was no less ready to visit the healthy and the prosperous, always taking care to give to his visits to them also more or less the air of a Christian ministration. And here, as in his previous charges, his regard to the interests of the coloured people seemed to act itself out almost with the intensity of a ruling passion. As the number of this class who wished to attend his ministry outgrew the accommodations at St. Michael's, with a view to make up for the deficiency, he established an additional weekly service expressly for them, which was held on Friday evenings in a private room, benevolently furnished by a member of the congregation. He collected a large Bible class of coloured girls; and besides the instruction given them on one afternoon in each week, he had stated evenings for receiving such of them as were preparing for Confirmation, and the holy ordinance of the Supper. He likewise gathered a large Sunday School of coloured children, which was taught at the close of the afternoon service. Indeed, he seems scarcely to have been at rest during his whole ministry, unless he was devising or carrying into effect some plan for enlightening the minds, reforming the lives, and saving the souls, of this unfortunate and too long neglected class of people.

But Mr. Young's influence extended much beyond the parishes with which he was more immediately connected. He had much to do in erecting church edifices; in reorganizing decayed parishes and creating new ones; in establishing parochial schools; in directing the attention of promising young men to the ministry, and in some instances in removing the pecuniary obstacles which might otherwise have prevented their preparation for the sacred office. In the Convention of 1841, he was appointed one of a Committee of three to revise, and, if necessary, to redraft the Constitution, the Canons, and the Rules of Order, of the Church. Of this Committee he was the one selected to do the work. The results of this labour are the present Constitution, Canons, and Rules of Order of the Diocese. So early as in the Convention of 1836, there had been an effort to establish a Diocesan School in South Carolina; and this effort had been continuously and unsuccessfully renewed at the succeeding Conventions, until that of 1841, when, by the appointment of a Committee of six clergymen and six laymen, with the Bishop as its Chairman, Mr. Young preached a Sermon on "The Duty of combining Religious Instruction with every system of Education." The effect of this Sermon was the immediate organization of the Diocesan School. In the Diocesan Convention of 1838, he was elected a Delegate to the General Convention, and, at its next session, in Philadelphia, he took his seat among the members of that Body. His election was renewed annually until 1850, when, owing to his impaired health and other circumstances, he declined to serve any longer. He was

one of the originators of the Church Home, a highly benevolent institution, and delivered the Address at its opening, in 1851.

Mr. Young's whole ministerial life, though characterized by the most untiring zeal and devotion to his work, was an almost uninterrupted struggle with bodily infirmity. In 1849, his health had become so much reduced that it seemed imperative that he should separate himself, for a while, from the scene of his labours. Accordingly, he yielded to the wishes of his congregation who generously volunteered to pay the expenses of his tour, and made a brief visit, accompanied by his wife, to Europe. They left Charleston on the 5th of May, and reached it, on their return, on the 27th of November following, having, in the mean time, travelled in different parts of England, Scotland, Wales, and France, and experienced, in various quarters, the greatest hospitality and kindness.

Though his system was somewhat invigorated by his European tour, and he resumed his labours with his accustomed interest and zeal, his tendencies were still manifestly towards decay. Early in the summer of 1852, there was a criminal, under sentence of death, in the Charleston jail, to whom Mr. Young had most kindly ministered on a former occasion, and in another place, and who especially requested that he might have the benefit of his services in preparing him for the final hour. He, accordingly, visited him frequently, and exerted himself to the utmost,—and not without apparent success,—to bring the poor creature to a knowledge and acceptance of the Saviour. As the time for his execution drew near, the criminal besought him to attend him in his last moments; and though this required that he should make a trip to the country, which, at that season, was considered very hazardous, yet, taking counsel of his warm sympathies and his deep concern for the dying man, he forgot all personal considerations, and made the journey. He left home on the 30th of June, and returned on the 7th of July; and, though he performed the sad and benevolent office for which he went, the journey was made at the expense of contracting a disease (the country fever) which terminated his life. The fever, after some time, was subdued, but he had not vigour of constitution enough to rally; and he died on the fifty-third day of his illness, October 11, 1852. His death-bed was a most serene, affecting and triumphant testimony to the all-sustaining power of Divine grace,—well worthy to be the crown of a most devoted and self-sacrificing life. The most respectful notice was taken of his death in various quarters, and two Commemorative Discourses were preached in St. Michael's Church,—one by the Rector, the Rev. Paul Trapier Keith, another by the Rev. C. Wallace, both of which were published. A monument to his memory, erected in St. Michael's Church, bears the following inscription:—

"To the memory of the Rev. Thomas John Young, Assistant Minister of St. Michael's Church, who was born Oct. 22, 1803, and died Oct. 11, 1852.

"In his character were blended the affections that make the happiness of domestic life with the qualities that adorn the pastoral office: a vigorous mind carefully cultivated; a disposition earnest and firm, yet full of tenderness; a pure and holy life. He grasped the entire circle of his duties and disease, that wasted his strength for years, could not weaken his devotion to them. The goodness of God permitted him to crown the

instructions of his life by the lessons of his death. Strong in Faith, Hope, and Love for his friends and people, he forgot nothing that concerned their welfare, and ceased his cares for Christ's Church on earth only when called to its joys in Heaven, where they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever."

On the 27th of April, 1828, Mr. Young was married to Anna Rebecca Gourdin, of Charleston. They had seven children,—five sons and two daughters. Mrs. Young and three sons still (1858) survive.

The following is a list of Mr. Young's publications:—A Sermon on the Absolute Certainty of the Final Triumph of the Gospel, 1829. A Sermon on the Duty of combining Religious Instruction with every System of Education, 1841. Remarks made in the Convention of the Protestant Episcopal Church in the Diocese of South Carolina, on a proposed Amendment of the Constitution, (published in the Charleston Gospel Messenger,) 1842. A Sermon entitled "The Charities of the Church," 1850. An Address delivered at the Opening of the Church Home, 1851. The Aggressive Nature of the Gospel, and the Expansive Power of the Church: A Sermon preached on the occasion of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts, 1851. A Discourse entitled "The Time and Measure of Almsgiving." Besides the above, he contributed various articles,—Extracts from Sermons, Essays, and Criticisms, to the Charleston Gospel Messenger.

Though I had no personal knowledge of Mr. Young, I have had a good opportunity, from an examination of some of his manuscripts, as well as from the testimony of those who knew him best, to form a judgment of his character; and, from all the evidence that has been presented to me, I cannot doubt that he was an admirable specimen of a Man, a Christian, and a Minister. While his intellectual powers were evidently of a very high order, and his moral nature also of a fine generous stamp, his whole life, and especially his death, was a testimony to his utter oblivion of self, and his entire consecration to the service of his Master. Both in his labours and in his sufferings was clearly to be traced the influence of a ruling passion—a love stronger than death to the souls especially of those who were committed to his care. The nobility of his character was in a course of progressive development through his whole Christian life. His path, ever brightening, became the brightest, at the connecting point between earth and Heaven.

FROM THE REV. JAMES W. MILES,

PROFESSOR IN THE CHARLESTON COLLEGE.

Charleston, S. C., May 18, 1858.

Dear Sir: It is with pleasure that I respond to the request with which you have honoured me, although I cannot but regret the meagerness of the material which it is alone in my power to contribute. One so much the junior of Mr. Young as myself can furnish no recollections of any value historically—these must be furnished by his contemporaries. I can only record the impressions left upon my memory and affections by the comparatively brief and occasional intercourse and friendship which it was my privilege to maintain with him.

The earliest recollection of any personal intercourse with Mr. Young which I possess, is that of a visit to Rockville, made on behalf of a most mistaken and ill-starred, (as it proved to be,) although sincerely conceived and undertaken, scheme of a Mission to the Oriental Churches. During that visit, I enjoyed the hospitality of Mr. Young's house, and the hearty, generous Christian sympathy and support of Mr. Young himself and his excellent lady with regard to the objects of my visit.

Young and immature, and wrapped up in a scheme,—a vision, as I then was, I should nevertheless have been strangely insensible, had I not been impressed with Mr. Young's fervent piety, pervading, like the principle of life itself, his whole being; with his sympathy with all which was good,—with his gentleness, his affectionate heart, his urbanity, his hospitality, his winning manners, and his appreciation of and love for learning.

In after years, I not only found all those qualities in still riper perfection, but I learned to perceive in him the rarer, if not more universally appreciated, qualities of discriminating judgment, sound discretion, insight into character and motives, and moral firmness, united with conciliation, the power of attracting affection and winning confidence,—all combined with genuine zeal and singular modesty. That he was laborious, minute, faithful, courageous, and yet tender, gentle, unweariedly patient and loving, in the discharge of his official duties, is known to all; but all, perhaps, do not know, and would not know how to appreciate truly, the fact that, amidst the most absorbing and exhausting parochial cares; amidst the severest taxes upon time, and patience, and moral energies; with an ear ever open to the humblest applicant for advice or sympathy; and thus amidst sometimes even unreasonable claims upon his time, he yet never neglected the constant cultivation of his intellect, nor relaxed in his pursuit of solid information and learning. Of his actual acquirements I have neither the right nor the competency to judge; but, from my own pursuits, I think that I have a right to say that, relatively, his acquirements were far beyond those which any of his clerical brethren had made, who were at all engaged in any thing like the amount of official labours which devolved upon him.

That he really practised and exemplified the religious and moral principles and advice which he inculcated upon others, was a decided trait of his character; and in his intercourse with his junior brethren, his modesty, kindness, consideration and affection were no less conspicuous than his deference and respect towards his seniors, even when it was evident that they were not always his superiors in wisdom and faithful laboriousness.

His charity, in the highest sense of the term, was large and noble, and exhibited the rare and beautiful combination of the most decided views and principles, ecclesiastical and theological, with the greatest toleration and the widest Christian sympathy, untinged by even the shadow of bigotry. Mr. Young was, therefore, one of the very few men to whom I should never have hesitated submitting a view or opinion, however much I knew that it was at variance with his own maturely formed convictions. I would have felt sure of charity, kindness, uninterrupted friendship, and of a clear distinction made by his heart and wisdom between the man and the erroneous opinion.

Such are some of the general but permanent recollections of Mr. Young's character impressed upon my memory by the personal intercourse with him which I enjoyed. And perhaps these impressions may possess more value as testimony to the qualities really possessed by my lamented and respected friend, from the fact that, although my own ecclesiastical and theological views are totally different, in many respects, from those which he held, I yet would not abate one word which I have affirmed, and I feel deeply the loss of such a candid, generous and charitable friend, to whom I might freely confide, and with whom I could,

without fear of being misunderstood or of losing his friendship,—freely discuss my peculiar views.

The union in him of decided convictions and principles with the most comprehensive charity consecrate him in my respect and affection, as a type of that highest style of man,—a Christian gentleman. *Good Christians* we often find, and yet as often, how narrow and bigoted! *Good gentlemen* we often find, and yet as often, how deficient in a comprehensive conception and practical adoption of positive Christianity! But the harmonious union of the two characters is as rare as it is beautiful; and it can never fail to make an indelible impression upon every heart capable of a generous appreciation of character, whatever may be the difference of opinions and of intellectual convictions.

If these "personal recollections" of the impression made upon one such humble person as myself, by a man who must have impressed and won many hearts, can be of any value or use, among the many more important testimonies to his character and career, from sources which have a right to command attention, I shall feel honoured and grateful for having been permitted to contribute my little mite towards the memorial of him, who ever received me as a friend, and treated me as a brother.

Respectfully and truly yours,

J. W. MILES.

FROM MRS. E. FLUDD.

Charleston, April 15, 1858.

Dear Sir: In accordance with your request, I will endeavour to write out a few recollections of my dear lamented friend, the Rev. Thomas John Young—many such recollections are fresh enough in my mind, but my present physical weakness renders it difficult for me to mould them into a form suited to your purpose. And first, I will transcribe a leaf from my diary of 1838, because it is so characteristic of his kind, affectionate and consoling ministrations to the sick. I was at that time lying very ill in Legareville, and Mr Young, in compliance with my request, came from Rockville, a distance of many miles, to see me. I was, to all appearance, very near death, and was tempted to fear that, though my faith and hope in Christ were then so strong, they would fail me in the approaching conflict; and, having mentioned this fear to Mr. Young, he replied as follows:—"That suggestion comes from the enemy. Do you not know that when Jesus hung upon the cross, He cried,—'My God, my God, why hast thou forsaken me?' Now, if Jesus our Lord was tempted thus by the enemy, while dying for our redemption, can we expect to escape being tempted? But be of good courage, Jesus suffered, being tempted, that He might succour those who are tempted. Keep fast hold of your Saviour, and though Satan should follow you with temptations to your latest breath, yet he cannot prevail against you; for Jesus died triumphing over death and the grave, and by his help you shall also triumph. Remember too that Christians are said to *fall asleep in Jesus*. Now what is it that sleeps? Not the soul, because the soul cannot be dormant—no, it is the body that sleeps; and if our corruptible part is so well provided for that it is to sleep in Jesus till the Resurrection morn, how much more glorious must be the rest of the soul which is the image of God!"

I remarked that I loved to think of Jesus as the Captain of my salvation. Mr. Young answered,—"Yes, and He not only leads on his soldiers, as other Captains do, but He goes before his army of saints, and does the hardest of the fighting for them. Ah, if we had to fight alone, we should soon faint in battle; but Jesus, our victorious Captain, both conquers for us and in us. And now that you are about to struggle with death, Satan, as far as he is permitted, will try to annoy you; but be not dismayed—he must conquer Jesus before he can

conquer you; for your Captain will never leave you nor forsake you: He will go down with you into the swellings of Jordan, and will land you safe on Canaan's side." I told him that Jesus was always present with me, watched over me, and comforted me, as one is comforted of his mother. To which Mr. Young sweetly replied,—"Well, we are told 'He shall sit as a refiner and purifier of silver.' The refiner sits by the refining-pot, and watches it till his own image is perfectly reflected in the silver, and then removes it from the fire. Now just so God is dealing with you—He sits by you and tries you with pain and suffering, but as soon as He sees his own image sufficiently reflected in your soul, He will remove you from the fire of affliction and take you home to glory, where you will continue to grow brighter through eternity." I mentioned to him what I panted for,—to receive again those brilliant discoveries of the love and glory with which I had been favoured in a previous fit of illness. To this he replied,—"If God is now giving you such a clear, calm and peaceful entrance into life eternal, should you not be satisfied, and not desire those views of his glory which He sees best to withhold from you at this time? Wait but a little—you will soon vanquish your last enemy, and as you resign this fleeting breath, those views which you now desire, will be lost in the excelling brightness that eternity will unfold to your enraptured vision."

Mr. Young had a great gift in comforting the afflicted child of God, as well as in conversation on experimental religion in general; and I often recall some of the pleasant and profitable talks we used to enjoy in our social intercourse. And though we were personally attached to different bodies of Christians, I, a member of a Presbyterian church, and he, one of the Clergy of the Episcopal Church, our different views of the subject of Church polity never occasioned the semblance of a jar in our fellowship as Christians, owning and loving one Lord, and bound for the same Heaven. O that all Christians who are now divided by different names, parties, and communions, might be thus bound together by one Spirit.

I remember with much pleasure some occasions on which I attended his missionary ministrations among the negroes of the plantations on John's Island,—how faithfully he catechised and preached Christ unto them, and led the chorus of the hymns, as they swelled upon the air in loud and lively tones, such as our negroes know so well how to raise. And we know that he was instrumental of much good among them, as well as among his white congregations.

His peculiarly mild, gentle and affectionate disposition not only greatly endeared him to his own immediate family and relatives, but secured to him a very large circle of warmly attached friends. But his great natural diffidence and modesty made him appear reserved, and often rendered him silent, in the presence of strangers: it was only those who knew him intimately, who could fully appreciate all his extraordinary excellences.

In regard to his intellectual powers and acquirements, there is no need for me to write, as there are many whose testimony on these points would be much better authority than mine. I will, therefore, only add that though he was a "High Churchman," or reputed so to be, I used frequently to unite with his congregation in receiving the sacramental elements from his hands, and that *by invitation from him*, extended to me as a sister in Christ, though he knew perfectly well that I did not believe that the "Apostolic succession" belonged any more to his Church than to mine, or any other of the Gospel Churches now in existence. Thus we agreed to *differ harmoniously* in opinion, on what we both deemed points not essential to salvation, and to live practically as the disciples of Christ, and to *unite* in commemorating his dying love. I rejoice in the belief that we shall hereafter unite in singing "the song of Moses and the Lamb."

I am, dear Sir, very truly yours,

E. FLUDD

FROM ALFRED HUGER, ESQ.

CHARLESTON, S. C., May 10, 1858.

Dear Sir: There was a time when I could have written concerning the Rev. Thomas J. Young, of whom you ask for my recollections, with a good degree of confidence, and certainly with great satisfaction; but old age is upon me now, with some of its infirmities, and with all of its warnings. It would have been easy for me to speak especially of his spiritual nature, because it was my privilege to be sensible of his spiritual influence. I was not indeed in every respect as closely connected with his ministry as he desired; but I was drawn to him as to a younger brother, and I listened to him as to an able and orthodox expounder of Christian doctrine.

Mr. Young was eminently a man of a pure, disinterested and devout spirit. Without guile himself, he did not suspect it in others. His life, above that of almost any other man whom I have known, was given to the service of his Master; and it has ever been my firm conviction that he sacrificed his life in struggling to bring a wretched and friendless sinner to a consciousness of his own deplorable condition. Braving a pestilential atmosphere—unmindful of his own feebleness—neglectful of his own comfort—undismayed by the chances of his own death, he sought the convict in his cell, and there, surrounded by disease and misery, exhausted his little stock of strength, to render the judgment of human tribunals unappalling by exciting the hope of that mercy which is dispensed at the "High Chancery of Heaven." I will not say, with his eulogist, that he prayed "seven times a day;" for, according to my understanding, he may be said to have prayed but once during his sojourn here; and that "once" had its beginning in his early manhood, and found its termination in the Valley of the Shadow of Death. He was remarkable also for an humble and trusting spirit, leading him, as in the case I have already referred to, to the greatest self-denial and self-sacrifice. His intercourse was uniformly marked by the most considerate kindliness; and I always observed that in my conversations with him, even upon subjects on which I was fully conscious of my inferiority, he would do his utmost to keep me from being oppressed by the sense of it. He delighted especially to dwell upon the goodness of God, as manifested in the dispensations of Providence and Grace; and I recall some of his conversations on that subject, even to this day, which are alike grateful and instructive. With a high sense of justice and an unswerving integrity, he was eminently a lover of peace; and if, at any time, painful differences arose among friends or neighbours, or any where within the circle of his influence, he could never rest until he had done his utmost to compose them. There was a beautiful correspondence between his personal and official character—between the lessons of the pulpit and the habitual inculcations of his life. He filled a wide space, and when he was taken to his rest, he left many a chasm which it was not easy to fill.

Very truly yours,

ALFRED HUGER.

WILLIAM CROSWELL, D. D.*

1828—1851.

William Croswell was the son of Harry (afterwards the Rev. Doctor) Croswell,† and Susan Sherman, his wife, and was born in Hudson, N. Y., November 7, 1804. When he was between nine and ten years of age, his father removed with his family to New Haven, where he became the Rector of Trinity Church; and here, and in the immediate neighbourhood, the son passed his boyhood. He was for some little time a member of a family school taught by an Episcopal clergyman at East Haven; but was subsequently removed to a select school kept by Joel Jones, since President of Girard College, Mayor of Philadelphia, &c. In this last mentioned school he completed his preparation for College. In 1818, he

* Memoir by his father.—MS. from Sherman Croswell, Esq.

† Harry Croswell was born at West Hartford, Conn., June 16, 1778. He received his early education under the Rev. Dr. Perkins, then the Congregational minister of his native place, and Dr. Noah Webster. The first years of his manhood were devoted to secular pursuits; and he was especially active in the political movements of the day. In 1802, he became editor and proprietor of a newspaper at Hudson, N. Y., called "The Balance;" and the scathing sarcasm of his editorials, and especially an article in a paper called "The Wasp," subjected him to a civil prosecution; and one of Alexander Hamilton's most splendid efforts was made in his defence. He afterwards removed to Albany, N. Y., where he was connected, for some time, with a political newspaper. But, though he evinced great power as an editor, his thoughts were soon turned in a different direction; and, having conformed to the Episcopal Church, he commenced the study of Theology with a view to entering the ministry. He was baptized in St. Peter's Church, Albany, July 19, 1812, and, on the following Sunday, received the rite of Confirmation. He was admitted to Deacon's Orders by the Rt. Rev. Bishop Hobart, May 8, 1814, in St. John's Church, New York; and, on the following Sunday, commenced ministerial labours in Christ Church, Hudson. On the 1st of January, 1815, he commenced his services in New Haven, in an old wooden building standing in Church Street; and was instituted into the Rectorship of the Parish on the Opening of the new Trinity Church, February 22, 1816. He was admitted to Priest's Orders in Christ Church, Middletown, June 6, 1815, by the Rt. Rev. Bishop Griswold. The honorary degree of Master of Arts was conferred upon him by Yale College, in 1817; and that of Doctor of Divinity, by Trinity College, in 1831. At the close of the forty-first year of his ministry in New Haven, January 1, 1856, he had officiated personally at two thousand, five hundred and fifty-three Baptisms, at eight hundred and thirty-seven Marriages, and at one thousand, eight hundred and forty-two Burials. Though in his later years he suffered not a little from bodily infirmity, he was enabled to continue his public labours till near the close of life. On the Sabbath but one preceding his death, he performed the usual services of both morning and afternoon, though he was then very feeble, and when he returned to his dwelling, seemed impressed with the idea that his work was done. He died on the 13th of March, 1858; and his Funeral Sermon was preached by the Rt. Rev. Bishop Williams. He was a man of much more than ordinary powers, of fine social and moral qualities, and was greatly revered and beloved by his congregation as a Christian Minister.

Dr. Croswell published a controversial pamphlet entitled "A Sober Appeal to the Christian Public," about 1816; the Young Churchman's Guide, in four duodecimo volumes, designed for the use of Sunday Schools, and Bible Classes; A Manual of Family Prayers; A Memoir of his son, the Rev. William Croswell, D. D.; A Guide to the Holy Sacrament; [This consists of Lectures embodying instructions touching Baptism, Confirmation, and the Lord's Supper;] and a Sermon preached on the Fortieth Anniversary of his Settlement in New Haven. "He had," says his son, Sherman Croswell, Esq., "so systematized his routine of daily duty, in and out of doors, that, besides keeping up a very extended correspondence, visiting the sick, distributing alms to the poor, administering the Sacraments, and dispensing consolation to the afflicted, he has left a stock of sermons, numbering some fifteen hundred; a Diary running through fourteen closely written small quarto volumes, which he commenced in 1821, and continued until one week before he died; and some three hundred pages of manuscript, entitled "Annals of Trinity Parish;" in which he has traced the early struggles of the Church in New Haven for an existence, under the Rectorship of the Rev. Dr. Hubbard, with reminiscences of that devoted minister, his contemporaries of the Congregational denomination, of the Rev. Mr. Whitlock, my father's immediate predecessor, of Bishop Hobart, Bishop Griswold, Bishop Jarvis and others,—which, with his Diary, forms a complete history of the Parish, and of his connection with it. The 'Diary' and the 'Annals,' extend through some five thousand, three hundred pages, which, in print, would cover full as many, and probably many more, in the ordinary octavo form."

entered the Freshman class at Yale, when he was a few months less than fourteen years old; and he graduated in 1822. He always maintained a good rank in his class, though he had not the reputation of being a very hard student.

Shortly after his graduation, he, in connection with a brother, two years older, who had been his classmate in College, opened a select school in New Haven; but, as this was not intended as a permanent occupation, it was soon abandoned. In 1824, he was engaged for a short time with his cousin, Edwin Croswell, Esq., as a sort of assistant editor of the Albany Argus; but he was not satisfied with this, or indeed any other mere secular employment; and his mind seems never to have found rest, until it reposed in the fixed purpose of devoting himself to the Christian ministry.

In October, 1826, he became a member of the General Theological Seminary in the city of New York. In consequence, however, of the failure of his health, he remained in the Seminary but a short time; and early the ensuing year accepted an offer to become a joint editor with Bishop (then Professor) Doane, of the Episcopal Watchman, at Hartford. Here he pursued his theological studies in connection with his editorial labours; and in the autumn of 1828, he was ordained Deacon, by the Rt. Rev. Bishop Brownell, in Trinity Church, New Haven. In May, 1829, he accepted the Rectorship of Christ Church, Boston; and immediately after entered upon his official duties, Dr. Eaton, the former Rector, having resigned his charge. He was ordained Priest in June, and at the same time was formally introduced to his Rectorship.

In the spring of 1840, he accepted a call to the Rectorship of St. Peter's Church, Auburn, N. Y.; and commenced his labours there early in June.

On the 1st of October following, he was married to Amanda, daughter of Silas P. Tarbell, of Boston, by whom he had one child, who survived him.

Notwithstanding his situation at Auburn was, in many respects, favourable to both his comfort and usefulness, after having resided there somewhat more than four years, he was induced, chiefly from considerations growing out of the state of his health and that of his family, to consent to return to Boston, and connect himself with a new enterprise,—the Church of the Advent. The enterprise proved a successful one, and his connection with this church continued till the close of his life. His views in regard to some of the external arrangements of the church brought him in conflict with his Bishop, and led to a correspondence which has since been given to the world.

In 1846, the degree of Doctor of Divinity was conferred upon him by Trinity College, Hartford.

The circumstances of Dr. Croswell's death were deeply affecting. He had returned home a few days before from a brief visit to his friends in Connecticut, and had engaged with great zeal in the accustomed duties of his parish. On Sabbath morning, the 9th of November, 1851, he took part in the usual Services of the church, though the sermon was preached by another clergyman. During the intermission, he seemed unusually cheerful and happy in the prospect of meeting his flock in the afternoon, and especially of delivering an address to the children in connection with

the ordinance of Baptism. His sermon to the children was a beautiful performance, full of excellent instruction, and so simple as to be accommodated to a child's capacity. As he proceeded in the delivery, it was noticed that his voice occasionally faltered, and he several times placed his hand on the back of his head, in an unusual manner, as if he were suffering pain. When he was about two-thirds through his manuscript, he abruptly closed his discourse, and then pronounced the first stanza of a hymn, which was sung by the choir. He stood as usual, facing the altar, during the singing, and at the close, knelt down at the chancel rail, and repeated from memory,—his book having fallen from his hand,—an appropriate collect. But his strength was now so far exhausted that it was impossible for him to rise, and he therefore remained on his knees, and with a faltering voice pronounced the Apostolic benediction. A general alarm, by this time, pervaded the congregation. He was immediately taken into a carriage, and removed to his residence; and being apprized by his physicians of the dangerous nature of his attack, he closed his eyes, and seemed to compose himself as if for his final rest. His venerable friend and father, the Rev. Dr. Eaton,* was soon at his side, and just as he had done offering the "Commendatory Prayer of the Church," it was perceived that the last breath had passed from his lips. The tidings of his death spread a gloom, not only throughout his immediate circle, but wherever he had been known. His Funeral was very numerously attended at Boston; after which, his remains were removed to New Haven, where they were buried in the family lot in the New Haven cemetery. Commemorative Sermons were preached by several clergymen, especially Dr. Alexander Vinton of Boston, Dr. Strong of Greenfield, and Bishop Doane of New Jersey, all of which have been published in part or in whole.

Some time after the death of Dr. Croswell, his venerable father, Dr. Croswell of New Haven, published an extended Memoir of him, containing

* Asa Eaton was born at Plaistow, N. H., July 25, 1778. His parents were Congregationalists, and his early training was in that denomination. He graduated at Harvard College in 1803, shortly after which, he accepted an invitation from Christ Church, Boston, to become their lay reader. Having served the parish two years in this capacity, meanwhile prosecuting his theological studies, he went to New York in July, 1805, and was ordained both Deacon and Priest by Bishop Benjamin Moore, in Trinity Church. He now returned to the scene of his previous labours, and engaged with much zeal in the appropriate duties of the ministry. When the American Education Society was formed, he accepted the office of Secretary of its Board of Directors, and held it for several years. In January, 1815, he established the first Sunday School ever established in Boston. He entered with great interest into the Home Missionary work, and in addition to his many parochial and other engagements, he accepted the Rectorship of Christ Church, Cambridge, which he held for a number of years, supplying his own pulpit by substitutes, from time to time, that he might give to that a portion of his personal ministrations. About the year 1820, he was afflicted with weakness of voice, which continued for several years, and finally led him to terminate his parochial relation to Christ Church, in 1829. But as he was, by no means, altogether disabled for public service, he commenced now the Free Church City Mission,—an enterprise which was crowned with large success. In 1837, having accepted an appointment in connection with St. Mary's School, Burlington, he removed to the Diocese of New Jersey. Here he remained four years; when, finding that the infirmities of age were coming upon him, he resigned the place, and returned to Boston, the scene of his early labours. He now lived in comparative retirement, though he held the office of Vice President of the Widows' and Orphans' Society, and was Treasurer of the Diocesan Convention for a number of years, and also accepted the care and office of Rector of Trinity Church, Bridgewater, which he retained till the close of his life. One week before his death, he went to New Haven to attend the Funeral of his friend, the Rev. Dr. Croswell; but the fatigue and exposure proved too much for him, and immediately after his return home he was prostrated by an illness, which terminated fatally on Wednesday, the 24th of March, 1858. His Funeral was attended at the Church of the Advent, where he had been accustomed to worship and occasionally to minister. A Sermon, commemorative of his life and character, was subsequently preached in the same church by the Rev. Dr. Edson. He received the degree of Doctor of Divinity from Columbia College in 1828. He published the History of Christ Church, Boston, 1828.

not only a somewhat minute history of his life, but many of his productions, especially in poetry, most of which had been published before in various periodicals. He had strictly forbidden the publication of any of his sermons.

FROM THE HON. JOEL JONES.

PHILADELPHIA, November 28, 1857.

Rev. and dear Sir: I do not remember that I ever met the Rev. William Croswell after the year 1821. He was then a member of Yale College. My acquaintance with him began in January, 1817. At that time, I was a member of the Senior Class, but, by permission of the Faculty, conducted a classical school in New Haven, of which William Croswell was a member. He was then about thirteen years old, but large in person for that age. In disposition he was very sprightly, very modest, and very lovely. I do not remember that he ever gave occasion for serious reproof. His talents were of a superior order. He acquired his lessons with great ease. This gave him opportunity to indulge his taste for books and composition, which he did to a considerable extent. I remember that, on the approach of a public examination, he voluntarily composed a dialogue for the occasion, which would have been creditable to an older head and a more practised pen. He was a good scholar. The rule of the school was to learn thoroughly, and review often, and parse every word of any difficulty in the lesson. This method ensured an accurate acquaintance with his grammars. After having been under my care about a year and a half, he entered College in the fall of 1818. Of his career in College I know less, but his earlier juvenile efforts gave promise of a successful literary career.

My memory at times goes back with a melancholy pleasure to the little group in which William was a prominent figure, all of them bright, some of them brilliant, and some of them cut down in the midst of usefulness and greater promise.

I will only add that I should not recognise the William I knew, in the mature, manly face prefixed to the Memoir of his life, prepared by his venerable father. But this is no marvel. The fortunes of life separated us early, and time and cares quickly transfigure all.

I am very sincerely yours,

JOEL JONES.

FROM RICHARD H. DANA, JR., ESQ.

BOSTON, June 6, 1852.

Rev. and dear Sir: My knowledge of Dr. Croswell was confined to the last seven years of his life. During this period, his character and qualities as a parish priest received a peculiar development. On coming to Boston, he took charge of a new parish, organized upon a plan, and for purposes, which met his peculiar approbation, and enlisted his warmest sympathy. It was to be a church with free sittings, for rich and poor alike, free from all ungracious distinctions or restrictions, and in which the Church was to be presented in her fulness as the daily Teacher and Comforter of the people, in all the circumstances and events of life. As soon as the church was in successful operation, he established the daily Morning and Evening Service, and every day, from that time until his death, he never failed, when in the city, to conduct these exercises, and to perform the full Service, with the Communion, on Holy Days. He took a small and plain house near the church, (for his salary, like his wants, was small,) and made it his business to become known to all the dwellers in that part of the city, as the man of God, ready at all hours to visit the poor and sick,

prisoners and the afflicted, and to minister to them not only the Word but the Sacraments. He was the unwearied visiter of the jail and hospital, and the large floating population of that section came to know the Church of the Advent as a place where religious services were constantly performed, and where a clergyman might always be found, whose life was devoted to the duties of a comforter and instructer of those "in any wise afflicted or disturbed in mind, body, or estate." Here he built up his reputation and influence on a foundation of good works; and his church became endeared to the common people, as one consecrated to their interests, and where they could enter freely and daily, clear of all ungracious associations. At the same time, from principle, from attachment to his personal qualities, and from a regard to his merits and attainments as a scholar and poet, he carried along with him a considerable and influential body of laymen, of the educated and wealthy class, whose devotion to him and to his enterprise was as great as that of the humblest.

Dr. Croswell was never ambitious of distinction as a preacher; nor indeed was it, to a great degree, on preaching that he relied for influence. His great object was to train up a congregation of worshippers, and to make the church a place where the congregation (according to the theory and letter of his Church Liturgy) should be equal actors with himself in prayers, acts of worship and adoration, declarations of faith, hymns of praise, and in participation of the Sacraments and other holy ordinances. His congregation soon became remarkable for the unity and earnestness of its responsive or united worship, and the simplicity of its music, the constant and numerous attendants on the Sacraments and Daily Service, and for its systematic charities. His sermons were generally short, plain, and addressed to the hearts and understandings of all, and always scrupulously so to the young and the uneducated. He was never metaphysical or controversial, but always practical; and aimed at carrying great truths to the mind in the directest manner, or touching and influencing the heart. And, although a poet, he never used his poetic faculty for ornament, but as a natural mode of teaching or affecting men through their associations or nicer instincts. His manner as a preacher was excellent. His voice was deep, firm, manly and pathetic; his intonation naturally musical, his figure large and commanding, his gesticulation simple, and his countenance full of earnest, fresh and benevolent expression. The effect he left behind him was not applause, nor admiration of the performance, but a respect for the man and a consciousness of having learned some valuable truth, and having had your best and highest feelings touched and quickened.

Dr. Croswell was truly the Christian Gentleman. His countenance was open and frank, with an expression of sentiment and delicacy from which you saw that, while he concealed nothing which others ought to know, he had yet that within which passeth show. He had a deep interior life; but that was not an indulgence, a pride, as it is with many; for his external life was one of sacrifice and of modesty. He combined dignity with modesty, self-respect and reserve with freshness and affability, in a manner which no artificial rules, no imitation, no system of manners, can approximate to. It was the result of the forces of his character.

I never saw a man who had more undoubting confidence in the truth of his own faith, nor do I know one who makes religion more than he did a matter of life and conduct. No man ever lived,—I should say, no man ever lived in my world, to whom more truly belonged the beautiful language he was so fond of repeating,—"The confidence of a certain faith, the comfort of a reasonable, religious and holy hope, in favour with thee our God, and in perfect charity with all the world." Believe me, with great regard,

Your obedient servant,

RICHARD H. DANA, JR.

FROM THE RT. REV. G. W. DOANE, D. D., LL. D.

RIVERSIDE, December 28, 1857.

My dear Sir: Of Dr. Croswell, concerning whom you ask for my recollections, I can speak out of a full heart, as an endearing intimacy existed between us many years. It devolved on me to render a funeral tribute to his extraordinary worth, in the church where he had ministered, and in the presence of his bereaved congregation.

I would say, in the first place, that Dr. Croswell was emphatically "a man of love." His heart was large enough to take in all the world. His generosity was unbounded. And his kindness was as considerate and delicate in all its details, as it was boundless in its comprehension. He knew the very thing to do, the very word to say, the very time and place to do it and to say it. And his faith was equal with his love. He did not fix the time for his results. He would go on and find them when they came. Then he was wonderful in his humility. He esteemed every other better than himself. He cared not what the service was, so he could do it; or for whom it was, so it would be received. And from his humility there sprang a beautiful simplicity, which was a letter of universal commendation. He was a gentleman not only, but the gentlest man. No man ever was more acceptable to the refined and intellectual. No man had, ever, easier access to the poor, the ignorant, the vicious, the degraded. He won their confidence at once. And the more they saw of him, the more they trusted. He was so considerate of their feelings. He was so charitable to their infirmities. He was so constant in his assiduity. He knew the strings in every broken heart; and had from God the medicine to heal their hearts. He seemed a ministering angel to them; and they glorified God in him. But especially, he was so unreserved in his self-sacrifice. One says of him,—"Dr. Croswell was instant in season and out of season. He never was known to refuse any call for service or duty." And another, than whom no living man knows better what Christ's servant with the poor should be,* speaks thus of him, in words, which, coming from the heart, go to it—"How they loved him! Because he was like his Master. Of Him he had learned to be pitiful, to be courteous to the poorest, to the humblest. How hard it is to be like him; so true, so simple in doing good! The distance was never too great for him to go, to do good, for Christ's sake—the storm was never too severe for him to find his way through it, to relieve a tossed and beaten sufferer—the night was never too late nor too dark, for him to find his way, to bear the cross, with its consolations, to the bed of death." How plainly I can see him now, with his old cloak wrapped about him, which he would gladly have given to the next poor man, if he had thought it good enough for him; and with his huge overshoes, which, when he put them on so deliberately, would always bring to mind what the Apostle said about having the "feet shod with the preparation of the Gospel of Peace." As he set out upon his ministry of mercy, you might think him very slow, and doubt if he would find his way, and wonder when he would get back, or if he ever would. But ere he slept, he would have threaded every darkest and most doleful lane in the most destitute quarter of the city, dived into cellars, and climbed garrets, comforted a lonely widow, prayed by a dying sailor, administered the Communion to an old bed-ridden woman, carried some bread to a family of half starved children, engaged a mother to be sure and send her youngest daughter to an infant school, and "made a sunshine" in the shadiest places of human suffering and sorrow.

And when all this was done, if he had time for it, he would charm the most refined and intellectual with his delightful conversation, and his pure and lam-

* The Rev. E. M. P. Wells, of Boston; the poor man's Priest.

bent playfulness. With a manner that seemed quite too quiet, there was an under-current of ceaseless irrepressible activity; and brightest thoughts in happiest words were ever oozing out, like fragrant gums from some East Indian tree, as soft, as sweet, as balmy, as balsamic. "He was a scholar, and a ripe and good one." I may add as justly "exceeding wise, fair spoken and persuading." He had an intuition for good books, and the best parts of them; as he had also for good men. With all he did, and with the little that he seemed to do—the very reverse of Chaucer's Sergeant, who "seemed busier than he was,"—he was at home in all good English learning, with perfect mastery among the poets. His classical attainments were much beyond the average. He was a well read divine; and, beyond any man I knew, "mighty in the Scriptures," and skilful in his application of them. His sermons were entirely practical. The object of his preaching was apparent always—to make men better. He sunk himself entirely in his theme,—CHRIST JESUS AND HIM CRUCIFIED. He had no manner. Yet the perfect conviction which he carried with him from the first, that he was really in earnest, made him attractive to all sorts of people, high and low, rich and poor, wise and simple, ignorant and learned, and made him profitable to all. And, whatever his discourse might be, in matter or in manner, there was the cogent application always, of a holy and consistent life. His habits were simple, almost to severity. "Having food and raiment," he was "therewith content." What remained after necessities were met, was so much for the poor. He was a Churchman, of the noblest pattern. A Churchman of the Bible and of the Prayer Book. A Churchman with Andrews, and Taylor, and Wilson. If he was least tolerant of any form of error, it was that of PAPAL ROME. He would have burned, if need had been, with Latimer and Ridley. He made no compromise with novelties, but always said "the old is better." There was no place for the fantastic in his Churchmanship; it was taken up too much with daily work, and daily prayer, and daily caring for the poor. There was no antagonism between his poetry and his practice. His poetry was practical. It was the way flower of his daily life; its violet, its cowslip, or its pansy. It sprang up where he walked. You could not get a letter from him, though made up of the details of business, or the household trifles of his hearth, that some sweet thought (as natural as it was beautiful) would not bubble up above the surface with prismatic hues that marked it his. His heart was wholly in the priesthood. He loved to pray. He loved to minister the Sacrament. He loved to preach. He loved to catechise the children. And when he lifted up his manly voice in the old hymns and anthems of the Church, it seemed as if a strain of the eternal worship had strayed down from Heaven. He was so modest and retiring that few knew him well. But there is no one that knew him well, that will not say with me,—"We shall not look upon his like again." If he excelled in any one relation, after his service to Christ's poor, it was in all the acts and offices of friendship. He was a perfect friend. So delicate, so thoughtful, so loving, so constant. "More than my brother" for a quarter of a century, I dare not trust myself to speak of what he was to me; of what I know I was to him. I never heard words spoken with sincerer pleasure than when, shortly after his death, his old heroic father,—who might well declare with aged Ormond, that "he would not exchange his dead son for any living son in Christendom,"—said to the coachman, who had driven us out together to weep at his grave,—"*This is the Bishop of New Jersey,—the best friend that my son ever had on earth.*" I would not covet for my child a richer earthly treasure, or a higher human praise, than to be William Croswell's best and dearest friend.

With true respect and affection,

Dear Dr. Sprague,

Your faithful friend,

G. W. DOANE.

WILLIAM M. JACKSON.

1831—1855.

FROM THE RT. REV. JOHN JOHNS, D. D.,
ASSISTANT BISHOP OF THE DIOCESE OF VIRGINIA.

MALVERN, May 18, 1858.

Rev. and dear Sir: In complying with your request for some account of the Rev. William M. Jackson, allow me to say, as indicating the sources of my information concerning him, that for thirteen years previous to his death, I sustained to him the relation of Diocesan, and that my acquaintance with him was for a still longer period. For incidents of which I have no personal knowledge, I am indebted to others on whose representations every reliance may be placed.

WILLIAM M. JACKSON was born in the city of Baltimore, in the year 1809. His father, Mr. J. Edward Jackson, with his younger brother, came to this country as agents of their father, who resided in Tutbury, England, where he conducted a large manufactory, and was deservedly esteemed for his exemplary piety. Both of these brothers relinquished their secular calling, and became ministers in the Protestant Episcopal Church. Of William, the younger brother, I understand you design to furnish a distinct memorial. Mr. J. Edward Jackson, the elder of the two, removed to the city of Baltimore, and engaged in mercantile pursuits, till in the year 1824, when, "being of good report," and commended by all the requisite testimonials of character and capability, he was ordained by the Rt. Rev. James Kemp, D. D. Soon after his ordination he became the Rector of Christ Church, Winchester, Va. When he commenced his services there, the building occupied by the congregation was quite homely in appearance, and very limited in capacity, though large enough to accommodate the worshippers. At his removal, he left a large congregation in the occupancy of an edifice which, for convenience and taste, will compare favourably with the churches of the Diocese. From Winchester, he removed to Henderson, Ky., where he was soon prostrated by paralysis.

Of the other parent,—the mother of William M. Jackson, it is only proper to state that she cordially sympathized with her excellent husband in the transition from secular to clerical life, and proved herself an efficient help-meet in all the services and trials incident to the parochial ministry.

Blessed with such parents, the subject of this sketch enjoyed the inestimable benefit of early Christian instruction, imparted not in the formal superficial mode, practised by many who profess and call themselves Christians, but with the cordial faith and fervent prayer which bring it within the limits of the covenant, and connect it with the sure blessing of God.

When, precisely, the saving influence of Divine truth was first consciously experienced by this youth, and expressed decidedly in his life, it may not now be possible to determine. At about the age of fifteen, he became a student in Washington College, Chestertown, Md. His uncle Wil-

liam was then residing there, as the minister of St. Paul's Church, and of his family the nephew was privileged to become an inmate. The estimable Christian lady who was at the head of this household, who left the impression of her religious life on all with whom she had intercourse, and to whom, under God, young Jackson was no doubt largely indebted for the maturing of his pious purpose,—thus writes of him in one of her letters recently published:—"He was living with us, when, at about fifteen, he was first led seriously to seek the salvation of his soul; and I can never forget the intense interest with which we watched the operations of Divine grace in the renewal of a heart, which, to judge from the outward conduct, was like that of the young man in the Gospel, naturally, most pure, amiable and lovely. Some would say that this perhaps was a case in which a change of heart could not be needed, but as we silently and thankfully observed his growing love for, and diligence in, searching the Scriptures and prayer, it soon became manifest that a great change had indeed passed over him. His application to his studies had received an impetus which surprised his teachers; but we were not ignorant of the secret spring. He had been taught to realize that the great end of his being was to glorify God and enjoy Him forever. He had learned that he was not his own, 'but bought with a price,' and henceforth the ardent desire of his heart was to be permitted and prepared to proclaim that Saviour to others, who had become so precious to his own soul. This was the noble incentive which nerved him to become a student, and to occupy, until his Lord should come, such talents as He gave him. It was beautiful to us to observe, even at that early age, the many little devices he had for present good to others, at the same time that the love of Christ was constraining him to prepare for future usefulness."

The legitimate effect of Divine grace upon the heart is to enlarge it with sympathy for those who are strangers to this blessing, and to prompt to suitable efforts that they too may taste that the Lord is gracious; and so we find that the saving change in young Jackson was soon accompanied by the earnest purpose to devote himself to the service of his Saviour in the ministry of reconciliation.

In pursuance of this purpose, in 1829, he entered the Theological Seminary of the Diocese of Virginia, and assiduously prosecuted, to its completion, the course of study there prescribed. During his connection with this institution, his warmth of heart and cheerfulness of spirit made him a favourite with all his associates, and his bearing and habits as a student secured for him the respect and affection of his Professors. The late Rev. Mr. Adie, of Leesburg, who was a fellow-student of Mr. Jackson's, relates, in a Funeral Sermon, the following particulars illustrative of his spirit while in the Seminary:—

"No difficulties discouraged him, no trials served to embarrass him. His purpose was fixed and settled, and he seemed to say, in the greatest straits,—'I can do all things through Christ which strengtheneth me.' I well remember several incidents which occurred, illustrative of his character. Being desirous of making himself acquainted, to some extent, with the Syriac language, as one of the cognates of the Hebrew, which he was studying, he could not conveniently procure a grammar of that language,

save an old Oxford or Cambridge edition in Latin. This, to most persons, would have suggested the idea of abandoning his purpose, as there was no requisition of the Faculty, making it either necessary or desirable. But our young friend (as he then was) sat him down deliberately to translate the Latin-Syriac grammar into English, that he might facilitate the acquisition of that difficult and very rare language even among divines. I have often related another incident illustrative of the same fact. It was a requirement of the Institution that each student of the Senior class should prepare a sermon for delivery before the Faculty and students, which was afterwards put into the hands of one of the Professors for criticism. His first sermon, in regular course, fell into the hands of the Senior Professor, who, for some kind reasons, was more than usually rigid in his criticisms upon it,—so much so, that it excited the sympathies, and even the indignation, of some of his fellow-students. We all returned from the scene with more or less of pain and regret for what we regarded undue severity. When we were met by our noble brother, it was not only with cheerfulness, but mirth, having felt no other emotions but those of gratitude to the Professor, and a firmer resolution to persevere, and, if possible, overcome the faults which had been thus pointed out by the apparently merciless critic. I have no doubt that this ordeal, so wisely improved, was one means of securing his success in his subsequent ministry."

Having finished the course in the Seminary, Mr. Jackson was ordained Deacon in July, 1831, in Christ Church, Alexandria, by the Rt. Rev. R. C. Moore, D. D., and, at the expiration of the diaconate year, was, at the same place, and by the same Bishop, admitted to Priest's Orders.

For about ten years after his ordination, a section of the Valley of Virginia was the scene of his labours. During this period, he officiated first as Assistant Minister of Frederick parish, then as Rector of Grace Church, Berryville, and afterwards as Rector of Wickliff parish, Frederick and Jefferson Counties,—situations which plainly indicated the estimation in which he was held during those early days of his ministry. At a later period, referring to those days, he writes,—"It was in the spring of 18—, when I preached my first sermon to the congregation of —— parish, from the text,—'We preach Christ crucified.' Alas! how little did I then know of the true method of preaching a crucified Saviour, so as to make it the grand characteristic of my ministry! After service I returned to my room with a load of sadness on my spirit. Every thing was new and strange. The work before me was great, for I perceived, from the size and appearance of that congregation, that the duties devolving upon me would be arduous and responsible. Never have I forgotten a cheering voice which bade me welcome, with the hope that my ministry would prove a blessing to the congregation. The morning of the following day brought with it peculiar feelings. The long wished for time had arrived, and here I am, fully installed into the sacred functions of the Gospel ministry. My work has begun! And what a work was it! so many new acquaintances to form; the sick to be visited; the poor to be cared for; plans of Christian benevolence to be devised, and executed; and the most responsible and difficult work of all, preparation for the pulpit to be made. All these clustered around me on the morning of that day. Hitherto I had been

able to devote weeks and months to the preparation of a sermon; now the work must be done in less than seven days—yes, the subject studied thoroughly, well digested, and the entire sermon prepared. Well did Dr. Johnson say, 'I pity that man who enters the ministry, hoping to find it an easy life, and I pity that minister who makes it an easy life.'"

During his residence in the Valley, Mr. Jackson was married to Mary Anna Hopkins, of Winchester, Va., a lovely lady, and happily suited to the sphere to which she was now introduced. It was her pleasure to sustain and animate her husband in his work of the ministry, and with maternal love and tenderness to share with him in the Christian nurture of the four children who were given them of the Lord.

In the year 1841, we find Mr. Jackson officiating in three of the country churches in the vicinity of Charlottesville, where he remained till 1844. During one of these years, he was connected with the University of Virginia, as Chaplain, preaching in the morning at the University, and at one of the country churches in the afternoon,—services which must have required much bodily as well as mental exertion. The churches were remote, the country exceedingly rough, and one of the congregations was as intellectual in its character, and called for as elaborate preparation, as any in the land. Yet he not only met his appointments with punctuality, but sustained himself to the satisfaction of the people. His preaching was very acceptable both in town and in the country. By one of the Professors of the University who was accustomed to listen to him, his sermons were complimented by a comparison, from which, if it ever reached the preacher's ears, his modesty must have recoiled.

In 1844, Mr. Jackson was invited to Meade Parish, Middleburg, Loudoun County, where, as usual, he gained a lasting hold on the affections of his parishioners. There he continued his labours until, in 1847, he was invited to Norfolk, and became the Rector of St. Paul's Church.

God knows how to select and how to educate those whom He calls and commissions for his work. Mr. Jackson was, by nature, intelligent, calm, cheerful, brave, and persevering, with systematic diligence. His mental endowments he had cultivated with steady studiousness, year by year; thus surely reaching to an intellectual vigour and fruitfulness, which gave to his public ministrations their attractiveness and force, and rendered his social intercourse both entertaining and instructive.

His personal habits favoured his mental improvement; for though they savoured nothing of austerity, yet they were formed on principles of purest temperance.

Constitutionally composed and firm, these natural endowments sanctified and elevated by Divine grace, rose into genuine Christian magnanimity and courage. Nor did he lack the training which is to be had only in the school of affliction.

Once he was thrown with violence from his horse against a projecting rail, which, striking him just at the junction of the nose and forehead, so stripped the scalp on one side that, when he was taken up, it was hanging over the ear. A fatal issue was apprehended—but no—not yet. His Master had further need of him, and had only brought him suddenly to the

very portal of death, for the benefit of the discipline, as preparatory to ulterior and more important services.

In Charlottesville he was bereaved of the excellent and lovely lady, who shared his comforts and his cares, and was dearer to him than life itself; an affliction which rent his very heart, but under which he bowed with unmurmuring submission, and received the support, and solace, and profit, pledged to filial faith and meek resignation. But this was not all—it was wave upon wave—first one, then another, of his engaging children was taken, and he was called on to resign them to their early tomb in the cemetery at Alexandria, where they sleep by the side of their sainted mother. But, in the midst of all this mourning, he was not like her who was "weeping for her children, and would not be comforted because they were not." The utterance of his lips was the true language of his heart—"the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He "would have fainted, had he not believed," but he did believe, and the Lord sustained him.

But whence, and why this succession of severe visitations? They were not casual, but appointed, and graduated, by the Father of mercies and God of all comfort, who comforted him in all his tribulation, that he might be able to comfort those who are in any trouble, by the comfort wherewith he himself had been comforted. It was part of the system of training for further and peculiar service. It wrought in him that kind and degree of experience which can be learned in no other school. It opened up fountains of sympathy which nothing else can loose. It softened his manly character by the diffusion of a spirit of tenderness, which specially fitted him for the scenes of sorrow in which he was destined to move.

We see how God endowed and fashioned him for his work, and sent him thus prepared "to do, or die;" and he did both.

Norfolk, during the spring and early part of the summer of 1855, presented to the eye of the intelligent observer, the interesting aspect of a venerable borough, which was hopefully beginning to renew its youth. The population and wealth were advancing with a healthy growth. Business, in its various legitimate forms, was pursued with increasing spirit and success. The community at large appeared to be pervaded by a kind and generous spirit, which united it in pleasing bonds and harmonious action. A large proportion of its citizens were living in an exemplary degree under the influence of religion; separated into various congregations, yet holding one Head, and acting as members one of another; ministered to by pastors who watched for souls, as they that must give an account, and having no greater joy than to see their people "walk in the truth"—the whole exhibiting an attractive spectacle of civil, social, and religious prosperity.

In a few days, this most pleasing prospect was sadly changed. The pestilence, which walketh in darkness, and wasteth at noonday, breathed its poisonous breath into the atmosphere, and the fatal infection spread from square to square, from house to house, till scarce an habitation escaped the dreadful scourge. All business was arrested; stores closed; streets deserted; the borough, recently so flourishing, became an hospital, and its suburbs a cemetery. Those who could, fled. Of those who remained there were scarcely enough sufficiently well, to serve the sick, or give the

dead a decent interment. No sound was heard in the streets, but the tread of those on their rounds of mercy, or the rumble of the hearse on its way to the grave. The churches were closed for want of worshippers. Ministers, no longer needed in their pulpits, were occupied day and night,—from place to place,—consoling the bereaved, sustaining the dying, burying the dead—"earth to earth, ashes to ashes, dust to dust." At distant points, thousands of the dispersed waited in painful anxiety the daily report of the fearful havoc; some of them stricken to the heart by every reverberation which reached them. Throughout the State, throughout the country, incessant prayer was ascending to Him with whom are the issues of life and death, to stay the desolating plague, and spare the people.

Such was the lamentable condition of Norfolk, during the last few weeks of the life and labours of Mr. Jackson.

The relationship which obtains between a devoted pastor and an attached people, forms a bond of no earthly texture. It is woven by the hand of Jesus; dyed with his own precious blood; strong but tender in its structure, like his own delightfully constraining love, with which it is redolent; separable by no created power, but perpetual as his own everlasting nature. Such was the sacred tie which kept Mr. Jackson at his post of danger, when thousands were scattered abroad in quest of safety, and of those who remained scores were daily sinking around him. He certainly was not insensible to the exposure. He felt and thought for others, who had no call to continue. This is apparent in his judicious action in the case of those of his own household. For these he was wisely careful, and ceased not his exertions, till he had placed them on board the boat which was to convey them beyond the danger. As he bade them an affectionate farewell, and turned to plunge into the infected atmosphere, and retrace his steps to his deserted home, he exclaimed—"*Now I am free to go to my duty.*" What a noble specimen of Christian devotion and true heroism! No parade, no excitement to stimulate and rouse to artificial action—not even the presence of beloved kindred left, to sustain, and animate, and comfort him by their sympathy and service. No! he had deliberately disentangled himself of them, that he might please Him, who had chosen him to be a soldier, and, disembarrassed, spend and be spent in the service of the beloved people for whose defence he had been set.

What he endured in mind and body during the prevalence of that fearful pestilence, visiting incessantly from house to house, from chamber to chamber, from couch to couch, watching, counselling and praying with the sick and the dying around him,—often, when exhausted on his way to his lonely home, met by messenger after messenger to summon him to newly stricken ones—what he thus endured, from day to day and night to night will never fully appear till it stands disclosed at the last day.

Whilst he was engaged in these extraordinary services, he was animated and encouraged by frequent letters of deepest sympathy, and assurances of earnest supplication for his safety and usefulness. From his replies, the following extracts are given, expressing the state of his own mind in connection with the peculiar trials in which he was placed.

In answer to a letter from Bishop Meade, he writes,—"I had always regarded it as the *duty* of a minister to remain with his people under such

circumstances, but never before deemed it a *privilege.* Such I now find it indeed to be. Good must come out of this—good has already come; I can see it. and hear it."

The letter which follows is in reply to one addressed to him by myself:—

Norfolk, August 7, 1855.

My dear Bishop:

Your letter, so full of sympathy and kindness, came, like a cordial to my spirit this morning. I had just returned, sad and depressed, from my visits to the sick and the afflicted, and with a heavier load, from hearing, before I entered the house, of other cases which called for my attention this afternoon.

It would be a difficult task to draw a picture of the state of things in this afflicted community. To walk through the streets, and see the warehouses closed, dwellings deserted and all business laid aside,—would give but a meagre idea of the suffering which exists. It would be necessary to enter dwellings which had not been deserted in the panic, to know the full extent of this fearful visitation.

It is said that five hundred persons are, at this moment, sick of the prevailing disease. The remark of Dr. Rush has been singularly verified in the Yellow Fever, as it now exists among us, that "it is such a tyrant that it compels all other diseases to wear its livery." But, amidst the gloom which overhangs the city, and the fearful march of the Destroyer,—overleaping, as it has done, the bounds which had, heretofore, arrested its progress, it is delightful to see the perfect calm which rests upon the spirits of our people. The panic which, for three weeks, had so agitated the whole population, has subsided, and in the few who remain, (I speak more particularly of our Christian friends and acquaintances,) you can plainly see that they have committed the keeping of their bodies, as they have done that of their souls, to Him whose faithfulness reacheth unto the clouds. I am sure they will be better Christians for the exercise of their faith. I could write much that would interest you, but in truth have neither time nor spirit. I am, my dear Bishop,

Very affectionately yours,

WILLIAM M. JACKSON.

It would be doing injustice to the subject of this sketch, not to introduce into it parts at least of extracts from his correspondence, as found in "the Memorial," by the Rev. G. D. Cummins, D. D.

August 9. Mr. Jackson writes to his son,—"I am so rejoiced that you were able to get off yesterday. To-day there is no boat; and persons who wish to leave the city are in much trouble how to get off. The fever, or plague, or whatever it is, is spreading. But do not be uneasy; duty demands my presence here, and I should be unhappy if I were absent from my post. I buried Mrs. B. last night, in the stillness, and darkness, and gloom of night, between ten and eleven o'clock. It was a deeply solemn occasion.

August 13. He writes to his mother,—"Our city is almost depopulated, and my congregation have nearly all deserted me; but it is a great pleasure to be able to speak words of comfort to the sick and dying. I am rejoiced that I did not go away"

August 15. Mr. Jackson writes to a friend,—"The whole city wears the appearance of Sabbath. No noise, no business; the warehouses closed, trade suspended, houses deserted, music hushed. All this is gloomy enough. I intend converting my parlour into a chapel for our evening service. The pleasure I have in being able to sit beside the diseased and

suffering is greater than I can tell you. I would not be absent on any account."

August 17. "Attended a funeral this morning, at six o'clock I am exceedingly tired and faint at heart. Still we have much, very much for which to be thankful. I look for a blessing upon our Church and community through this painful visitation."

August 18. "I am endeavouring to take all due care of myself. Nevertheless, I am far from thinking myself beyond the reach of danger; and then, having to attend funerals early in the morning, and late at night, taxes my strength very heavily."

August 19. He writes to his mother,—"God grant, my dear mother, that this terrible scourge may soon be arrested in its work of death. During the past few days, it has entered the circle of our friends. This will startle and grieve you, but let it not shake your trust in our Heavenly Father. The shafts of death, which are flying in every direction through the community, do not fly at random—every shaft has its aim, and is ordered and directed by One who never errs. That we are in danger, very great danger, I may not deny; but what then? We are in a Father's hand—

'My times are in thy hands,
'My God; I wish them there!'

If He has more work for me to do upon earth, my life will be spared; if not, why should I wish to live? Do not, I beseech you, give way to any unnecessary anxiety on my account. I am in the path of duty and Christian love.

August 28. To a friend,—"Yesterday and to-day have been dark days. With scarce an hour's intermission, except at night, I have been beside the sick and dying, and the graves of the dead. I have just returned from that afflicted city across the river, desolate, deserted and sorely stricken, whither I had gone to attend the funeral of a young lady, not of my own congregation. The last act of yesterday was to sit by the dying E. T., and repeat to her that sweet hymn:—

'Jesus, Saviour of my soul!'

I had been compelled, in order to see her, to hasten from the side of two young Christians, two sisters, who, in the prospect of death, were as calm and almost as joyous, as if they were going to a bridal. Indeed, it is a rare privilege to be here. The panic, which had so agitated the whole community, has subsided, and in those who remain we see the evidences, and hear the utterances, of a peaceful trust in God's righteous will, and almighty power. It is faith in exercise."

August 29. To his mother, he writes,—"All this morning occupied with making provision for the orphan children. Hunted up nurses for the sick; distributed money to the poor. Again I must beg you not to give yourself uneasiness on my account. If it were not for duty, *inclination* would certainly keep me here to minister to the afflicted. Blessed thought! that I have such a God and Saviour to trust in; and when we think of the treasures in Heaven, may we not say,—'to die is gain!' What is faith, what is life, what is strength, if not to be exercised and employed, at just such a time as this?"

September 1. He writes to a friend,—"Yesterday and the day before were awful days. Eighty persons were swept off, and amongst them some valued friends, and most useful members of the Church and of the community. Last night the destroyer entered my own house. M. (a servant) was taken with all the symptoms.

September 19. To a friend he writes,—"I thank you for your very kind and most cheering note. It is most gratifying, and it is animating to us, to know that Christian friends, far away from this awful scene, are remembering us at the mercy-seat. I must believe that these prayers have been answered. What else but sustaining grace, vouchsafed in answer to the supplications of our friends at a distance, and at home, could thus have nerved us for this time of fiery trial? My own disposition is naturally timid; but I have not known what fear was, since the pestilence came among us. I do feel that God has verified to me his own blessed promise,—'As thy days, so shall thy strength be.' All the other ministers of the city, except myself, are in bed from exhaustion or disease."

So he persevered in his self-denying labours of love to the close of the afflictive dispensation—self-denying, in many respects, those labours unquestionably were, yet it is evident, from his letters, that he would not have exchanged them for the rest and exemption from exposure which other situations would have afforded. If the scenes through which he was passing had uncommon trials, they must have abounded also with uncommon spiritual consolations. To be permitted to direct those anxiously inquiring the way of salvation,—to strengthen the weak, and encourage the timid, in their conflicts,—thus to smooth their passage into the dark valley, laying them gently into the arms of the good Shepherd, and catching from their trembling lips, as they departed, the triumphant testimony to the Saviour's all-sufficiency,—'O Death, where is thy sting, O Grave, where is thy victory?'—who can estimate the preciousness of these things to the affectionate heart of a faithful minister—how they must have alleviated the labour, and refreshed the spirit for renewed service! And then those fervent prayers which he was continually offering up, in the fulness of Christian sympathy with the bereaved, or at the bedside of the sick and dying,—did they not bring and keep him in very close communion with his God, and enrich and comfort his own soul with those communications which are peculiar to such fellowship? It would be hazarding nothing to say that his sweetest, brightest, holiest hours on earth were passed in the midst of the gloom and suffering of that doleful season. These blessed manifestations of Divine grace must have brightened and braced his ministerial character, and quickened the gift which was in him to a capability of still more extended and efficient action! It comforted his friends so to think of him at the time, and to look forward to the greater usefulness, for which this peculiar training seemed intended as a preparation. This hope strengthened as he survived the crisis, and continued till the devouring pestilence, having consumed all upon whom it could act, and as it were, exhausted by its own violence, was just closing its ravages. They thought then, with thankfulness, of the blessed experience which he had abundantly treasured up; of the high grade of ministerial efficiency to which he had been raised; of his accumulated power as an

instrument for God's glory, and the good of his Church; of the great work reserved for him especially in that community.

But his work on earth was done. The expiring breath of the pestilence was imbibed by his relaxed and enfeebled system, and he sank under the infection. For a time, the stunning intelligence could not be credited—it seemed impossible to realize that it could be so. His life had been so signally preserved in the midst of danger at its height, that now, when its existence was scarcely perceived, no one was prepared for the sad tidings that he had fallen. His marvellous preservation, and his increased importance to the interests of the Gospel, combined to create a feeling of security that he would remain. Under such circumstances, the removal of such a man seemed so contrary to all that our own judgment and feelings would determine, that it was difficult to entertain the thought of his death. But "God's ways are not as our ways"—"What He doeth we know not now, but we shall know hereafter." All along our pilgrimage, events are transpiring which, to us, are perfectly inscrutable. When we meditate on this mysterious dispensation, and think of the intelligent, brave, experienced standard-bearer, who nobly fell, just when he had attained the greatest capability of signal service, at the very moment when he seemed to be peculiarly needed, and when, least of all, we felt ourselves able to spare him,—how confounding the bereavement! And what shall we say? What can we say, but, it is the hand of the Lord who does all things well? One thing we can do—we can take our stand under the cross which was his glory, and which he loved to uplift for the contemplation of all men; and, from the affecting spectacle there exhibited, bring an infallible argument of abundant power to recover our stunned sensibilities, re-establish our filial confidence, and comfort our wounded hearts. Yes, we can look upon our bleeding and expiring Saviour, and reason as an Apostle has taught us,—"He that spared not his own Son, but delivered Him up for us all, how shall He not, with Him also, freely give us all things." "This God is our refuge and strength, a very present help in trouble: therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea,—though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The Lord of Hosts is with us; the God of Jacob is our Refuge."

The last moments of Mr. Jackson afforded nothing requiring to be recorded. One who was with him in his sickness, says—"His mind was calm and bright; and, on the afternoon preceding the night of his death, I asked him if he had any messages for his friends. He replied,—'No, I have written all.'" With his habitual system and forethought, he had prearranged every thing for time and eternity, in anticipation of this solemn hour, and now all that remained was to fall asleep in Jesus, and wake to receive the Martyr's crown from the Master's hand, and be ever with his Lord.

In regard to the personal appearance of Mr. Jackson, though it is very distinct in my own recollection, it would be impossible for me to express it in language which would convey any very distinct idea to a stranger. I can only say, he was rather below the ordinary height, and, for one of his stature, broad across the shoulders and chest. His hair was dark. The

injury to which I have alluded, had scarred one side of his face, and slightly deflected the eye. His countenance in repose was grave, with perhaps a shade of distress; but it lit up and beamed with his peculiarly benevolent smile, in full accord with the strong grasp with which he gave his cordial greeting, and the ardour with which he engaged in social intercourse.

Yours truly,
JOHN JOHNS.

SAMUEL SEYMOUR LEWIS, D. D.

1832—1848.

FROM THE REV. J. A. MASSEY,
RECTOR OF TRINITY CHURCH, MOBILE, ALA.

MOBILE, July 8, 1858.

Dear Sir: I had the pleasure of an intimate acquaintance with the Rev. Dr. Lewis, formerly of this place, and the affectionate regard which I bear for his memory renders it easy and pleasant to me to comply with your request for some brief notices of his life and character. What I am about to communicate is partly from my own personal knowledge, and partly the result of correspondence with his friends.

SAMUEL SEYMOUR LEWIS, the eldest son of Samuel and Nancy (Oaks) Lewis, was born in Springfield, Vt., on the 4th of September, 1804. He was baptized when quite young in the Episcopal Church, and his father seems to have been of that communion. From very early life, he showed a strong religious tendency, and at the age of twelve was often observed in the fields audibly engaged in prayer. Even then it was evident in what direction his natural disposition was to lead him; for he would sometimes, as if anticipating the appropriate duties of a minister, stand up and address an imaginary congregation, and urge upon them the duties of the Christian life, in a tone of great fervour and impressiveness.

Contemporaneous with the development of this passion for preaching was a strong love for books, and a constantly increasing thirst for knowledge. His early opportunities for learning consisted in his attending a common district school for three months during the winter, and a school taught by a female during the summer. He made rapid progress in his studies; but it was the result of great diligence and perseverance rather than of any extraordinary quickness of apprehension. The hours and the days which other boys were accustomed to give to play, he sacredly devoted to the acquisition of useful knowledge.

As he possessed a naturally vigorous and robust constitution, it was rather his father's wish that he should spend his life in agricultural pursuits; but he was himself resolved on obtaining an education, and no obstacles were thrown in his way. He commenced studying Latin at home, under the tuition of the minister of his native place. But at the age of about fifteen,

Providence opened the way for him to enter an Academy. A friend of his father's was called to take charge of the High School at South Berwick, Me., and Samuel accompanied him thither, and engaged in good earnest in his preparation for College. But as he had never before been separated for any length of time from his father's family, he suffered not a little from homesickness, and even wrote to his father, begging that he might be permitted to return; but his father, understanding well the nature of his complaint, wrote to him, advising, if not requiring, that he should remain and persevere in carrying out his purpose. During his residence here, he was obliged to work part of the time to pay for his board; but notwithstanding this, he proved himself an excellent scholar, and became a favourite with all with whom he was in any way associated.

He remained at South Berwick until he was fitted for College, and then entered at Dartmouth. At the close of the first term, he returned to Springfield, and during the vacation engaged in teaching a school; but he very soon became apprehensive that his sight was beginning to fail; and after trying several ineffectual means of relief, he felt constrained to give up his studies and dissolve his connection with College. He now formed a partnership with a friend, and engaged in mercantile business in Utica, N. Y. On one of his visits to the city of New York to purchase goods, he was led to consult a distinguished oculist in regard to his eyes; and to his great surprise and delight, he was assured that they were not in the least diseased, but that he simply had the misfortune to be near-sighted. Having become satisfied that this was really the case, he immediately closed up his business, in which he had been engaged about two years, and as soon after as practicable, entered Trinity (then Washington) College, Hartford. At the end of two years, he passed his examination upon the whole course, and graduated on the 6th of August, 1829, taking a share in the first honour.

Shortly after his graduation, he entered the General Theological Seminary in the city of New York, and continued in connection with it, it is believed, not far from a year. While pursuing his studies there, he was elected a Tutor in Trinity College, his Alma Mater thus declaring unequivocally her estimate of his talents and attainments. This post he continued to occupy, till he was admitted to Deacon's Orders, by Bishop Brownell, in Christ Church, Hartford, on the 10th of June, 1832. He had now reached the goal for which he had long striven, and to which he had looked forward with the most intense desire. The holy ambition with which his soul had been fired during his preparatory course, was to preach the unsearchable riches of Christ to his perishing fellow-sinners. And the spirit that was so prominent in him at that early period, never knew either cessation or diminution during his life. *Love for his work* was the law of his whole ministerial career. He never grew weary in his efforts to glorify God, and bless his fellow-men. For his own people especially he ever exhibited an ardour of affection which was beautiful to behold, and which made it his delight to do and to suffer all things for their spiritual and eternal welfare. No man could ever with more truth or appropriateness address to his flock the language of the Apostle,—"Now we live, if ye stand fast in the Lord."

In the autumn of the year of his ordination, (1832,) he was providentially led to select Alabama as the scene of his future labours. In the month of October, he took charge of Christ Church, Tuscaloosa, that place being then the capital, and one of the most important towns of the State. This was his first home as a minister; and under his ministry the Church and cause of Christ there received a decided impulse for good, which it has never lost. He was admitted to Priest's Orders, by Bishop Smith of Kentucky, in 1833.

On the 6th of February, 1834, Mr. Lewis was married to Marianne E. Morison,—a lady with whom he became acquainted while a student at Hartford. It was a circumstance of some interest that the Rev. Caleb S. Ives of Texas was married at the same time to a sister of Miss Morison, and that the two clergymen married each other in the church of which Mr. Lewis was Rector. Mrs. Lewis' father was a native of Inverness, Scotland, but migrated to Jamaica, thence to the United States, and afterwards returned to Jamaica, where he died in 1813.

After remaining in Tuscaloosa nearly three years, (till the fall of 1835,) he accepted an invitation to settle in Mobile, which thus became the principal field of his ministerial labours. In this city, his career as a minister was a very marked one, and his name here is imperishably connected with the best interests of the Religion and Church of Christ.

At the time of his becoming a resident here, there was but one parish in the city, and that a very feeble one. Its remarkable growth, during his Rectorship of more than ten years, is the best eulogy on the character of the man and the minister. He gave himself wholly to his Master's work, and his profiting appeared unto all. He found a congregation not numbering over one hundred persons, worshipping in a small frame building, whereas he left one of the largest in the Southwest, occupying a commodious church, which is an ornament to the city. He found a little band of ten or fifteen communicants—in five years, the number reached two hundred, and very soon his people acquired a reputation for good works and general benevolence, which extended through the length and breadth of the land.

But the Great Head of the Church had not destined him to a long life in the ministry on earth. Whilst residing at Tuscaloosa, he had a severe fever from which he suffered indirectly till his death. It left his lungs in a weak condition, and he would not allow himself sufficient time for rest afterwards. This weak condition of the lungs, through his imprudent zeal, ended in consumption, which in his case was specially remarkable, because he had no right to it either by inheritance or physical conformation. His native State never produced a nobler looking man than he was when he removed to Mobile, and none who beheld him then ever dreamed that that tall, large frame was destined to be slowly wasted by that disease whose consuming power is so rarely stayed. Nor would it perhaps have been so, if he had known how to spare himself. But this it seemed impossible for him to do. Long did he continue to do full duty, when a less devoted spirit would have thought it impossible to ascend the pulpit. I have repeatedly seen him spring from his couch, and insist upon answering some call for ministerial services, when I should have been less surprised if he had never again opened his eyes upon the light of day. But that spirit by means of

which his life was shortened, undoubtedly constituted his great power as a minister. It was his energy, and laboriousness, and affectionate concern for his people, everywhere, by which he did so much good. While he occupied no mean position as a *preacher*, he was specially distinguished as a *pastor*. All loved him—all felt the influence of his pure, meek and holy life. He was a good man, full of faith and of the Holy Ghost, and as a consequence, much people were added to the Lord.

The degree of Doctor of Divinity was conferred upon him by Trinity College in 1846.

Dr. Lewis died, deeply and universally lamented, on the 9th of July, 1848. He was the father of three children, one of whom died in infancy, and of the remaining two, one was graduated at Burlington College, in 1855, and is now a candidate for Orders in the Episcopal Church, and the other entered Trinity College in 1857. His widow was married in 1854 to John Powell, Esq., and now resides in Williamsburg, L. I.

Having been intimately associated with Dr. Lewis for years, a part of the time an inmate of his house, and his Assistant in the church, I can most cordially endorse the language of the Bishop of Alabama to his Convention, when referring to his lamented death:—"This eminently faithful and devoted servant of God was greatly esteemed, loved and honoured, as the father of the Church in Alabama. By his sound evangelical preaching, by his holy walk and conversation, and by his ardent zeal and devotion, he contributed more than any one man to the building up of the Church in the State. After having worn out his life in the cause of his Master, he ended his days in a calm, holy and happy death, leaving behind him a name fragrant with holiness, and cherished with fond affection in the memory of multitudes who were blessed by his ministrations. He was a strong pillar in the midst of us, and his removal is a loss to the whole Diocese. I have never known one who seemed to me to be a riper Christian, nor one who more happily combined the qualities of genuine experimental piety and of sound conservative Churchmanship."

I am quite aware that your limits will not allow me to dwell long upon the various prominent points of the life of Dr. Lewis, nor to relate many pleasing and instructive incidents which occurred at different periods in our social and ministerial intercourse. The lessons which his life taught more prominently than any others, were purity of heart, great simplicity and sincerity, and the most unwearied laboriousness and perseverance. To these chiefly, under God, he owed his success, as a minister of the Gospel.

I cannot more appropriately conclude this imperfect sketch than by giving some brief extracts from his last official communication to his Bishop, exhibiting his views of the Gospel and of the Church.

"This," says he, "in all human probability, will be my last official communication to you, and I trust that a few remarks upon my views of 'Gospel truth and order' (which you have desired) may not be unacceptable on the present occasion. I am now, Rt. Rev. Sir, standing as it were, upon the confines of two worlds; and as I look forward to the future, and backward in review of my past ministerial life, I cannot but rejoice in those heart-cheering, life-giving truths or doctrines, which, when in health, it was my delight publicly to proclaim, and for the preaching of which 'most

chiefly' I do not now regret. For although I do not, by any means, lightly esteem what is called the 'discipline of the Church,' that is, her external organization, her rites and ceremonies, her sacraments and ordinances, yet in preaching, they should be made to keep their subordinate position—subordinate to the cardinal and fundamental doctrine of salvation by Christ alone. * * * * While we teach that both doctrine and discipline are to revolve around Him as the great and only centre of attraction to lost men, and instruct them to look unto Jesus, as Moses did the Israelites to the brazen serpent, we may confidently believe that the Holy Spirit will accompany our ministrations to the saving of the soul. Oh, Sir, as there is nothing which can save the soul but the blood of Jesus, so there is no kind of preaching which so deeply interests the depraved and deceitful heart, and pricks the conscience of the most hardened infidel, as the simple story of the sufferings and death of the Son of God for a self-ruined and guilty world, especially when told by one who has experienced in his own bosom their converting efficacy and renewing power. Let the Church then be maintained in her complete integrity; her divinely instituted ordinances and sacraments set forth and exhibited in their full proportions and proper places; her Canons and Rubrics regularly observed; but let them not be substituted, in part or in whole, for the faith of Christ, or "justification by faith alone" in Him for salvation; and that too a faith which has been begotten and sustained by the Spirit of Christ.

" * * * If all who are ambassadors for Christ would set forth, primarily and chiefly, in demonstration of the Spirit and of power, the old fashioned doctrines of our Early Reformers and Bible Martyrs, our Church would arise at once from the dust of her present humiliation, and shine with a true light throughout the length and breadth of the land; and all men, wherever the Gospel is thus proclaimed, would seize the skirts of her ministers, and say, We will go with you, for we have heard that God is with you. And here permit me humbly to bear my dying testimony to the truth and power of the Gospel, as sufficient to sustain the sinner in protracted sickness and pain, and in view of a speedy departure to the world of spirits. I do humbly rejoice in hope of the glory of God, through faith alone in the merits of our blessed Redeemer. And while I may, I trust, and do bless God for having permitted me through his grace to work many years in his vineyard, still this and all other 'works' for the saving of my soul appear to me *now*, more than ever, 'filthy rags.' To these already extended remarks I will only add that the mysterious 'power of the Cross is to be learned under the Cross.' Most true have I found this declaration of the sainted Bishop Wilson to be in my own case, and with my whole heart and soul do I thank God that in all the troubles, trials and afflictions, of which I have been called to partake, I have been enabled through grace ever cheerfully to resign *my* will to that of our once crucified but now exalted Saviour, and to know that all things work together for good to those who are looking unto Jesus, and to whom also belong all things, whether present or to come. And most unwaveringly do I believe that He, by whose grace 'I am what I am,' is able to keep that which I have committed unto Him, and to bring me, at last, in safety, to that 'land of pure delight, where saints immortal reign.'" Yours faithfully,

J. A. MASSEY.

DANIEL COBIA.*

1833—1837.

Daniel Cobia, a son of Francis and Jane (Lowry) Cobia, was born in Charleston, S. C., on the 13th of September, 1811. His paternal grandparents emigrated from Germany to America before the Revolutionary War, having descended from a Protestant family which had been driven by persecution from France, and some of whose members had sealed their testimony to their religious belief with their blood. His mother was of an Irish family, and was a warmly attached and consistent member of the Episcopal Church. She died when her son was but little more than two years old, having committed him to the care of his father's sister, under whose guardianship he passed his early years. This lady was his instructress in the usual branches of an English education; after which, he was, for a short time, under the instruction of a Dr. Jones, and was then removed to another school in Charleston, taught by a Mr. Gilbert, where he devoted himself, with great zeal and success, especially to the study of the Mathematics. On leaving this school, he became a member of the Charleston College, where he graduated in 1829, having been distinguished through his whole course for talents, diligence, and exemplary deportment.

On leaving College, his mind was, for a while, severely tried, in regard to the choice of a profession; his remarkable powers of eloquence, as they had been developed in his collegiate course, leading many of his friends to urge him to the study of the Law, while, on the other hand, the well known wishes of his guardian aunt combined with his own generally serious feelings and habits to predispose him to the study of Theology. He seems, at this time, to have felt a painful uncertainty in respect to his own spiritual condition; but his mind was gradually brought into a brighter light, until he was enabled to repose with joyful confidence in the gracious promises of the Gospel. While he was hesitating as to what profession he should engage in, he accepted the place of Assistant Teacher in the German Friendly Society School; but, having at length determined to devote himself to the ministry of the Episcopal Church, he left Charleston, in October, 1830, with the approbation of Bishop Bowen, who was his warm and constant friend, to become a member of the Theological Seminary in the City of New York, where he accomplished the prescribed course of three years.

During his connection with the Seminary, he was a great favourite with both the Professors and the Students; and not only his displays of vigorous intellect and high eloquence, but his works of faith and labours of love, seemed to mark him as destined, if his life was spared, to a career of extensive usefulness. He was particularly active in establishing and conducting a Sunday School, into which many poor children were gathered, some of whom afterwards became useful citizens and devout members of the Church. The last year of his residence at the Seminary was a very trying one in regard to his health. His constitution, not naturally robust, began, under

* MS. from his sister.

the action of repeated colds, to betray a decided pulmonary tendency; but such was his zeal in doing good, that even this scarcely led him to moderate his efforts. On leaving the Seminary, he made a short visit to Connecticut, and returned to Charleston in August, 1833.

Mr. Cobia was now ordained Deacon, and immediately took charge of St. Stephen's Chapel, where the seats were free, and the congregation small and made up of the humbler classes. He made it his first business to collect a Sabbath School; and in order to give to it the greater efficiency, he organized a teacher's meeting, the exercises of which he conducted himself on Saturday afternoon. His preaching, not less by its deeply evangelical tone than its fervid eloquence, made a deep impression on the community at large; and it was not long before his congregation had increased so much in both numerical and pecuniary strength, as not to require to be considered any longer a Free Church; whereupon the Bishop, both as his superior in the ministry and as his friend, required him to accept one of the three invitations which had been tendered to him,—namely, to become Assistant Minister at St. Michael's, St. Philip's, or St. Paul's, in Charleston. After diligently inquiring which church would open to him the most promising field of usefulness, he accepted the invitation from St. Philip's, and entered on his duties there in September, 1834. He was ordained Priest on the 13th of September, 1835, it being his twenty-fourth birth-day.

He entered on the duties of his new charge with the utmost alacrity, and laboured to an extent which altogether overtasked his physical energies. A severe cough, accompanied with other pulmonary symptoms, led him to pass a few weeks at Wilmington, N. C., where he made a deep impression, both in and out of the pulpit, and was instrumental of lasting good to a number of individuals. Here he became engaged to be married, and in December following *was* married, to Louisa, daughter of Archibald Hooper, of that place. But his symptoms of disease now became more alarming, and a copious bleeding of the lungs admonished him of the necessity of a total cessation from labour. He, accordingly, by the advice of his physicians, went with his wife to pass the winter in a milder climate. Having remained till the close of January at St. Mary's, Georgia, where he experienced some inconvenience from the variableness of the climate, he sailed for the Island of St. Thomas, where he arrived about the 20th of February. After stopping there a few days, he proceeded to the neighbouring Island of St. Croix; and here he had the happiness to find himself not only domesticated in a hospitable family, but in the midst of a small circle of Christian friends. During his sojourn on this Island, his health rapidly improved, and he began to be encouraged in the hope that he should be able to resume his public labours; and had even prepared a Sermon with which to greet his congregation on his return to them. But, on his homeward passage, another hemorrhage occurred, and, on reaching Charleston, in April, his friends were pained to discover that his health had undergone no favourable change. It was now apparent that he was the subject of incurable disease, and that nothing remained but to endeavour to mitigate his symptoms, and render his last days as comfortable as possible. He passed the succeeding summer in the upper Districts of Carolina, and at the Vir-

ginia Springs, whence he returned in the autumn, with scarcely more of strength than enabled him to reach home. From this time, his decline was rapid—he seldom left his chamber, and was prevented by a harassing cough from engaging in much conversation; but his spirit was perfectly tranquil, and no one who saw him doubted that he was "quite on the verge of Heaven." He died on Ash Wednesday, February 8, 1837. His Funeral Sermon was preached by the Rev. William W. Spear, who had been his friend and fellow-student in the Theological Seminary. He left one child, a son, who survived him but little more than a year.

Mr. Cobia published a Sermon addressed to Children, entitled "God's Call to Samuel;" a Sermon on the Burning of St. Philip's Church; and a Sermon on the Anniversary of the Printing of the Bible in English.

He also published various anonymous articles in different periodicals; and a Volume of his Discourses was published after his death.

FROM THE REV. CHARLES COTESWORTH PINCKNEY, JR.,
RECTOR OF GRACE CHURCH, CHARLESTON, S. C.

CHARLESTON, March 24, 1855.

My dear Sir: My recollections of the Rev. Daniel Cobia date back to my earliest years. Quiet, retiring, thoughtful, he had few intimates among his schoolfellows, and seldom or never took part in their games. Of a delicate constitution and remarkable gentleness of temper, he seemed neither inclined nor fitted for the rough sports of boys. His nature was contemplative, and his pleasures entirely intellectual, even at that early age. Better would it have been for him and for the Church of God, had there been a greater measure of youthful buoyancy, and a proportional development of the physical system. It might have prolonged his days, and doubled or tripled the duration of his earthly ministry. How many "a burning and shining light" has thus been prematurely extinguished, by an early neglect of physical education!

Daniel Cobia was the most blameless character I have ever seen among boys. In an intercourse of several years at school, and at College, I cannot recall a word or an action, which he would blush to repeat before any number of witnesses. His presence was a rebuke to profaneness and vulgarity, and the most vicious were compelled to pay a tribute of respect to the silent influence of his moral character. There was a commanding, reproving tone in his daily walk, which, in spite of his gentleness, made him an object of respect, rather than love, to a majority of his associates. Only those who came nearer to him, and knew the tenderness as well as dignity of his nature, could rightly appreciate or love him.

His standing as a scholar was always high. He maintained the same reputation for truthfulness with his teachers as with his companions. He was not of that lax school, which disdain to lie to an equal, but think all deception lawful towards a teacher. In diligence, uprightness, and talent, he had few equals, and no superiors.

After his graduation in 1828, I saw less of him. He left Charleston to pursue his studies at the General Seminary of the Episcopal Church in New York, and returned to be ordained in the summer of 1833. During my residence at the Virginia Seminary, letters from home made frequent mention of Mr. Cobia. The zeal and earnestness of his ministry, the crowds who attended his churches, and the awakening power of his preaching, more than justified the high expectations of his friends.

On my return to Charleston in 1835, I found him the Assistant Minister of St. Philip's Church, with a growing reputation as a minister of Christ, and with

remarkable ripeness of judgment for a man of twenty-four years. I heard him preach but once, which was in February, 1835. But the day, the text, and the sermon, are distinct in my memory now. The subject was the Deterioration of the Wilful Sinner. A critical hearer, who then listened to him for the first time, well characterized his preaching—"No fish escapes his net" was his remark, as we left the church. The metaphor aptly conveyed the truth. His preaching was *searching*, *discriminating*, and *comprehensive;* as his volume of published sermons will show. He grappled the conscience of his hearer with a most tenacious hold. The solemn truths of Scripture he loved to dwell on, and enforced them with mingled tenderness and boldness. He was peculiarly successful in "convincing men of sin." "Reprove, rebuke, exhort with all long-suffering and doctrine," seemed to be the Apostolic precept which had chiefly given tone to his ministry. Holding strongly the doctrine of "justification by faith only," he showed plainly to all who were out of Christ, their desolate condition, if thus he might constrain them to fly to Him for refuge. His personal holiness, which was stamped upon his face as well as his character, gave great additional force to his preaching.

But perhaps that trait of his character which impressed you more strongly than any thing else, was his *earnestness*. You could not listen to a single sermon from him without feeling that his heart was full of his Master's work. He realized the worth of the soul, the peril of its neglect, and the glory of the salvation provided. And he laboured to save souls. It was the object upon which his heart was manifestly set. It was his "meat and his drink,"—a glowing fire within, which was daily consuming his bones. The brother who preached his Funeral Sermon took for his text this most appropriate passage,—"The zeal of thine house hath eaten me up." The application of the words was felt by all. In respect to the qualities of his mind and heart, his chastened fervour and "meekness of wisdom," as well as his brief and brilliant career, Daniel Cobia has often reminded me of Henry Martyn. Certainly no man to whom I ever listened impressed me more with the purity and the earnestness of his ministry. He aimed directly at the heart, and seldom failed to impress his hearers with the truth and importance of his message.

The effects of Mr. Cobia's brief ministry cannot be easily told. It did not last three years. But the work of a life was accomplished. Many souls were turned to the Lord; and many worldly-minded disciples became earnest Christians, who still continue to glorify God. The seed which he so liberally sowed, is still bearing fruit in the Lord's vineyard. It was the genuine "seed of the Word;" therefore its "fruits remain." But the Lord used this youthful servant, not only to convert souls, but to edify his Church. The spirit of his ministry was infused into the Episcopal Churches in Charleston,—the ecclesiastical, as well as the political, centre of our State; and though twenty years have now passed since his death, there are not a few who still look back to his ministry, not only as having marked a blessed epoch in their own personal experience, but as having contributed much to elevate the general tone of Christian character in the surrounding churches.

Very truly and respectfully yours,

CHARLES COTESWORTH PINCKNEY, JR.

ABRAHAM KAUFMAN.*

1835—1839.

Abraham Kaufman, the son of Abraham and Mary Kaufman, was born in the vicinity of Carlisle, on the 5th of January, 1811. His parents were respectable German people, and his father's occupation was that of a farmer. They were, in early life, members of the German Reformed Church; but they subsequently became members of the First Presbyterian Congregation of Carlisle. Abraham, having had but a common school education, was put by his parents to serve as a clerk and salesman in a hardware store in the borough of Carlisle. He early gave evidence of having embraced the Gospel in its life and power. Shortly after this, the prospect of a more lucrative employment led him to remove from Carlisle to Hagerstown, Md.; and, in this latter place, soon after his removal, he united with the Presbyterian Church. In 1831, he abandoned the idea of devoting himself to business, and resolved to become a minister of the Gospel. He now returned to Carlisle, fitted for College, and in due time, entered Dickinson College in that place. He did not, however, take the regular collegiate course, as he became a member of the Andover Theological Seminary in the autumn of 1832.

Mr. Kaufman, for more than a year and a half from this time, seems to have had no difficulty in regard to his ecclesiastical connections; but in the spring of 1834, his attention was directed particularly to the points of difference between the Presbyterian and Episcopal Churches, and the result of his inquiry brought him into the Episcopal Communion.

On the 20th of June, 1834, he writes thus:—"For some two months past I have been engaged in a prayerful and somewhat protracted and laborious investigation in regard to the claims of Episcopacy. In the course of the examination, I have read Hooker, Miller, Chillingworth, Wilson, Potter, Chapman, Leighton, with a careful examination of the Scriptures, and have looked into Sparks, Mason and Augustine, all containing copious extracts from the Latin, Greek and English Fathers, and the Fathers of the Reformation. The result of my inquiries is the sincere and unbiassed conviction that the Episcopal mode of administering the external concerns of the Church approaches nearer the Apostolic method than any other with which I am acquainted; that the Articles are conformed to the doctrines of Holy Writ, and are such as an enlightened Christian Philosophy would approve and confirm; that their Liturgy is redolent with devotion and poetry,—that it also breathes the penitence, the humility, and adoration which reigns in it, breathes the spirit of God. All merely external I deem not essential to salvation—nevertheless, holding, as I do, that, when in our power, we should conform as nearly as possible to Apostolic example, unless absolutely prevented by unavoidable circumstances, or unless the events of Providence be such as seem certainly to indicate that it is not my duty, I design, in due time, to declare myself a friend of Episcopal order, and to range myself beneath Episcopal banners."

* MSS. from Mrs. Kaufman, and Mrs. T. J. Young.—Charleston Gosp. Mess., 1839.

On the 26th of October following he writes thus:—"This day my connection with the Presbyterian Church ceases. I have been a member of that denomination for between four and five years. In that Church, at Hagerstown, Md., I first professed my love and attachment to the Saviour and his cause. In that Church I have had many moments of joyousness and hope, and also many of darkness and sadness. By members of that Church I have been brought forward, and reared up and fostered; and there have I still many endeared and loving friends. At the thought of separating from them, my heart bled and bleeds; but the voice of duty is stern. I trust, before God, that I have not acted hastily, or blindly, or selfishly, but from a desire to do right, and to labour most efficiently and pleasantly for the cause of religion. And now I can only give myself up into his hands, praying Him to direct me in the way wherein He would have me to walk, and dispose of me as He may think best. To-day I was confirmed by Bishop Griswold, in Salem, Mass., together with Southgate of my class, and Goodwin of the Middle class."

In November following, he procured from clergymen in Boston the requisite testimonials for becoming a candidate for Holy Orders; and subsequently officiated as lay reader in some of the Churches in Massachusetts. On the 12th of July, 1835, he, together with his friend Southgate, was ordained Deacon, by Bishop Griswold, in Trinity Church, Boston, the sermon on the occasion being preached by Bishop Smith of Kentucky. He preached his first sermon the next Sabbath, in the neighbouring town of Roxbury.

During his residence at Andover, Mr. Kaufman was a vigorous and successful student, and was especially devoted to German theological literature. He translated two works—Bockshammer's Treatise on the Freedom of the Will, 1835, and Tholuk's Commentary on the Gospel of St. John, 1836,—both of which were favourably noticed by the Reviews.

In the spring of 1836, Mr. Kaufman, at the solicitation of some of his friends, consented to visit Beaufort, S. C., with some reference to becoming an Assistant in that parish. On his way thither, he reached Charleston early in June, and accepted an invitation to preach in St. Philip's Church. He then proceeded to Beaufort, but the proposed arrangement there proved impracticable. He, however, soon after, received a call to become the Assistant Minister of St. Philip's, Charleston, as successor to the Rev. Daniel Cobia, who had then just resigned his place on account of declining health. His election as permanent Assistant Minister took place on the 5th of January, 1837. He was ordained Priest, by Bishop Bowen, in St. Philip's, on the 7th of October preceding.

Mr. Kaufman was married, on the 17th of April, 1838, to Anna D., only child of the Rev. Charles Faber, a resident of Charleston.

The connection between Mr. Kaufman and St. Philip's Church, though full of promise, in respect to both usefulness and comfort, was destined to an early and sudden termination. He preached his last sermon on the 18th of August, 1839; and until then, though the Yellow Fever had been for some time raging around him, he had continued in his accustomed health. The next day, however, he contracted the disease; and though the physicians did not consider it, in its earlier stage, as taking on an alarming

form, he was himself deeply impressed with the conviction that it was to have a fatal issue. And thus it proved. He lingered nine days from the first attack, and died in the exercise of the most serene and trusting spirit, on the 28th of August. He died but two days after Bishop Bowen, and they were both mourned for, by the same community, at the same time. The Vestry and Wardens of St. Philip's Church passed several resolutions, expressive of their warm regard for Mr. Kaufman, with the following Preamble :—

"The Vestry and Wardens of St. Philip's Church have scarcely ceased to mingle their regrets with the members of St. Michael's, for the loss of their Diocesan Head, before they are called upon to open the tomb for their own Assistant Minister. God, in his good providence, has seen fit to recall that ministering spirit, which, on a like melancholy occasion, appeared to have been sent to us for our especial comfort and consolation. We submit, in humble resignation to the decree of Him, 'who standeth in the congregation of Princes,' and is 'a Judge among Gods.'

"The Rev. ABRAHAM KAUFMAN, whose death we now deplore, came among us some few years since, a stranger to our habits, manners, and country. On the death of the ever to be lamented COBIA, circumstances pointed him out as a suitable successor, and we are all witnesses to the zeal, assiduity, and Christian perseverance, with which he performed the duties incident to his office. His zeal in his Master's service may indeed be considered as the immediate cause of his untimely death. To his ardent, pure and unsophisticated mind, the end in view was to be attained at every hazard, and the dangers to the body were held light, in comparison with the everlasting salvation of the immortal soul. To say we deplore the loss of such a man, would be saying too little: we mourn him as a brother. To us he opened his heart with the ingenuous innocence of a child, and there we beheld nothing but loveliness, purity, and truth. He sojourned with us for the brief space of three years, but he left upon the tablet of memory a picture of moral worth, heavenly-mindedness, and Apostolic zeal, not to be effaced by time."

A female member of St. Philip's Church, whom he visited during a long illness, writes thus concerning him :—"He was devoted in his attentions to the sick and afflicted, and gave them his warmest sympathy, and was remarkable for being able to gain their confidence so that they could express their feelings without effort or embarrassment. The interest which he felt, at such seasons, he never lost, and the influence, thus gained, he continued to exercise ever afterwards, as well in prosperity as adversity; for he was of a social disposition, and could enter into the feelings of all his people. He was greatly beloved by his congregation; for he went so much among them that they felt him to be their Friend as well as Pastor; and he seldom paid a visit, without leaving some good lesson for them to reflect on and profit by in their daily duties. He was noted for his interest in the coloured members of the Church, and, during the prevalence of the cholera in the city, he was so much among their sick and dead, that some of the more influential members of the church requested him to desist from attending the funerals of this part of the population, on account of the great hazard to which it subjected him; but his answer was that, as they were members of his congregation by Baptism, so he felt that, as their Pastor, he was bound to be with them in these scenes of trial; and that he felt no fear, and doubted not that the God of that Faithful Abraham, whose name he bore, and whose faith he would fain imitate, would be his protector. He took a deep interest in the youthful part of his charge, and encouraged those whom he thought adapted to the work, to become ministers of the Gospel. He was also an earnest friend of the missionary cause, and was desirous that it might be sustained, as far as possible, by systematic charity."

Besides the translations already referred to, Mr. Kaufman published two Discourses,—one on the Greatness of God, and one on the Goodness of God.

FROM THE REV. GEORGE DUFFIELD, D. D.

DETROIT, Mich., August 5, 1858.

Rev. and dear Sir: I regret to say that I can perform the service you ask of me in respect to the Rev. Abraham Kaufman in but a very imperfect manner; and yet it gives me pleasure to do any thing in my power for the preservation of the memory of a young man for whom, while he lived, I cherished a very cordial friendship, and whose name and fame are still dear to me.

My relations to Mr. Kaufman were such as to give me a good opportunity of forming a judgment of his character. While he was yet a mere lad, living as we did in the same place, his sobriety of character and fondness for reading attracted my attention, and led me to hold frequent conversations with him on the subject of his higher interests, as well as to encourage his desire for knowledge and his taste for study. Though he was not originally a member of my church, he subsequently became such, and for a year or more resided in my family, as tutor to my three eldest boys, availing himself of the advantage of my library, and of such personal direction of his reading and studies as I was able to give.

Mr. Kaufman was a young man of a decidedly superior intellect; and both his taste and his talents led him particularly into the department of Metaphysics. His piety, as it came under my observation, was not of that tender, sympathetic cast, which expresses itself with warmth and zeal, and in the manifestation of urgent solicitude for the impenitent and unbelieving. But it was staid, solid and persevering, involving a strict adherence to the dictates of conscience, and great diligence in the discharge of acknowledged duty. The change in his ecclesiastical connection, as he himself informed me, was not a little facilitated by certain external circumstances. He was very sensitive to the controversies then beginning to agitate the Presbyterian Church. The noise of them, as reported at Andover, was even greater than the reality; and he dreaded the thought of being compelled, as he supposed he would be if he should continue in the Presbyterian Church, to take part with either the Old or the New School, as the parties were called, among both of which he had cherished friends. He was far more interested in the study of Philology, and the German Philosophy, than in the existing differences in respect to the doctrines of imputation, of inability and human corruption, of regeneration and the work of the Holy Spirit, of the atonement of Christ and justification, and of the obligations to faith and repentance, which were then extensively agitated among Presbyterian teachers and preachers. While thus vigorously engaged in his own studies, he rendered important service, in a pecuniary point of view, to himself and others, by reading and correcting the proof sheets of publications which required a knowledge of the Greek, Hebrew, and German, to examine accurately.

About this time, he became acquainted with a Prelate of the Episcopal Church, by whom he was informed that there was a wide and promising field of usefulness open in that communion, and especially that her ministry needed to be replenished. This was another circumstance favourable to the change; and it was not long after this, before, as the result of his inquiries on the subject, his mind was definitively made up to cast in his lot with the Episcopal Church. Previous to this, he had received aid from the funds of the Presbytery of Carlisle,—having been under their care as a candidate for the ministry; but when he changed his ecclesiastical relations, he very considerately refunded the whole amount they had advanced him.

Mr. Kaufman's prospects of usefulness in the Church of his adoption were almost every thing that a zealous and devoted young minister could have asked for. His personal appearance, his voice and delivery, his pleasing manners and kindly spirit, together with his literary and theological attainments, secured to him much more than the ordinary measure of popularity. But he fell, an early victim to his youthful zeal, and has left behind him the savour of a name highly honoured, and of an earnest and useful, though brief, ministry. He had visited me in New York the summer previous, and was full of sanguine hope and glowing zeal. The news of his death sent a bitter pang to my heart, and filled me with wonder and awe.

Mr. Kaufman contributed some essays to one or two of the Literary and Theological Reviews of his day. He was early pleased with some of the views advanced in the Oxford Tracts, and was, I believe, among the first of those in the Episcopal Church, who welcomed them as more congenial with the doctrines and spirit of the Liturgy, though I do not know exactly to what conclusions he finally arrived. While a student, he prepared an article on the doctrine of the Atonement, which I endeavoured to dissuade him from publishing, because of his having used the familiar terms expressive of our evangelical ideas on the subject, in novel senses, tinged with the transcendental notions of certain English and German divines. The article, somewhat modified, was subsequently published; but I have never seen it. While he was reading the article, as originally prepared, with the request that I should criticise it, I frequently required him to pause, and define his terms and explain his meaning, perceiving, as I did, the deep hue of German Philosophy pervading the whole. Becoming somewhat impatient with the frequent demands made for explanations of his nomenclature, &c., with great earnestness, mingled with the utmost kindliness of spirit, he burst forth with the almost tearful exclamation,—"Oh I wish you could see with my eyes!"

After his admission to Orders, he visited his friends in Carlisle and the vicinity, and preached in the Episcopal Church in that place. His parents, who had never before been in an Episcopal place of worship, and were totally unacquainted with the Liturgical forms and ritual, attended the service to listen to their son. It was reported that they were not a little shocked at his appearance in the white gown or surplice, as he entered the desk to read prayers; and that such was the effect upon them that they scarcely lifted their eyes during the whole service. They did not, however, attempt to control their son's wishes and convictions, but, cherishing still the most lively affection for him, left him free to pursue the course which his conscience dictated.

Yours truly,

GEORGE DUFFIELD.

FROM THE REV. THOMAS H. TAYLOR D. D.

New York, June 1, 1858

Dear Sir: I cannot say that my acquaintance with the Rev. Mr. Kaufman, concerning whom you inquire, was very intimate; and yet I saw and knew so much of him that I retain a distinct impression of his appearance, manners, and general character. He had come to Charleston but a short time before I left there, but I saw him afterwards in this city; and my intercourse with him, both there and here, was such as to supply the material for only pleasant recollections. His character, both intellectual and moral, was undoubtedly of a superior type; and though he did not live to fulfil the high promise given by his early developments, he lived long enough to attract no inconsiderable attention, and to become the object of grateful and cherished remembrance in many hearts.

Mr. Kaufman's external appearance was decidedly prepossessing. He was of about the medium height and size, wore spectacles, had a light complexion and light hair, and a countenance bland, open and yet beaming with intelligence. His manners were gentle and winning, and like his face, revealed the workings of a most kindly spirit. A beautiful simplicity seemed to pervade his whole character. He had an ardent, perhaps I may say enthusiastic, temperament; but he combined with it the utmost ingenuousness and openness to conviction. He had an exquisite taste, and, considering his years, a richly stored and highly cultivated mind. Some of his translations from the German are exceedingly beautiful, and evince great skill and facility in that department of literature.

I am not sure that I ever heard Mr. Kaufman preach; and yet I have a pretty definite idea of the general character of his preaching. It was much more adapted to interest and gratify the select few than to impress the masses. His sermons were full of mature and well digested thought, and were sure to arrest and hold a cultivated mind; but I think they were little characterized by those bold and stirring appeals and lofty flights, which are usually associated with the idea of a very popular preacher. His elevated Christian character, and his deep interest in the spiritual welfare of his fellow-men, were a sufficient pledge for the evangelical texture of his discourses.

I may relate one incident which occurred in connection with his visit to me in this city, which may serve as a good illustration of his enthusiasm on the one hand, and his frank and ingenuous spirit on the other. At the time to which I refer, the mysteries of *mesmerism* and *clairvoyance* were attracting much attention in certain circles, and my friend Kaufman had, by some means or other, got his head very strongly turned in that direction. Colonel Stone, of the Commercial Advertiser, who was at that time vigorously prosecuting his experiments on that subject, had taken him to some mesmeric exhibition at Providence, where he had been put into communication (as the phrase is) with some female subject, and had been greatly impressed by the revelations which she had made to him. On his return, he expatiated with great enthusiasm upon the correctness of her answers to inquiries which he had made of her in respect to various things in Charleston; and especially in regard to the state of his own church, (St. Philip's,) which was then in the process of being rebuilt. I told him that, in respect to every thing *but* the church, her answers were too vague to be worth any thing; and, as for what she had said about the church, *that* was so definite that it would be easy to decide whether it corresponded with fact; but I assured him that I did not believe a word of it, though he had not a doubt that *every* word of it would prove true. On his return to Charleston, he found that the whole revelation was apocryphal,—that the actual state of the church did not at all correspond to the mesmeric report concerning it; and he immediately wrote me that it was all a miserable humbug. There was a sort of generous impulsiveness in his nature that predisposed him to admit what seemed to be true, without perhaps a very thorough investigation; which yet made him as open as day to conviction, and led him to acknowledge an error or a mistake as promptly and gracefully as if it had been a mere labour of love.

Very respectfully, Rev. and dear Sir,
Your friend and obedient servant,
T. H. TAYLOR.

FROM THE RT. REV. HORATIO SOUTHGATE, D. D.,

RECTOR OF THE CHURCH OF THE ADVENT, BOSTON.

Boston, August 13, 1858.

Rev. and dear Sir: My first recollections of Mr. Kaufman are associated with the Seminary at Andover, where we were classmates. We soon formed an intimate friendship, which strengthened as time went on, and was consummated by

our entering together the Episcopal Church. My remembrances are those only of a student's life; but, even at that early day, the elements of his remarkable character were clearly discernible, although they had not arranged themselves in that beautiful harmony of proportion which marked the last year or two of his career. There never was a more striking instance of the power of Divine grace to elevate, refine and dignify. Endowed by his Creator with talents rarely equalled, and with social qualities which gave a charm to a character that might otherwise have seemed too purely intellectual, there was still, at the period of which I write, a lack of unity, of repose, of finish, which was supplied only after he left the Seminary, by the special operation of the good Spirit of God. An exemplary man in all religious duty, eager for toil and self-denial in his expected profession, having no thought for life aside from his theological activities, peculiarly unworldly in the whole frame and temper of his mind, his life, at the first, was yet a feverish and unsteady one. He seemed to me, sometimes, like a seething caldron of agitated thought and feeling, thrown into activity by the intenseness of his nature, but almost as much without order as the rude elements of the primeval chaos. This state, in one phase or another of it, continued through the whole of his Seminary life; and it was not until he had been for some time in the ministry, and had been wakened, if not to a higher, at least to a more spiritual and more practical, conception of his office, that the great elements of his character came forth in perfect beauty, all harmonized, marshalled and fitted for the Master's use, by the powerful working of the Holy Ghost. It was a season of service in Charleston, during the prevalence of the Yellow Fever, which was the providential instrumentality for effecting this mighty and glorious change in him. He was a generous, noble-minded, strong and aspiring man before. Afterwards, he was a humble, modest, subdued, active and devoted priest of God: as great as before, but his greatness less obtrusive, the beauty of holiness having taken the place of his lofty intellectual aspirations.

But let me describe him as he was at Andover. I was very proud of Kaufman. I thought he could not live, and not be distinguished. It was not in his nature to hold a low place among men. He was not formed for it. All his thoughts were noble. Imaginative, generous, self-sacrificing, patient of toil, eager for knowledge, quick in apprehension, boundless in his ambition for grand issues, confident in his own powers, though not vain, (he was above *that*,) endowed with a perfect physical constitution, and an activity both of mind and body which I have never seen surpassed, what might not be expected from his mature years and his ripened reputation? He could not but make his mark, and that a strong one, on the age. He would have left a well remembered name to the American Church. But he died in the morning of his promise; and my feeling is now, as it was when I first heard of his departure, 'The Church knows not what she has lost.' His reputation became, even before his death, all that his proudest friends could desire for him, within the immediate sphere of his influence. But that sphere was comparatively narrow, for he was still in the beginnings of his work. Before he had passed beyond the first stage of his professional life, his Lord called him away from his earthly toil to his heavenly rest.

Perhaps the trait that would most attract the attention of a casual observer of Kaufman's course in the Seminary, was his ardent love of knowledge. Such burning and glowing thirst for acquisition I have never seen, before or since, in the most devoted student. All the day, and most of the night, he could study without flagging, and apparently without any ill effects. Nor was it mere drudgery to him. There appeared nothing of a wearing sense of duty about it. It was generous, ardent, the free outpouring of the ceaseless love of his heart, sustaining itself without effort or abatement.

Combined with this was a singular fondness for truth. His mind was clear, transparent, indifferent, if I may so speak, to conclusions, provided only that

they brought truth with them. He had a lover's passion for truth. He pursued it with the eagerness of a hunter. He had no prejudices of education or habit which would make him study to support foregone convictions. He wished ever to form his convictions by independent investigation; and to this end, he spared no toil, research or diligence.

He was admirably fitted for study, and no less for agreeable companionship, by the peculiar buoyancy of his temper. Mirthful as a child, he was not merry by fits. It was the life of his soul. He was seldom depressed. I never saw a cloud hanging upon his brow. His sunny disposition shone in his intelligent face with perpetual radiance. The little adversities and trials of a student's life never moved him, excepting to hilarity and glee. He seemed to rejoice over obstacles, so confident was his nature, so genial, so elastic. I can never think of the happy hours spent with him, in the forest walks by day, and the moonlit strolls by night, without feeling that when he departed, a beam of light was taken away from the world. My soul clung to him as a refreshment and a joy.

Conjoined with all this were a marked dignity and manliness of character. There was nothing mean in him. I never heard him speak evil of any one; but I remember repeatedly his telling me of harsh and unkind words said to him, and he always did it with a cheerful, guileless manner. There was no malice in his heart, no deceit. It did not seem to him an effort to be virtuous in this respect. It was the spontaneous outflowing of his nature. Frank, unsuspicious, light-hearted, confiding, the world was always, at that period, a very bright world to him. He thoroughly enjoyed life, because he had a perennial fountain of happiness within.

His studies lay chiefly in the direction of mental philosophy; but his mind was equal to any investigation, as appeared when he started upon the historical researches connected with the subject of Church Government. He could deal logically and powerfully with facts; but his chief delight was in the higher regions of metaphysics. He became a thorough scholar in German, and then he went above the clouds, whither I never pretended to follow him. From Coleridge up to Kant he travelled with a perfect enthusiasm; and in Kant he felt as much at home as tamer scholars are in Locke. He translated "Bockshammer on the Will," and illustrated it with Notes. Few men at his age could have done the task. I may mention here, also, his Translation of Tholuk on St. John's Gospel, and several articles in Reviews, all the products of leisure hours at the Seminary. He was never idle, and yet he always found time for healthful recreation. But his walks were instructive and delightful, from the incessant play of his ever active intellect.

His study of German metaphysics was undoubtedly a harm to him. He learned to live in an unreal atmosphere. The homely duties of life lay beneath him as the earth lies outspread to the eyes of a man gazing down upon it from a balloon. He did not walk among them, though he could see them and discourse of them in beautiful theories. Dear Kaufman! how often he sought to lift my laggard soul to his lofty eyry of unearthly thoughts, and I could not soar! I could only see above me vapoury ideas tinged with all the brilliant hues of the rainbow, which, when I endeavoured to grasp them, and assure myself of their reality, melted into empty air. He was an ardent and persistent teacher, but I was a very dull scholar. Yet our intellectual variances served only to bring us and bind us more closely together. I remember once his reading a sermon before the class, under that accomplished and elegant instructer, Professor Skinner. I believe the text was, "In Him was life; and the life was the light of men." The sermon was a transcendental essay upon spiritual life, its laws and influences. We understood not a word of it, and lost the coveted opportunity of "cutting up," by its inaccessibleness to criticism. We sat in puzzled wonder, Kaufman himself in high enjoyment of our discomfiture, until our worthy Pro-

fessor "summed up" our silence with a few kind words upon the unsuitableness of the sermon to the great ends of preaching,—not forgetting, as he never did forget, that gentlemanly courtesy which has made his Lecture Room, to me, as I doubt not, to all my cotemporaries, a place of graceful and pleasant memories. "Manners makyth the man," says William of Wykeham. They go very far towards making the teacher.

Kaufman and I entered together upon the study of Church Government, and devoted about six months to it incessantly, discussing our readings in our daily walks. My first object in commencing it was to prevent him from going too far, for he had an inherent tendency to Episcopacy. But we were soon both drawn into the depths, and, after floundering about a long time in mid-sea, reached the shore at the same point. We became convinced that Episcopacy was the primitive polity; but, as we had studied the matter merely as an interesting subject for research, we did not, for some while after, think of changing our course of life on account of our change of views. It was, at the first, simply a speculative opinion. But Kaufman, by and by, raised the question of *duty*. It was a very painful question, on account of our personal relations in life. But he was no man of expediency. His mind went straight to a principle, and shot out from a principle into practice, with an indifference to the surroundings of the actual which was, at least, a happy state for his mental peace. The struggle was far severer with me, who could not retire so easily from my earliest and dearest associations. They linger still, with such fondness of recollection as even death may not extinguish. I have since gone far enough from Andover, theologically and ecclesiastically. But the memory of that verdant hill-top, the glorious elms, the brilliant sunsets, which I have never seen elsewhere in all the world, the hours of quiet study, the dear companionship with such men as Gregg, and Munroe, and Sweetser, and Pike, (the first and last are long since at rest,) the learned and faithful Professors,—the paternal Woods, the magical Stuart, the honest and practical Emerson, the subtle and scholarly Robinson, the refined and polished Skinner,—the memory of all these is as fresh and as loving after the lapse of more than twenty years as if they were the scenes and persons of yesterday.

Kaufman, too, being a Pennsylvanian, was free from the New England ties which hindered me, and, if it had not been for his incessant probing and stimulating, my change, though it would have come at last, might have been slower and later. As it was, we kept together, and, on the 26th of October, 1834, were confirmed by Bishop Griswold, in St. Peter's Church, Salem, just as we were entering upon our Senior year in the Seminary. The good Bishop had the kindness to consider our long study at Andover as so much towards our candidateship for the ministry, and we were ordained Deacons by him, the following June, in Trinity Church, Boston. We found ourselves at once at home among new friends and with new prospects.

After this, I saw little of Mr. Kaufman. We left the Seminary, and our paths became widely divergent. He went to the South, was made Assistant to Bishop Gadsden, in St. Philip's Church, Charleston, appeared at first the metaphysical and unintelligible preacher of which his first Sermon in the Seminary gave warning, was converted into a simple, practical and spiritual-minded Minister of Christ in the way I have described, and thenceforward laboured for the salvation of men with a fidelity, devotedness and self-sacrifice which every one who knew him would expect from his nature and temperament, when sanctified and enlivened by the Holy Spirit. He refused to leave when the Yellow Fever came again, though warned of the peculiar danger to which his Northern constitution exposed him. It was like him to believe that it was his duty to remain and minister to the sick and dying. He did remain, and at length fell himself a victim to toil, exposure, and supervening illness. He went, for us, too early to

his reward. But he left a lesson which is worthy of our careful perusal. If no other benefit should result from the publication of your Annals than that they shall serve to rescue such examples as his from oblivion, the labour and learning which are preparing them will not have been bestowed in vain.

I am, Rev. and dear Sir,

Yours very faithfully,

HORATIO SOUTHGATE.

FROM THE REV. W. W. SPEAR, D. D.

RECTOR OF THE CHURCH OF THE MEDIATOR, PHILADELPHIA.

PHILADELPHIA, August 11, 1858.

My dear Sir: I have felt that it should be considered both a duty and a pleasure to assist you in every possible way in your *liberal* endeavour to raise a monument to the memory of our own lamented friends, and I wish my recollections of the one to whom your inquiries more particularly relate, were now as fresh as they were a few years since, and then I could serve your purpose to much better advantage. Indeed, I prepared a somewhat extended account of Mr. Kaufman, not long after his death, and used it in addressing his people, at their request, before I left Charleston; but unfortunately it has passed out of my hands, and I fear is lost irrecoverably. What I remember as illustrative of the character of this remarkable man, is so identified with the history of a portion of his life, as it came under my observation, or within my immediate knowledge, that I do not think I can do better than to bring out these facts somewhat in the order of their occurrence, and leave them to speak for themselves.

Mr. Kaufman went to Charleston at a critical period in the history, not only of St. Philip's Church, but of all the Episcopal Churches in the city. These churches, in respect to zeal and spirituality, had been in a languishing state; but some of their members were longing and looking for a brighter day, and it seemed as if the time to favour that portion of Zion had come. Several young men of an earnest and devoted spirit had been raised up, who seemed specially adapted to give a fresh religious impulse to the public mind,—the most prominent of whom was Daniel Cobia, whose preaching awakened extraordinary attention, and produced deep seriousness throughout the whole Episcopal community. He was the minister of St. Stephen's Chapel, which was designed especially for the poor; and he would fain have continued in that limited and humble sphere, but the chapel could not accommodate a tithe of those who pressed to hear him, and who wished to place themselves under his pastoral care. And each of the three large churches, in rapid succession, elected him their Assistant Minister, with the full consent of their Rectors. After long deliberation, and with great reluctance, he determined to accept the appointment of St. Philip's, then under the Rectorship of the late Dr. (afterwards Bishop) Gadsden; and his ministry there fully realized the expectations and hopes of the most earnest Christians belonging to it. But the fruits of his labours were just beginning to appear, when the venerable church was burned, and the congregation were obliged to erect a rude "tabernacle" for the purposes of worship. And they had scarcely begun to feel at home there, when Mr. Cobia was attacked with hemorrhage, and was obliged altogether to cease his labours. He had ventured indeed far beyond his strength, and that strength was never to be renewed. Several months elapsed before he himself abandoned the hope of resuming his labours; but he lived some time after his resignation.

Of course, it was a bitter trial to this young servant of the Lord to have all his plans hindered at so early a period in his course; nor had he the comfort of knowing that his successor would follow in his steps. Mr. Kaufman was, by no means, *at that time*, like-minded with himself. His preaching, though gene-

rally acceptable, was wanting in simplicity and directness, showing more of accomplished scholarship than evangelical unction. He had been smitten with the love of Metaphysics; and this gave a hue to his public discourses, adverse in no small degree to their power. Upon hearing him dwell much in the pulpit on some matter of doubtful disputation, Mr. Cobia expressed his wish that ministers would not preach any thing that they were not themselves fully persuaded of. On the other hand, Mr. Kaufman, on reading some of Mr. Cobia's manuscript sermons, after his death, expressed his surprise at the extraordinary effects which he perceived the preaching of them to have produced, and, observing in them the absence of all learned research or elaborate composition, he said,—"Why it seems to me that he must have read nothing but the Bible."

Like most of those who have recently transferred their allegiance from one denomination to another, he seemed very earnest and happy in the new relation, and perhaps it would not be unfair to say that he was even more of a Churchman than our Church itself required him to be. Still there was so much that was amiable, and interesting, and attractive in his deportment, that even serious Christians hoped all things, while the worldly could not lavish their attentions and applauses upon him too profusely. Much prayer was offered up for him, and he soon began to realize the truth that "whom the Lord loveth He chasteneth." In the course of his ministry he was called to witness a great amount of sickness and sorrow, and began to feel in himself the effects of a climate unsuited to constant activity and mental toil. In the summer of 1838, that peculiar scourge of Charleston, the "Strangers' Fever," under which, twenty years before, the admirable Bishop Dehon had fallen, and of which he said that "*it* alone made the place inhospitable," appeared, after a long absence, which had made many suppose that it would never return. It was emphatically a "Stranger's Fever," as no native adults were liable to it; and whenever it had appeared aforetime, it was considered a matter of ordinary prudence for all who were liable to it not to remain in the city during its prevalence. Bishop Dehon himself, accordingly, when determining to remove thither from a Northern climate, expressly stipulated that he should be excused from his duties in case of its appearance; although, at last, he neglected this precaution, supposing himself too long a resident to be in danger, and fell a victim to this malignant disease.

Upon its appearance at the time now referred to, the Vestry of St. Philip's requested Mr. Kaufman to leave the city, for their sakes as well as for his own. Bishop Bowen also, then Rector of St. Michael's, but absent for the time in attendance on the General Convention, approved, and, in a letter afterwards received, anticipated, the action of the Vestries and the Assistant Ministers of both Churches. After due deliberation and prayer, and consultation with others similarly situated, he did leave, arrangements having been made for the performance of his duties by other ministers not exposed to the same danger. He returned in the fall, and was observed to enter upon his work with new ardour, and in a spirit of greatly increased seriousness. His preaching became at once more awakening and more evangelical. Christians declared themselves more edified, while those whose hearts were in the world revolted at his plain and faithful dealing. During the next season of Lent particularly, he manifested much boldness in denouncing the love of pleasure among the professed followers of Christ. A course of sermons on "the hail shall sweep away the refuges of lies, and the storm shall overflow the hiding place," stung many of his former admirers to the quick, and some resolved to attend elsewhere till such time (one wittily but profanely remarked) as "the storm should pass away."

He had entered the Episcopal Church under the impression that it was decidedly Arminian in doctrine; but he was led to doubt the correctness of that interpretation of our Articles, which he had received, and entered upon an inves-

tigation of the history of the Church of England, in regard to this point, and finally adopted the views of Toplady, as illustrated in his controversial works, and remarked to one of his brethren, who was pursuing the same inquiry, and more slowly approximating the same conclusion,—"There is no doubt about it—the Church of England is Calvinistic." At the same time, however, he was very much interested in the Oxford Tract writers, and prepared a written apology for them, thinking that they were misunderstood, and not perceiving the results which others thought must necessarily follow. His thoughts on the subject were inserted in the New York Review, Bishop Bowen having objected to the introduction of any controversy on the subject, or at least to any encouragement being given, in the Charleston Gospel Messenger, which was his official organ.

In Mr. Kaufman's general spirit at this time, there seemed a most thorough change. There was a weanedness of soul, even from all those innocent things in life for which he had previously shown at least the ordinary relish, and a devotion to his work of awakening and instructing the souls committed to him, which had not been previously manifested. Though he had many ties that bound him to earth, and there was much that might have renderd it desirable to him to live, yet he seemed indifferent to all things earthly. He observed to an intimate friend that the whole world seemed changed to him. He was answered that the world was the same, but that he himself might have been changed; and he said he supposed this was true. His friend remarked to him that he had long desired to see such a change in him, and thought he had noticed it as in progress for some time, but did not know whether he was himself conscious of it, and he was glad thus to hear the acknowledgment of it from his own lips.

As the summer of 1839 advanced, to the dismay of us all, the same disease which had dispersed the sojourners in the city the year before, appeared again, and the Vestry of St. Philip's Church requested Mr. Kaufman, not indeed absolutely to leave the city, but to use his own discretion in regard to it, and to do so, if he felt it necessary. The change in the phraseology was one of several indications that the propriety of leaving the city had been called in question. This Mr. Kaufman had found to be the case, on his return in the previous autumn, and from that time he had determined to remain at his post, should the malady return again. Not that he felt it unlawful for him to take refuge from a temporary danger to which few, if any, of his people were exposed, but that it was inexpedient for him to subject his motives to the danger of misconstruction, and lose in any degree the confidence of the congregation in his devotion to their highest interests. His decision was in harmony with that of one of his brethren, who was placed in almost exactly the same circumstances. Mr. K., indeed, thought there were reasons in the case of that brother, sufficient to induce a different course, and urged him by all means to escape from the danger. His own determination to remain at all hazards was coupled with a distinct impression that the result would in all probability be fatal to him. In a few days afterwards, on Sunday, both he and his friend were attacked with premonitory symptoms of fever. In the case of his friend, remedial agents were promptly used, and the attack proved slight. Mr. K.'s case was otherwise. By the time that his friend was able to visit him, indeed, he was supposed to be out of danger; but the next time he came, he was found to be dying. His friends had begun to congratulate themselves with the remark that he was "acclimated now;" but alas for *us*, his acclimation was of such a nature as to place him at once beyond *all* earthly ill. He was fully aware that he was approaching his end. However much he might have desired to abide in the flesh, gathering wisdom with each ripening year, and ministering more effectually to the good of the Church, yet he was willing to cease the toil, to lay down the burden, and leave all his earthly interests, and trust his widow to the care of that ever gracious Being whom he served. With

his last breath he poured forth an earnest prayer for himself and his family, his church and the world, in much the same strain of unearthly sublimity, as marks that which is recorded in the Life of Dr. Alexander.

To myself the death of Kaufman, so soon after that of Cobia, was the occasion of "sorrow upon sorrow." Each of them had been to me, in feeling as well as in office, a "brother." But it was a delightful thought that, as they were lovely and pleasant in their lives, they were also united in their deaths. Their bodies were buried side by side, under the chancel of the new Church of St. Philip's, and their spirits were joined to the General Assembly of the first-born, in the presence of Him whom they both served, according to the measure of the gift of Christ, where they see eye to eye, and are perfectly joined together in the same mind.

A few months after, I visited the spot where they sleep, and found the marble which rests over their grave covered with *evergreens*, in preparation for the Christmas Festival. Immediately it came to my mind with peculiar force that Christ is the Evergreen of the Church, that He never dies, never sins, never errs, never changes; and the words of the Apostle embodied the joyous theme of discourse for the next day's solemnity,—appropriate, however, at all seasons, through every year of our earthly pilgrimage,—"Remember them who have had the rule over you, whose faith follow, considering the end of their conversation," the source of their official authority, the grand subject of all their lawful teaching, the sole ground alike of their hope and ours,—"Jesus Christ, the same yesterday, to-day, and forever."

With best wishes for your success in the great and good work, to which you have asked me to contribute this brief memorial of my friend, believe me

Yours affectionately in Christ,

W. W. SPEAR.

SAMUEL HASSARD.

1835—1847.

FROM THE RT. REV. HENRY W. LEE, D. D.,
BISHOP OF THE DIOCESE OF IOWA.

DAVENPORT, Ia., March 20, 1858.

Rev. and dear Sir: I proceed to comply with your request to furnish some account of the Rev. Samuel Hassard, for the work which you now have in hand.

SAMUEL HASSARD was born in the Island of Jamaica, West Indies, on the 21st of January, 1806. When six years old, he was brought by his father to the United States, in order that he might enjoy the advantages of a thorough education. Several years were passed in Westerly, R. I., in preparatory studies; and when about sixteen, he entered Yale College, where he graduated with honour in 1826. While in College, he was distinguished as a writer, and was regarded as one of the most promising young men in the class to which he belonged. After leaving College, he still remained in this country, and was, for several years, engaged in literary pursuits in New Haven. He subsequently became a Candidate for Holy Orders in the Protestant Episcopal Church. I am not acquainted

with the particulars of his private religious history. In June, 1835, he was admitted to the Order of Deacons by Bishop Brownell, of Connecticut. He was soon called to the Rectorship of St. Thomas' Church, Taunton, Mass.; and was admitted to Priest's Orders, by Bishop Griswold, in the autumn of 1835. It was while he was in charge of this parish, that I became acquainted with him. I first heard him preach in New Bedford, in which town I was engaged as a teacher, while pursuing my studies. I afterward saw much of him in Taunton, and he was finally one of my examiners when I applied for Holy Orders.

Having laboured faithfully in his first parish for three years, during which time he established his reputation as a gifted and discriminating preacher, he resigned his charge, and at Easter, 1839, he became the Rector of St. James' Church, Great Barrington, in the same State and Diocese. A short time before this, I had organized the Episcopal Church at Springfield, and became its Rector; and being in the same Convocational Association with him, we frequently met during the eight years in which he laboured in Great Barrington. He ranked first among the Clergy of Western Massachusetts, as a writer, and few excelled him in any part of the State or country. His reading of the Service was characterized by earnestness and unction; and his whole appearance gave the impression of deep and absorbing piety. He was heartily devoted to the work of the ministry, and drew all his cares and studies towards the fulfilment of his high and holy calling. Few men can be found of deeper devotion, of higher intellectual refinement, of greater firmness of purpose, of truer Christian dignity and courtesy, and of a more extensive benevolence, than marked his character and deportment. He was alive to all the finer emotions and sensibilities of our nature. He loved the works of God in creation. All nature was vocal to his soul; and when he walked forth into the field, or upon the mountain, he held converse with Him who spake and it was done, who commanded and it stood fast.

As I have intimated, his whole heart was in the duties of his sacred office, and he lived and laboured for the salvation of souls. While his discourses discovered an uncommon degree of talent and cultivation, they were full of the truths of the Everlasting Gospel. He set forth Christ and Him crucified as the only hope of sinful men, and shunned not to declare the whole counsel of God. His dearest theme was the Atoning Cross of a bleeding Redeemer, and his heart delighted in the doctrines of grace in Christ Jesus. Believing man to be "very far gone from original righteousness," and totally unable to merit Heaven by his own works or deservings, he preached Justification by Faith,—faith in the merits and righteousness of a crucified Saviour, as the only way of salvation. Nor did he neglect to insist upon the necessity of holy living as the fruit and evidence of a true and lively faith, "by which a lively faith may be as evidently known as a tree discerned by the fruit." He gave to the Gospel system its just and true proportions in his public teaching. With him Christ was the corner-stone, and all the building was fitly framed together, resting on Him as its deep and firm foundation.

Mr. Hassard was a true lover of the Church in whose ministry he served. He was a devout and consistent Churchman. He was an ardent admirer

of the Liturgy, and adhered strictly to the Episcopal view of the ministry and government of the Church of Christ. But he was eminently kind and tolerant in his feelings towards professing Christians of other bodies, who gave evidence that they possessed the spirit of Christ. He was respected and beloved by all classes in the community where he lived and laboured; and when he died, devout men of different creeds made great lamentation over him.

His general health, for many years, was decidedly poor, so that he was frequently interrupted in his ministrations, and he feared at times that he might be obliged to relinquish his public duties altogether. The condition of his health of body affected his general spirits, and the ordinary expression of his countenance indicated physical suffering and mental depression. His figure was tall and manly, his form erect, and his complexion dark. His feeble health made him familiar with thoughts of death, and he dwelt much upon the realities of eternity in his own meditations, as well as in his sermons; and when he came to die, he feared no evil.

His last sickness was so violent, and of such brief duration, that there was little opportunity for him to speak of his experience in view of dissolution. Yet his friends had the most consoling evidence that his mind was stayed on God, and that in his last moments he was sustained and comforted by the blessed hopes of the Gospel of Christ. His final disease was a virulent erysipelas in the head, and in a few hours from its appearance it assumed an alarming aspect. When it was announced to him that he could not long survive, he received the solemn intelligence with a calmness and fortitude peculiar to the Christian, and which evinced the reality and strength of his faith in that Saviour whom he had preached to others, and who did not forsake him in his own extremity. He felt the power of the tender ties which bind us to those we love, and, for the sake of those near and dear to him, he could have desired to live; "but," said he, 'with the confidence of a certain faith,' "to depart and be with Christ is far better." He poured out his soul in fervent prayer for the family of his love and the people of his charge, commending them to the God and Saviour in whom he trusted, and then resigning himself into the hands of a faithful Creator and most merciful Redeemer. Disease had already sealed his eyes in darkness, and, for some time before he was silent in death, he was unable to look upon those by whom he was surrounded. Alluding to this, he submissively and beautifully said that, though he was deprived of the light of day, a heavenly light beamed upon his soul! This was the light of God's countenance, sending its cheering rays into the gloomy vale, and revealing that

> "——— land of pure delight,
> Where saints immortal reign."

Light beamed upon his soul! And even while he was praying, in broken accents, that the Saviour might be with him as he crossed "Jordan's swelling stream," that light dispelled the darkness of death, and enabled him to rejoice in hope of the glory of God. "At evening-time" with him it was "light;" and it may be confidently believed that he passed from the trials, and cares, and toils of earth, to that "inheritance of the saints in light," which is "incorruptible, undefiled, and that fadeth not away." He

departed this life on the 18th day of January, 1847, at the age of forty-one years, leaving a wife and one child to lament his death.

The beautiful hills of Berkshire were covered with the snows of a New England winter, as, in obedience to a most unexpected summons from his sorrowing friends, I hastened to the solemnities of his funeral. As his intimate friend, I was to preach on the mournful occasion. It was late Saturday night when I began the work of preparation. I sat in his desolate study, his mortal remains lying in an adjoining room, and, with the pen that had but just fallen from his hand, I passed the silent watches of the night in composing the discourse that was delivered on the Lord's day to a stricken congregation and a sorrowing band of neighbouring Clergy. I can never forget that solemn night, and that impressive day. I preached from the words, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." He was buried at Great Barrington, amid scenery very dear to his heart: and he was followed to his grave by an immense concourse of people, who had known him in life, and therefore lamented him in death. All the places of worship, save St. James' Church, were closed, and the entire community came together to sympathize with the afflicted, and to honour the memory of the departed.

Soon after Mr. Hassard's death, I edited a small Volume of his Sermons, which was published in Boston. In an Introduction, I gave a brief Memoir of his life, of which some parts of this letter are, substantially, a repetition. The circulation of the volume was chiefly limited to his parishioners and friends: and few, comparatively, out of that circle, are familiar with the life and character of the devoted servant of God, to whose cherished memory I am now paying a tribute of respect and affection.

Twenty years have passed away since, in his study in Taunton, my deceased friend acted the part of an examiner, as I was about to enter the Ministry of the Gospel. During this long interval, I have passed through various scenes of joy and sorrow, and have been uninterruptedly engaged in the duties and labours of my office, as a minister of Christ. In my present position, my cares and anxieties are multiplied beyond any former experience on my part. But I often find myself dwelling upon the past, and particularly upon the happy years of my parochial life. The dear clerical brethren with whom I took "sweet counsel" in other days are frequently in my thoughts: though from most of them I am now far removed, and some of them have gone to their reward. Of these latter, the respected brother to whose memory this letter is devoted, holds a high place in my regard. I always think of him as a most gifted servant of God, who was an ornament of the Church on earth, and who, humanly speaking, was too soon taken "within the vail," to be "a king and priest unto God" in "the General Assembly and Church of the first-born which are written in Heaven."

I remain, Rev. and dear Sir,

Yours faithfully,

HENRY W. LEE.

JOHN WALKER BROWN.*

1836—1849.

John Walker Brown, a son of John and Rebecca (Vandebogert) Brown, was born in Schenectady, N. Y., on the 21st of August, 1814. From early childhood he evinced an uncommon fondness for books, and an uncommon facility at acquiring knowledge. Having been fitted for College chiefly under the instruction of Mr. Daniel Fuller, a graduate of Yale, he entered Union College in 1828, and, after maintaining a high rank in his class through his whole course, graduated in 1832. In October, 1833, he entered the General Theological Seminary of the Protestant Episcopal Church, at New York, where also he graduated on the 1st of July, 1836. Two days afterwards, he was ordained Deacon in Grace Church, New York, by the Rt. Rev. Bishop Onderdonk. Immediately after his ordination, he commenced the work of the ministry in St. George's Church, Hallett's Cove, (Astoria,) in connection with services as Assistant Minister to the Rev. Dr. Lyell, Rector of Christ Church, New York. In 1837, he received a call to the Church of the Nativity, in the same city, which he felt constrained to decline. In the course of the year 1836, he relinquished his duties as Assistant Minister of Christ Church, and devoted himself entirely to the parish in Astoria, which was greatly enlarged and strengthened through his instrumentality.

In May, 1838, Mr. Brown established the "Astoria Female Institute," and laboured with great efficiency in that institution for seven years. In September following, he was admitted to the Order of Priests, by Bishop Onderdonk, in St. George's Church, Astoria. He was, for some time, in connection with A. W. Bradford, Esq., editor of the New York American Review,—a periodical which continued about sixteen months. In 1845, immediately on relinquishing the care of the Institute, he assumed the laborious duties of Editor of the Protestant Churchman, still, however, retaining his pastoral charge. His health had begun to fail as early as 1844; but the decline was so gradual that he did not, for some time, suffer it materially to interfere with his labours. In 1848, however, it became evident that his case required immediate attention, and he, finally, by the advice of his Vestry, resolved to try the effect of change of scene and climate, by making a voyage to Europe. He, accordingly, sailed in October of that year, landed in England, and, after remaining there a short time, passed over to the Continent. At first his constitution seemed to rally, and there appeared some reason for hoping that he might regain his health; but a severe cold which he took in passing through Italy brought back all his most alarming symptoms. He reached Malta about the middle of March, and on Easter Sunday attended church, and received the Holy Communion at the hands of the Rt. Rev. Dr. Tomlinson, Bishop of Gibraltar; though, on account of his extreme feebleness, it was administered to him in the Vestry room. On the following day, Easter Monday,

* MSS. from Mr. Brown's family, and C. S. Vedder, Esq.—Ch. Rev., 1849.

April 9, 1849, he closed his earthly pilgrimage, at the age of thirty-five. Even on the morning of the last day of his life, he spoke of making arrangements for his return to America; but he acquiesced in the opinion that his complaint might terminate suddenly. He received the last consolatory offices of Religion from the resident clergy, and the Burial Service was performed by the same Prelate who had administered to him the Communion.

In June, 1838, Mr. Brown was married to Maria A., daughter of Captain Samuel Morton, of the city of New York. They had five children, four of whom are still (1858) living.

Mr. Brown wrote extensively for the press, though most of his productions that were given to the world, appeared either in the American Review, or in the Protestant Churchman. He published Constance, or the Merchant's Daughter; Virginia, or the Lost and Found; Julia of Baie, 1841; The Christmas Bells: A Tale of Holy Tide, and other Poems, 1841; A Memorial of the Rev. L. P. Bayard,* 1841; Michael Agonistes, or the Contest of the Spirits: A Poem pronounced before the New York Alpha of the Phi Beta Kappa Society, 1843; Christmas Home, or the Household Festival, and other Poems, 1845; and Geraldine, the Guardian Angel, 1846.

FROM THE HON. ALEXANDER W. BRADFORD, LL.D.

New York, July 18, 1858.

My dear Sir: I proceed to redeem my promise to give you some recollections of my friend, the Rev. John W. Brown, with the hope of contributing a little to the preservation of his memory.

I first saw Mr. Brown at Union College in the fall of 1831, soon became acquainted with him, and was quickly won to love and esteem his pure and amiable character. It was always a pleasure to be in his society—a pleasure to the mind and heart. At that early period, his general scholarship was good, but his tastes inclined him more to belles lettres, in which, without neglecting the exact sciences, it was his delight to accomplish himself. His habit of reading was promoted by a natural indisposition to active exercise, and a preference for the quiet pleasure of meditation and composition. He was familiar with the higher domains of English and French literature: this intimacy was apparent in his conversation, in its influence upon his cast of thought, and in the formation of an elegance of expression unusual at such an age. He was the College Poet; his natural bent was for measure, and he indulged it freely. "The Dunciad," which came from his pen, created an intense excitement in "Old Union," by its vigorous antithesis, easy flowing lines, and good-humoured satire of College life, and snatches of it are yet repeated by his classmates.

When, at a later period, Mr. Brown became a member of the General Theological Seminary in this city, he still had a high standing, though his tastes led him away from Patristic learning and doctrinal Controversy to the study of the great divines of France and England, illustrious by their eloquent expositions of practical and experimental religion. In the exercises of the pulpit he was earnest, affectionate and impressive, but his Christian influence was most

* Lewis P. Bayard was a son of the Hon. Samuel Bayard of Princeton, N. J.; was graduated at the College of New Jersey in 1809; was elected to the Rectorship of Trinity Church, Newark, in May, 1813; resigned his charge in 1820, after which he preached in various places in the surrounding neighbourhood, and was the first Episcopal minister who officiated in Patterson; and died at Malta, on his return from the Holy Land, September 2, 1840. He was honoured with the degree of Doctor of Divinity.

largely exhibited in the pastoral duties of his office. There, tender sympathy, the listening ear, warning voice, and wise counsel were never wanting. He illustrated in his own walk in life the Christian graces and virtues he inculcated. Amenity of manner, gentleness of spirit, and a genial temper marked his social intercourse. His heart was open as the day, simplicity and candour shining out in all his actions. Liberal nearly to a fault, he spared nothing to relieve the wants and distresses of the needy and unhappy. With such a character he was without an enemy.

Mr. Brown wrote with facility,—in prose with chasteness and elegance, in verse with grace and beauty. His productions were the first spontaneous flow of thought. His literary labours were numerous and embarrassing, and that he should have accomplished so much is an evidence of extraordinary native endowment, and the still higher excellence which would have crowned riper years and more ample leisure. In all that he wrote, he was ever mindful of his Christian calling, and the duty of winning souls. The prevailing thought and sentiment of his life was to do good and to glorify God. Consumption arrested his earthly career—warned by its approach, he sought a return of health by travelling abroad. His body reposes in the island of Malta, so long the outpost of Christendom,—a fit spot for the true soldier of the Cross.

Such, my dear Sir, is my estimate of Mr. Brown; and if what I have written shall aid you in any degree in your effort to honour and perpetuate his name, I shall be truly gratified.

I remain, dear Sir,
Yours very sincerely,
A. W. BRADFORD.

FROM THE REV. SAMUEL H. TURNER, D. D.,

PROFESSOR IN THE GENERAL THEOLOGICAL SEMINARY, NEW YORK.

General Theological Seminary,
June 25, 1858.

Rev. and dear Sir: Your kind letter requesting information concerning the late Rev. John W. Brown would have been sooner acknowledged, but that my necessary engagements have been such that I have not been able to command a moment of leisure until now. And even now I regret to say that my impressions of Mr. Brown are, I fear, too general to avail in any degree to the purpose for which you have requested them. My personal knowledge of him was chiefly as a student in this Seminary, though I was not unacquainted with his subsequent useful and honourable career.

As a student, I can truly say that he was every way worthy of commendation. With highly respectable powers he combined diligent application and an evident desire and purpose to render all his talents and acquirements subservient to his highest usefulness as a minister of Christ. He evinced much of the Christian spirit in all his deportment, and might be considered as quite a model of religious circumspection and fidelity. The consequence was, as might be expected, that he enjoyed in a high degree the respect and confidence both of his teachers and fellow-pupils. As a parish minister, my impression is that he maintained in that position the same exalted character, showing that a true Christian element influenced his whole deportment and procedure as an Ambassador of Christ. For a short time he was in whole or part, Editor of the Protestant Churchman, wherein also he showed the same ability and dispositions. My recollections of his personal appearance are not so distinct that I can venture to describe him to you in this respect; though I remember that he was of moderate size, and that his manners were gentlemanly and attractive. I may safely

say that he gave promise of much more than ordinary usefulness in the Church, and that many bright hopes were disappointed in his early death.

I remain, with great respect,

Your friend and servant,

SAMUEL H. TURNER.

NATHANAEL PHIPPEN KNAPP.*

1836—1854.

Nathanael Phippen Knapp was born in the vicinity of Boston, January 25, 1806, and was graduated at Harvard College in 1826. After studying Law the usual time, he was admitted to the Bar, and was a practising Attorney for several years at Marblehead. During his residence there, he occasionally attended on the ministrations of the Rev. William H. Lewis, then Rector of St. Michael's Church in that town; and, through his instrumentality, he was first awakened to a serious concern for his immortal interests. Having, as he believed, entered on the new and spiritual life, he was confirmed by Bishop Griswold, and became a member of St. Michael's Church in 1833; and he resolved, soon after, to abandon his profession and devote himself to the Christian ministry. He, accordingly, removed to New York, and pursued a course of theological study under the Rev. Dr. Milnor. He was ordained Deacon, at St. Ann's Church, Brooklyn, and Priest, at St. George's, New York, by Bishop Onderdonk, in 1836.

For a few months after his ordination, Mr. Knapp had charge of a congregation in the vicinity of New York; but the next year, (1837,) he went as a missionary to the Diocese of Alabama. His first charge was in Lowndes County, where a few zealous Episcopalians had associated themselves into a parish called St. Peter's. Though he became much attached to this little congregation, and had their affections strongly in return, the sphere of usefulness was so limited that he felt constrained to seek a wider field. After resigning this charge, he took up his residence for a short time in Montgomery; and then it was that a correspondence was opened with him by the Vestry of Christ Church, Tuscaloosa, which resulted in his accepting the Rectorship of that church. He entered on his duties in that parish a little before the middle of the year 1837; and for five years he laboured there with great diligence and success. In the summer of 1843, he returned to the North with the intention of finding a permanent settlement; but such was not the design of Providence in respect to him. While in this part of the country, he fell in with the Rev. Dr. Lewis, then Rector of Christ Church, Mobile, whose health was at that time much impaired. It was a summer of terrible suffering in Mobile from the Yellow Fever; but Mr. Knapp, with a spirit of true Christian heroism, acceded to the proposal of Dr. Lewis to go and supply his place until he should be able to

* Obituary Notices.—Memoir by Rev. W. Johnson.

return to his parish. He, accordingly, went directly to Mobile, and began his work among the afflicted, the sick, the dying, and the dead. Though he was a stranger to the people, he quickly made himself known to them by his benevolent ministrations, and they welcomed him almost as an angel of mercy. Trusting in the Lord, and regardless of all danger, he was found wherever the cry of sorrow or of need was heard. He was at length prostrated by the fearful malady, and it seemed likely for some time that it would number him among its victims. But he began, after a while, very gradually to mend; and as soon as he had sufficiently recovered, (the health of the city being restored, and the Rector of the parish returned,) he went, by advice of his physician, to Cuba, where he remained during part of the winter of 1843–44. On his return from Cuba, he accepted the charge of St. John's Church, Montgomery. He had been called to that church, while in Mobile; and had accepted it on condition of not entering upon its duties until he should have made the trip to Cuba for the benefit of his health. He found the church in a very depressed state, having been destitute of Episcopal services for several years; but he was instrumental in greatly improving its condition, and during the five years of his ministry there, the number of its members increased from nine to sixty-three.

In 1848, he accepted an invitation to the Rectorship of Christ Church, Mobile, and entered upon the charge immediately. Here his few remaining years were passed in the most untiring devotion to the interests of his people. His health had become so feeble in the summer of 1853, as to require relaxation and rest, and in the hope of regaining it, he made a tour to Europe. He reached New York on his return in season to attend the General Convention, of which he had been elected a member by the preceding Convention of Alabama. Almost the first intelligence that met him, on his arrival in New York, was that the Yellow Fever was prevailing in Mobile with unprecedented malignity, and to the most alarming extent. He resolved at once to brave the pestilence, and set his face toward the scene of his labours; and, notwithstanding the expostulations of his friends, and the repeated despatches from Mobile, even forbidding his return, he would actually have carried out his purpose, if his Bishop had not strongly advised to the contrary. He yielded reluctantly to the opposing influence, and remained at the North till the danger was past. But however his delay might have saved him from the pestilence, it did not secure him many months from death. While in the midst of his usefulness, and with the fair prospect of being permitted to labour for his Master many years, he was violently attacked by erysipelas, which struck to his brain, and caused his death on the 17th of February, 1854.

Mr. Knapp's death spread a deep gloom over not only his own immediate congregation, but the whole Diocese; and it was hardly less mourned by Christians of other communions than his own. The Wardens and Vestry of his Parish passed Resolutions evincing their deep sense of his extraordinary worth, and the loss which they and the Church at large had sustained in his departure.

The history of Mr. Knapp's ministry is identified with the history of the Diocese of Alabama from 1837 to 1854. The Journals of the Conventions would reveal his prominence, if there were no witnesses to it still liv-

ing. He was a Tutor of the General Theological Seminary, and several times a member of the General Convention.

In 1855, an octavo Volume of Mr. Knapp's Sermons was published, with a brief sketch of his life during his connection with the Diocese of Alabama, by the Rev. William Johnson, of Tuscaloosa.

FROM THE REV. ANDREW P. PEABODY, D. D.

PORTSMOUTH, N. H., April 5, 1858.

My dear Sir: You ask me for remembrances of my classmate Knapp. Such as I have relate only to the early part of his career, during which, down to 1830 or 31, I was on terms of intimacy with him. He was one of the most thoroughly amiable young men I have ever known. In College he was a universal favourite. Of a womanly delicacy of taste and perception, yet with nothing effeminate in character; frank, honest and honourable to the highest degree; interested for the happiness and success of others more than for his own,—he was one of the first to whom we all should have resorted for any kindness, and of the last to whom we could have felt a painful sense of obligation,—so manifestly did he always deem himself the obliged party. His person was slender and graceful; his features finely formed, with a shade of pensiveness, and perhaps a suggestion of langour; his manners simple, modest and refined; his voice musical. I think that he exerted himself very little as a student; for, with confessedly good, and as the sequel proved superior, abilities, he distinguished himself neither as a scholar, writer, nor speaker. His rank was about midway in the class. How he passed his time I know not, but probably in light reading. His moral character was highly exemplary, nor can I associate him in thought with any thing that was not true, and pure, and gentle. My impression, however, is that he then had enjoyed no experience of the power of personal religion over character; and it was probably this that was wanting to stimulate his half-dormant energies, and to concentrate his too desultory aims.

Of the circumstances immediately connected with his consecration to the love and service of Christ I know nothing definitely. A classmate, then a lawyer in New York, tells me that after Knapp had established himself as a lawyer in that city, he expressed to him with tears his regret for his past negligence of religious duty, and his determination, by Divine help, to lead a renewed life. This classmate himself, shortly afterward, entered on the study of Theology at Andover, and next heard of Knapp as a candidate for Orders in the Episcopal Church.

From the time of his residence in New York, I knew nothing about my friend, not even his place of residence, till May, 1844. During that month, I spent several days at Montgomery, Ala., and learned that the Rev. N. P. Knapp, the Rector of the Episcopal Church in that city, was a boarder at the hotel in which I lodged, but was then absent at a State Convention. I made many enquiries about him, and was told of his saintliness as a man, his eloquence as a preacher, his loving assiduity as a pastor, and especially of his tender care of the lambs of his flock. I was convinced, from what I heard, that every grace of nature had been baptized into the name and service of his Redeemer, that the beautiful traits I had known and loved in him had become beatitudes, and that a nature which, in early life, lacked only the sacred fire, had been thoroughly energized by Christian faith and zeal. After that time, I saw mention of his name in connection with the proceedings of a Triennial Convention, and not long afterward the record of his death.

I have now in my hands an octavo volume containing fifteen of my classmate Knapp's sermons. They are, on every account, very remarkable sermons. Chaste and pure in style, simple, direct and fervent in statement and appeal, without studied ornament and yet perfectly graceful and elegant in structure and

diction, palpitating throughout with the heart-life of one thoroughly interpenetrated with the truths he preaches, they indicate the highest order of endowments for the Christian teacher. They are in every sense truly evangelical sermons,—evangelical in the restricted sense in which you would use the term, as implying, though not obtruding, all the leading dogmas of the Calvinistic scheme; and eminently evangelical in their being full of Christ, repentance, faith, and Heaven, and having manifestly no end but that of ministering to the conversion of sinners and the growth of saints. As from an Episcopal clergyman they are also remarkable for the entire absence of denominational peculiarities. There is hardly a reference to "the Church" or its authority, or to any of its distinctive dogmas or ceremonies. "Christ and Him crucified" here seems to merge all other themes; and were it not for the captions of some of the sermons, indicating the Church festivals on which they were preached, I should hardly know that the author was an Episcopalian.

If this meagre portraiture can be of service to you, it will have given me very great pleasure to have laid at least one stone on the monument you propose building to the memory of my friend.

As ever most sincerely yours,

A. P. PEABODY.

FROM THE REV. WILLIAM H. LEWIS, D. D.,

RECTOR OF THE CHURCH OF THE HOLY TRINITY, BROOKLYN.

BROOKLYN, July 23, 1858.

Rev. and dear Sir: My acquaintance with the Rev. N. P. Knapp commenced in Marblehead, Mass., soon after my settlement there in 1832. He was then a lawyer in that place, and though brought up a Unitarian, he became an attendant upon the services of the Episcopal Church, and soon, upon hopeful evidences of conversion, came to Confirmation and the Lord's Supper. Having found the Saviour, he immediately desired to preach Him to others. After his entrance upon the ministry, he removed to a distant place, and my knowledge of him was only such as could be gained in an occasional visit or sermon.

His preaching was ever practical and experimental, evidencing his own knowledge of the power of godliness, and calculated to exert a saving influence upon others. Amid the outbreak of novel notions in his day, short-lived, however, in their duration, he retained unchanged the evangelical views in which he was so well grounded at the outset, giving thereby another illustration of the truth that a deep personal experience of religion in the heart is the best security for steadfastness in the faith of Christ. I ever regarded our departed brother as one aiming to preach Christ crucified in simplicity and godly sincerity.

It gives me pleasure to render this testimony concerning him, and it would be easy for me to make it much more extended, but *that* is unnecessary, as what I should thus communicate is already within your reach.

Very truly yours,

W. H. LEWIS.

ABEDNEGO STEPHENS.

1837—1841.

FROM THE RT. REV. JAMES H. OTEY, D. D.

MEMPHIS, July 1, 1858.

Dear Sir: In the communication I lately sent you, commemorative of the Rev. Daniel Stephens, D. D., I intimated that he had a son of great promise who became a minister of the Episcopal Church, but who died almost at the commencement of his career. That son I regard as well worthy of a distinct notice, and I therefore furnish you the following account of him.

ABEDNEGO STEPHENS, the third child of Daniel Stephens, D. D., was born at Centreville, Queen Ann's County, Md., on the 24th of July, 1812. When he was some three years old, his parents removed to Havre de Grace, in that State, and from thence, in 1819, to Staunton, Va. He commenced school at an early age under his father, who was a ripe scholar and thorough teacher. He manifested from childhood extraordinary talents, and an uncommon aptness for learning, especially in the study of the ancient languages. It is believed that he stood at the head of *all* his classes, throughout his entire course, up to the taking of his degree at the University. He was remarkable for his affectionate disposition, his strict morality, his love of truth, his obedience to his parents, and his veneration of all that was great and good. Although he excelled in athletic sports, and was formed by nature for social enjoyment, he devoted most of his leisure hours to reading, and sought the society of the old rather than those of his own age. He was regarded by his brothers and sisters as a pattern of sobriety, industry, truthfulness, amiability, and filial obedience; and their admiration for his talents and attainments knew no bounds. He was a free hearted, manly, generous boy; brave even to the verge of rashness in defence of an injured brother or playfellow, and yet so tender that he would not even tread unnecessarily upon a worm.

From Staunton Dr. Stephens removed to Fincastle, Va., in 1828, where, in addition to the duties of parish minister, he had charge of a flourishing Male Academy. In 1829, he visited Tennessee, leaving a session of his school half finished; and Abednego, then in his seventeenth year, took his father's place in the Academy, and carried the session to a successful close, to the entire satisfaction of the Trustees and Patrons. At the end of the session, he wound up his father's business, and conducted the family to Columbia, Tenn., where Dr. Stephens had already taken charge of a church and female school. Here he entered the Male Academy, then in a very flourishing condition, under the Presidency of James H. Piper, with a full corps of teachers. He soon distinguished himself at this institution, and when, at the end of a year, Mr. Piper resigned the Presidency, he was elected to fill the vacancy, being then in his nineteenth year. He was unwilling to burden his aged father with the expense of a collegiate course, and he resorted thus early to teaching, to raise the means of defray-

ing the cost of his own education. When he had accomplished this object, he resigned his Presidency, to the regret of the Trustees, and entered the University of Nashville, in May, 1832, as a member of the Junior class, then in its second session. He took rank at once amongst the best scholars of the institution, and graduated in October, 1833, with distinguished honour.

Deeply imbued with religious principles, and piously trained up by his parents, he was from childhood a constant and devout attendant upon the services of the sanctuary. But the time came when he thought an open profession of his faith was required of him as a Christian: accordingly, he was presented by his father as a suitable candidate for Confirmation, and received that rite at Columbia, on the 3d of July, 1831, at the hands of Bishop Meade, of Virginia, who was then visiting the churches in Tennessee. After this public renewal of his baptismal vows, he gave much of his thoughts to the duties of a religious life, and to the setting forward of that Church in which he had been educated, and which he loved with so much ardour. With his father's steadfastness of purpose and simplicity of manner, he inherited all his mother's sprightliness, buoyancy, and tenderness; thus exhibiting a happy combination of the graces of a Christian gentleman, strong in resolution, and gentle in demeanour.

Immediately upon taking his degree at the University, Mr. Stephens accepted the appointment of Tutor of ancient languages in that institution, and was soon afterwards created Professor in the same department. He filled these situations with great ability, and added much to the prosperity of the University. In 1836, at the request of the friends of Judge Hugh L. White, who was then a candidate for the Presidency of the United States, he wrote a biography of that eminent statesman, for publication in the papers of the campaign. This work was written with his usual ability, and was highly commended by the public.

Having, after prayerful consideration, determined to become a candidate for Orders, he got leave of absence, and from October, 1836, to October, 1837, he attended the General Theological Seminary in New York, and besides pursuing the prescribed course of preparation for the ministry, he devoted himself with much ardour to the study of the Oriental languages, and German and Spanish. He had previously taken a course in Hebrew and French. On his return from New York, I ordained him as Deacon, in Christ Church, Nashville, at a Convention of the Diocese, on the 15th of October, 1837, when his venerable father preached the Ordination Sermon. Not long afterwards, I admitted him also to Priest's Orders. He resumed his Professorship; and on the 5th of April, 1838, was married to Caroline Minerva, daughter of Dr. Wm. P. Lawrence, of Nashville. About the time of his first ordination, he delivered an Address, at the invitation of the Alumni of the University, upon "The duty of the State to endow institutions for the promotion of High Letters,"—which was published by request, and was received with the highest favour by the literary world. It shows a felicity of style, a boldness of conception, and a depth of research, remarkable for a man of his age.

Not having the charge of a parish, he did not preach regularly, but did so occasionally at Nashville, and at other places where he was called by

business, or in visiting his family and friends. But the labour of two professions was too great for his strength. Originally hardy and active, although of a figure rather slender, he had now begun to show the wasting effects of his long and severe studies. Until his marriage, he had seldom retired to rest until midnight, and always rose before the sun. For a long time he struggled against the approaches of dyspepsia, restricted himself in his diet, pursued a systematic course of exercise, and for a while baffled this insidious enemy. But when symptoms of pulmonary consumption began to be felt, he deemed it wise to seek a more Southern climate; and, accordingly, he accepted, in 1839, a call to the Presidency of Jefferson College, at Washington, Mississippi. His energy and talents immediately gave an impulse to this institution which was most gratifying to its friends; but his health continued to decline so rapidly that he was advised to spend a winter in Cuba. In company with his devoted wife, he made the voyage; but, finding, after some months, that there was no permanent relief to be hoped for, he returned to his native shores, and settled down at Nashville, content to await the good pleasure of his Heavenly Father. His sufferings, which were severe, and much aggravated by extreme nervous debility, he bore with a manly fortitude and a Christian resignation. When he could no longer leave his chamber, fond friends watched by his bedside, and did all that affection or skill could suggest to alleviate his pains, and to smooth his passage to the tomb. He had no fear of death, and no mistrust of the mercy and goodness of God. He conversed familiarly and daily upon these subjects, and spoke of his expected departure with almost the same calmness with which one would speak of an ordinary journey. The Rector of Christ Church, Rev. J. Thomas Wheat, was a frequent visiter, and used to say that, instead of being made sad by the scene, it was such a happy place that he always came away refreshed. As his end drew near, the welfare, present and eternal, of his father's family occupied much of his thoughts. His letters to them were full of tenderness and exhortation. From the last one he ever wrote, I select some passages to show what manner of man he was.

"Nashville, February 13, 1841.

My dearly beloved Parents:

I summon resolution in the strength of God to write you my *last letter*. I am almost *home;* Heaven is almost in sight; its glories already dimly beam upon me O my God and Saviour! thou hast been gracious and merciful to me. Thou hast been precious to me in the time of affliction. Yes, truly, God has been all and in all to me. I leave this world in the holy and strong assurance of spending a blissful eternity with my glorious Redeemer. I am almost home; pray for me always that my faith fail not. Oh! let us all be less conformed to this world, and more devoted to Heavenly things! What is this world compared to the glories and riches of Heaven! Lord God, melt all our hearts down in gratitude and love to thee. Oh! I do earnestly beseech my brothers and sisters, with my dying breath, to live to God, and to forget the world. My dear brother ——— what shall I say to him? What inducement shall I offer him to turn and serve God in the precious days of youth? Oh, my brother, will you not meet me in Heaven? Will you not follow me to that glorious world? Will you not believe me when I say that this world contains nothing to satisfy the soul; that all here is vanity;

that wealth is utter trash, aye the *evil of evils*, when it stands in the way of the soul's salvation. Oh then, my brother, with my dying breath, with my last words I ever send to you, *you* by letter, I entreat you to turn to your Saviour, your blessed Saviour who has so *loved* you, as to suffer and redeem you from misery; who promises every good and perfect gift to you; (and oh! He will perform all and more.) Will you not then turn and flee to Him? Yes, yes, I know you will. Oh my brother, wont you drop me a line (it may reach me in this world) to say you are determined to serve God with all your heart? How it would make my soul sing with joy, as it entered the portals of Heaven.

My dear sister ———— you have already begun the Christian race; but you must take heed how you stand, lest you fall. Beware of the vanities of the world, and its flatteries. I exhort you to live in all soberness and piety, humbly and meekly before God. Your heart must be wholly his, or you will have no peace in believing. * * * * I have written far beyond my strength, but I believe God has given me especial aid in sending you my heart's last prayers.

My beloved parents, farewell! Meet me in Heaven; grieve not as those without hope; but think of me as a son, enjoying the bliss of Heaven, and waiting to welcome you to the same bliss in God's good time. So farewell! "Oh, the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Glory to God! May He bless you both with that peace which passeth understanding! Once more to all: follow me to Heaven and Christ's bosom. Your dying, yet happy son,

A. STEPHENS."

In this holy frame of mind, with these joyous anticipations, he went to his rest. On the 27th of February, the heart which prompted this touching letter, ceased to beat forever. Just before his death, and when he could no longer speak, he pointed with his wasted hand to Heaven, as if to bid his weeping wife to meet him there. Broken hearted, she lingered for a few years, and went to join him in glory. No children had blessed their marriage; and their good deeds are all that remain to perpetuate their name and virtues.

"The prayers we've breathed and alms we've given,
"Is all we bear of earth to Heaven."

It is not easy to do justice to the talents, learning, and excellence of this gifted man. Discreet, self-denying and patient, yet generous, social and genial; economical and frugal in the gratification of his own desires, yet lavish and uncalculating in his deeds of beneficence to others; bold in purpose, yet modest in manner; lofty in imagination, yet pure and chaste in expression; vehement and fervid in style of composition and oratory, yet logical and exact in argument. At the age of *seventeen* he was the Acting Principal of a large Academy; at *twenty-two*, Professor of Languages in a University; at *twenty-seven*, the President of a College; and when, in his twenty-ninth year, his brilliant career was arrested by the hand of death, he stood in the front rank of scholars and orators. His sermons were characterized by depth and comprehension of thought, and by profound research and impassioned eloquence. On the whole, I may safely say that he was a very extraordinary young man, and that few who have not attained to a greater age, better deserve an enduring memorial.

Very faithfully yours,

JAMES H. OTEY.

BENJAMIN DAVIS WINSLOW.*

1838—1839.

Benjamin Davis Winslow, son of Benjamin and Abigail Amory (Callahan) Winslow, was born in Boston on the 13th of February, 1815. As soon as his faculties began to develope themselves, he evinced great quickness of apprehension, originality of thought, and docility of temper. In November, 1830, he was admitted to the Church, by the Rev. William Croswell, Rector of Christ Church, Boston,—being then in the sixteenth year of his age. The next year (1831) he entered Harvard College, where, during his whole course, he maintained a high standing, not only for scholarship, but for Christian activity and consistency. Though he was always firm to his convictions of duty, and was earnestly devoted to the Episcopal Church, and conscientious in the observance of all its sacred days, he was exceedingly popular with both the Government and Students: and President Quincy, after his death, spoke of him in terms of most affectionate respect. He was, in turn, greatly attached to the University: and the following extract from a letter to his father, dated New York, February 11, 1836, shows that his attachment survived his college life:—

"I still retain all my affection for Old Harvard, and would give all the world, if I had it to give, to be back there. In my waking dreams, and in my sleeping visions, I frequently am there in spirit—wander by moonlight about those old classic shades; pursue my former studies; and above all, hold sweet communion with the cherished friends of my college days. As for this unintellectual, dirty, money-making, mammon-devoted city, I dislike it more and more. Oh for Cambridge, and its soothing, literary influences! But this may not be. And it is the student's, above all, the Christian Student's, duty to improve his mind, and be contented wherever Divine Providence may see fit to place him."

Having graduated in 1835, he was admitted, in October of the same year, a member of the General Theological Seminary, on the Bishop Croes Scholarship, in the gift of the Bishop of the Diocese. During his residence there, as at the University, he was distinguished for his attractive qualities and his active usefulness; devoting himself with great zeal to his studies, and exercising the most salutary influence on those around him. Before his course in the Seminary was ended, the Rt. Rev. Bishop Doane of New Jersey, who was his uncle by marriage, had stood as his god-father in baptism, and had been, for several years, his intimate friend and constant counsellor, being oppressed by the joint duties of his parish and of the Episcopate, proposed to him to become his lay assistant: and, accordingly, he laboured some time in the capacity of catechist, with signal faithfulness and success. At the same time he was devoting himself with untiring assiduity to his studies; and when he was examined for Deacon's Orders, a venerable Presbyter, who was present, remarked that it was the best examination he ever attended. He was ordained Deacon, by Bishop Doane, at Burlington, on Whitsunday of 1838; and Priest, by the same Prelate, on the 15th of March following.

* Fun. Serm. by Rt. Rev. Bishop Doane.—MS. from Rev. Frederick Ogilby.

From the time of his first ordination, he became Assistant to the Rector of St. Mary's Church, Bishop Doane; and, for several months also supplied most acceptably the small vacant parish of Wellingborough, three miles from Burlington, with one service on each Sunday. The last sermon he preached was on the 12th of July, 1839. For more than a year before his death he had been a great sufferer, but the nature of his disease, which proved to be an internal cancer, was not at first known. But no sufferings of his own hindered his care for others, or his devotion to his work. It was about three months before his death that he was obliged gradually to give up his labours; and though his decline was marked by suffering, often amounting to agony, he never betrayed the least symptom of an impatient or complaining spirit. The following impressive and pathetic account of his last hours is from the Sermon which Bishop Doane preached on the occasion of his death:—

"It was my privilege—and so I shall esteem it whilst I live—to spend the last hours of his life with him, watching by his bedside with her, to whom, with so many other blessings, I am in debt to this, that she brought us first together. For three days and three nights he had retained no sustenance, and never for one moment lost himself in sleep; being worn and harassed through that whole period with the most distressing symptoms of dissolution. But, as to the blessed Lord, so to his suffering servant, in his last agony, angels seemed to minister. While we stood by him, his painful symptoms gradually subsided, and he fell asleep. The brief oblivion of ten minutes refreshed him for the victory. He awoke comparatively bright and fresh; and expressed the possibility, though not the desire, of seeing another day. Soon, however, he began to sink, and spoke of an entire prostration of his strength. We saw that his time had come, and called for those whom he had desired to be with him at the last. While this was done, as he lay serene and still, he calmly raised his right hand, then as cold as monumental marble, and traced on his brow, as cold, the sign of the blessed Cross. I understood the omen. He was retracing his baptismal sign. He was renewing his baptismal dedication. He was professing the Crucified once more before the world. He was sealing himself for the sepulchre. He said no word, but all his countenance was peaceful, as if no trace of sickness or death were on him. Immediately I pronounced over him the Commendatory Benediction—'Unto God's gracious mercy and protection we commit thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace.' He said distinctly, 'Amen.' I added,—'Behold the Lamb of God, who taketh away the sin of the world.' He turned his eyes to Heaven, and pointed to Him, throned upon the clouds of glory. This was his latest gesture. Shortly after, when I said to him, in the words of the Visitation Service,—'The Almighty Lord, who is a most strong tower to all those who put their trust in Him, be now and evermore thy defence,' &c.,—supposing that I designed by this to quiet any apprehensions of the struggle, he simply said—'I am calm; I have hope in Christ; but I am very weak.' After this, he gradually sunk away; and at ten minutes before five, on Thursday morning, November 21, (1839,) breathed his life out, as an infant falls asleep upon his mother's bosom,—so quietly that none of us could tell which was his latest breath. As I left that chamber of decay, and went out into the clear morning air,—the wild November wind howling across my path, and whirling the dry leaves; the ground spread with its thinnest, scantiest, coldest covering of snow; the full moon shining in all the glory of its first creation, and beaming back again from the clear bosom of our beautiful river—I felt how perfect the reflection was of the transition which had taken place within. I felt how cold, and bleak and cheerless nature is, while grace and Heaven are clear, and bright and beautiful. I remembered that while 'all flesh is grass, and all the glory thereof as the flower of grass,' 'the Word of our God,' and 'he that doeth the will of God,' 'abideth forever.'"

Mr. Winslow was very happily married, on the 8th of November, 1838, to Augusta Catherine Barnes. She was born on the Eastern Shore of Maryland, but her mother, Mrs. Lippincott, then a second time a widow, resided in Burlington. He left one child, a son, who, with his widow, still (1857) survives.

In 1841, a volume was published under the following title:—"The True Catholic Churchman, in his Life and in his Death: The Sermons and Poetical Remains of the Rev. Benjamin Davis Winslow, A. M., Assistant to the Rector of St. Mary's Church, Burlington, N. J.: to which is prefixed the Sermon preached on the Sunday after his decease, with notes and additional memoranda, by the Rt. Rev. George Washington Doane, D. D., LL.D., Bishop of the Diocese, and Rector of St. Mary's Church." This volume was republished the next year, at Oxford, England.

FROM THE REV. FREDERICK OGILBY, D. D.,
ASSISTANT MINISTER OF TRINITY CHURCH, NEW YORK.

NEW YORK, December 5, 1857.

Rev. and dear Sir: You ask me to give you some personal recollections of my lamented friend Winslow. I had full opportunity of knowing him well. We were chums in the Seminary. I remember well the day he came and asked me if I would be his room-mate. He said it was very much like popping *the* awful question. And truly he seemed as much abashed as if I had been of another sex, and he had come to ask me to share his lot in life, rather than a room with two small dormitories, furnished each with a hard wooden bunk!

I knew him then in the close companionship of next to wedded life. I knew him in that place, dear old St. Mary's Parsonage, which he might well call home. I knew him as a Parish Minister, swift on every errand of mercy. I stood beside his sick-bed, when the oil in the lamp of life was low, and the flame was flickering in the socket.

But years, hard years of life's discipline have passed away since then. I have indeed a pleasant and vivid remembrance of what Winslow then was, but hardly particular enough for purposes of biography. You may have heard some pleasant song, whose words and melody combined, thrilled the deepest and tenderest chords of your heart. The words have soon passed from memory, while the sweet harmony still lingers and vibrates through your soul. Such is my remembrance of the short and happy days of converse with Winslow. The wear and tear of many years have rubbed the words from memory; but the harmony, the general impression made upon the mind and heart by close intercourse with such a man, becomes inwrought with the very texture of our life, and is no less enduring.

I remember this cherished friend as one of the gentlest of gentlemen; though I cannot recall the words in which this gentleness found expression. I remember him as one of the most witty—most sportive and playful in his innocent use of wit, of all the men I have ever met. Yet most of his witty speeches, except a few treasured ones too personal to mention, have been crowded out of mind by more common occupants. Though he was in reality one of the most genial men I ever knew, there was an outside crust—very thin indeed—of solemn gravity. His manner, to those who did not know him intimately, partook of the grave character which became his ancestry. And I have seen him, at times, with his large, solemn looking spectacles, with a falling collar, and favourite black cloak, when, only by the "malignant" cut of his hair, you might have thought he had just stepped out of the May Flower. But if you looked through the windows of his spectacles, you would see a glowing, cheerful light beaming from a bright, and even merry, pair of eyes, ever twinkling as his joyous heart prompted some mirthful speech. I fear that our room would have been very uncomfortable quarters for Dr. Johnson, if history justly attributes to him such abhorrence of puns!

But with all this, Winslow was pre-eminently a serious and an earnest man. His genius—for he had genius—was not of that runaway sort, which will not endure harness. It was submissive to discipline, and never neglectful of duty. He was studious, methodical, orderly, both as to mind and body. He implicitly obeyed that charge of Old Herbert:

> "Let thy mind's sweetness have its operation
> "On thy body, clothes, and habitation."

And withal he was a true Poet,—*born* so, not *made*. But he put a curb on his Pegasus, and would only take an occasional ride on him for exercise. After this, he would quietly dismount, and sit down, without a groan, to Pearson, and even to Mosheim! His character was most remarkable in this—that, with wit, humour, fancy, imagination, more than falls to the common lot of mortals, he was controlled by a sober judgment, and diligently carried out the most practical views of duty.

It is a very common notion that the poetic and the practical element cannot harmonize. Winslow disproved this fallacy. A glance at his published sermons will show how thoroughly practical they are—how plain, how suited to the apprehension and wants of the common mind of the world. They are strong, vigorous, masculine in style, wholly free from the rhapsody and flightiness of that kind of "poetry," which often shows its long ears from under the lion's skin of prose. His preaching was a true type of his practice in his brief, but most faithful, ministry. He felt that his Master had given him a work to do, and he did it. Some monitor within may have whispered to him that his day was to be a short one—certainly he worked in it with all his might. How many of Christ's poor, sick and afflicted ones had cause to bless that short and glorious ministry of the young poet, who, in the time of life's brightest day-dreams kindling in his minstrel-heart, hushed his Muse to wake the everlasting songs of joy in the heart of sorrow, sickness, and poverty. His hushed Muse awoke once more; but it was only to cheer him on his death-bed, to comfort his sorrowing friends with a sweet voice of consolation, realizing most truly those well applied lines of another hard-working practical poet:

> "Death darkens his eye and unplumes his wings,
> "And his sweetest song is the last he sings."

I have given you thus, at your kind request, my dear Sir, a very hasty, general and imperfect sketch even of my own remembrance of a dear and loved brother, whose greater joy it was to be delivered from an evil world, and in the early days of a devoted ministry, to enter into the joy of his Lord. I have not answered your question respecting his preaching—I never heard him preach, except that most eloquent Sermon, whose music haunts my memory, set forth in a holy, devotional, earnest life, consecrated to the glory of God and the good of man.

I remain, Rev. and dear Sir,
Very truly yours,
FREDERICK OGILBY.

PHILIP WILLIAM WHITMEL ALSTON.*

1838—1847.

Philip William Whitmel Alston, the youngest child of Philip and Elizabeth (Johnston) Alston, was born at the family residence on Fishing Creek, in Warren County, N. C., on the 28th of February, 1813. His mother, a lady of rare excellence, and deeply concerned for the spiritual interests of her children, dedicated him to the Lord on the day of his birth, and she took care that his education was conducted in accordance with that solemn transaction. When he was about five years old, the family removed to Edenton, N. C., and here he was taught the first rudiments of learning by a young lady, his cousin, who ever afterwards evinced the deepest interest in the progress and welfare of her pupil. At this tender age, he began to exhibit a great fondness for books, and was especially interested in the stories of the Bible, and in the examination of maps. A direction seems to have been given to his reading at this time, which continued till the close of life. He constructed several beautiful maps, and formed tables of all the mountains in the world,—which still remain as monuments of his early industry, ingenuity, and taste.

He commenced his academic course under the instruction of the Rev. John Avery,† D. D., of Edenton, N. C. In 1822, he was placed at the Shocco Springs Academy, near Warrenton, in the same State, then under the superintendence of the Rev. Philip B. Wiley.‡ And at a still later period, he passed to the care of Dr. John Rogers, at Hillsboro', under

* Memoir by Rt. Rev. Bishop Otey.

† John Avery was graduated at Yale College in 1813, and was admitted to Deacon's Orders on the 22d of October, 1817, by Bishop Kemp, of Maryland. In 1820, he was Rector of St. Paul's, Edenton, N. C., and he is believed to have been there from soon after the time of his ordination. In that Rectorship he continued till December, 1835, when he removed to Greene County, Ala., whither many of his friends in North Carolina had gone before him. There he established a church called *St. John's in the Prairies*, in which he officiated, as he did also at Greensborough. In the Convention of the Church of Alabama, February 8, 1836, he was chosen its President. He died January 17, 1837, on board the steamboat on which he was returning home from Mobile; and so quiet was his death that the passenger in the berth above him did not know that he was dead until he attempted to arouse him in the morning. He was honoured with the degree of Doctor of Divinity from the University of North Carolina, in 1833.

At the Convention in June following, this honourable testimonial was given to his memory:—"Resolved that, while we meekly and humbly submit to this afflictive dispensation, we sincerely and deeply mourn the loss which, in consideration of his extensive theological learning, his long experience in the ministry and councils of the Church, his sound judgment and discretion, his deep devotion to the interests and distinctive principles of the Church, has thereby been occasioned to the ecclesiastical councils of this infant Diocese.

‡ Philip Bruce Wiley was a son of the Rev. Rufus Wiley, a Methodist preacher of no small distinction in his day, and was born in Newbern, N. C., August 13, 1804. He was educated in the same place, and pursued his theological studies under the Rev. Richard S. Mason, D. D., now (1858) of Raleigh, N. C. He was originally himself a Methodist preacher, but subsequently joined the Episcopal Church, and was ordained Deacon by Bishop Ravenscroft in 1825. Shortly after this, he took charge of the congregation at Elizabeth City, in connection with the Male Academy in that town. The following year (1827) he was ordained Priest, during the session of the Convention at Newbern. From Elizabeth City he was called to the Parish of St. John's, Fayetteville, in February, 1828, where he was freed from the labour of teaching a school. Having remained in this place about eighteen months, he resigned his charge on account of ill health, and, after travelling, for the benefit of his health, during the summer months, settled again at Washington, N. C. Thence he returned to Elizabeth City; thence removed to Pittsborough; and thence to Wadesborough, where he took charge of the church for a short time; and thence, on account of declining health, returned to Pittsborough, where he died of consumption on the 19th of August, 1840. His death was eminently peaceful and happy, as his life had been consistent and useful.

whom he completed his preparation for entering College. In January, 1826, when he was a little less than thirteen years old, he was admitted a member of the University of North Carolina. During his whole college course, notwithstanding his extreme youth, he was distinguished not only for amenity of temper and manners, and a high tone of morality, but for close attention to his studies, and corresponding improvement in them. He received the degree of Bachelor of Arts in 1829; and remained at the University, as a resident graduate, about one year afterwards. During this period he devoted himself more particularly to Composition and History, and occasionally indulged his taste in writing Poetry also. Some of his poetical effusions are said to possess no ordinary merit.

In 1831, he removed to the neighbourhood of Randolph, Tenn., where his elder brother settled a plantation, which became the residence of his mother and family. Here, for two or three years, he was occupied chiefly in reading, and without any more definite object than the general culture of his mind, or the gratification of his intellectual tastes. His excellent mother, however, who had early dedicated him to God, in the hope that he might become a minister of the Gospel, never lost sight of this object; and she lost no opportunity for urging it upon his attention. His mind, which had had a general serious direction from childhood, now became more deeply impressed with Christian truth and obligation, and he availed himself of an early opportunity of making a public profession of his faith by becoming a member of the Episcopal Church. At the first visit made by the Bishop of the Diocese, to Randolph, in 1834, he and an elder brother offered themselves for the rite of Confirmation, and the same day were received to the Holy Communion. There was then no church edifice at Randolph, and these services were held in the public room of a hotel.

The question whether it was his duty to devote himself to the ministry now urged itself upon his mind with great force, and for some time occasioned him no small solicitude. As a lay delegate from the congregation of St. Paul's Church, Randolph, he attended the Diocesan Conventions of 1834 and 1835, and, as a lay deputy from the Diocese, the General Convention of 1835. He became greatly interested in the scenes and duties in which he was thus called to engage, and this probably had much to do in maturing the purpose that gave complexion to his subsequent life. On the 12th of February, 1836, he was admitted as a candidate for Holy Orders. In March, 1837, he took up his residence with the Rt. Rev. Bishop Otey, under whose care he prosecuted his theological studies with great diligence for a year; at the end of which time he returned to his mother and family, on account of the sudden death of a beloved brother.

At the Convention held at Clarksville, June 24, 1838, he was ordained Deacon by Bishop Otey, and immediately after returned to the neighbourhood of Randolph, where he continued to exercise his ministry, as opportunity offered, till February 24, 1839, when he was unanimously called by the Vestry to the charge of Calvary Church, Memphis. Here he remained, a highly acceptable and useful minister, till the close of life.

In February, 1840, he was married to Elizabeth Carey, a descendant of the ancient and respectable family of the Careys of Virginia. But this union, which promised much for the happiness of both parties, was of brief

continuance. In little more than a year Mrs. Alston was suddenly stricken down by a violent attack of disease incident to the climate, which terminated fatally in a few hours. The bereaved husband, not being able to command the services of any other minister of his own communion, and being unwilling that the remains of his wife should be committed to the grave, without the solemn form of words, to which he was so much attached, being pronounced over them, he actually so far mastered the keen sensibilities of his bleeding heart that he read the Burial Service.

In May, 1840, he was admitted to the Order of Priesthood, by Bishop Otey, during the meeting of the Convention at La Grange. The next year he attended the General Convention as a clerical deputy from the Diocese of Tennessee; as he did likewise in 1844.

In 1844, he was married to Martha Booth,—a lady every way worthy of his choice, who, with one son,—the fruit of this marriage, survived him.

In the early part of June, 1847, he left home to attend the Annual Diocesan Convention at Columbia. His journey was attended with much fatigue and exposure, and no doubt laid a foundation for the malady that terminated his life. On his arrival at the house of Bishop Otey, near Columbia, late in the afternoon of the 15th of June, he found himself greatly exhausted, and the next morning was not sufficiently recovered to leave his room. A slight degree of fever in the course of that day led to the calling in of a physician; but as yet there was nothing to excite alarm. The day following, however, (the 17th,) the indications of an approaching congestive chill began plainly to develop themselves; and from that time all medical skill was powerless, and all hope of his recovery abandoned. His death took place, the same evening, before eleven o'clock. Every clergyman, with one exception, was present to witness the solemn scene; and the impression which it made upon them was well-nigh overwhelming. When the Convention assembled the next morning, the Bishop announced the melancholy intelligence of his death in a brief Address, and several Resolutions were unanimously passed by the Convention, bearing the most honourable and affectionate testimony to his character, and expressive of their deep sense of the loss sustained by themselves and the Church at large. A Committee was appointed to take in charge the body of the deceased, and convey it to his friends at Randolph; and the members of the Convention, after proper services at the church, accompanied it, in procession, beyond the limits of the town.

FROM THE RT. REV. JAMES H. OTEY, D. D.,
BISHOP OF THE DIOCESE OF TENNESSEE.

MEMPHIS, March 22, 1858.

Dear Sir: Your request that I should communicate to you my recollections of the Rev. Philip W. W. Alston, I feel unwilling to decline, while yet the extreme pressure of my official and other engagements forbids my writing half that my memory would supply, or my heart dictate. I was in intimate relations with him for many years. I administered to him the rite of Confirmation; gave direction in some measure to his thoughts in regard to entering the ministry; ordained him both as Deacon and as Priest; and had an opportunity of observing his whole course as a minister of the Gospel until it was terminated by death. I can truly say that I consider him as having possessed rare qualifica-

tions for the sacred office; and as deserving a place among our most excellent ministers, whether of the living or dead.

He was distinguished for great amenity of temper and conciliating manners, and had a face perfectly radiant with good-will. Hence he was a great favourite among his fellow-students in College; and the officers also regarded him with marked favour. When he arrived at manhood, and especially after he entered the ministry, his genial and kindly spirit was a passport to the favourable regards of all who were privileged to know him. It was this no doubt that contributed greatly to his popularity and efficiency as a Christian minister. He was a man of warm affections, and none entered more readily into a participation of the sorrows of the afflicted, or shared more largely in their sympathies. The fine moral qualities which belonged to him by nature were wonderfully improved and elevated by the sanctifying power of the Gospel.

But he had a vigorous and commanding intellect, as well as a warm and generous heart. The facility with which he acquired knowledge, and the readiness with which he grasped the meaning of an author, as it seemed almost by intuition, were very remarkable. The following passage in an Address which I delivered to the Convention on the occasion of his death, contains, perhaps, as good an epitome of his intellectual character as I am able to furnish:—"In the stores of his varied and accurate information; in vigour of intellect; in soundness of judgment; in the readiness with which he would lay hold of, unfold and make clear, difficult subjects; in the happiness and appositeness of his illustrations, making all arts, sciences, trades, and the outspread volume of nature, tributary to his purpose in this respect; in the facility with which he would extract from an author every thing valuable, and throw aside that which was merely accessory and useless; in the fertility of imagination; in the power of invention, and in the beauty, strength, and harmony of his composition; I deem it no extravagance to say that I have never known his superior of the same age, if indeed his equal can be found any where in the Church. His mind was admirably balanced, and possessed of vast powers of comprehension. And what may appear the crowning grace of his character, with all his admirable qualities of mind was combined a most childlike and winning simplicity. All his learning and all his talents were laid as an humble offering at the foot of the Cross."

Mr. Alston was distinguished for his taste for the fine arts and kindred subjects. He possessed no inconsiderable skill in limning and drawing, and the collections of drawings and engravings which he made, exhibit many rare and beautiful specimens, both in design and execution. In his library, which the munificence of a kind relative enabled him to enlarge far beyond the usual limits of clergymen's libraries, are found some of the most valuable theological works ever published, including particularly the writers of the Elizabethan age. It was through the labours of the worthies of the English Reformation, that he sought to inform his own mind, and from these rich storehouses of learning and piety, he drew the materials to illustrate Divine truth and instruct the people.

As a preacher, he was distinguished for great force and clearness both of thought and expression; for well considered and well digested views of Divine truth; and for the most earnest and the most honest dealing with the conscience and the heart. The volume of his discourses, which has been published since his death, will take rank with the best class of that kind of productions that have appeared in our country.

Mr. Alston's manner in the pulpit was grave and attended with very little action. His language and tones were earnest and impressive. Occasionally, though rarely, when warning sinners of their danger, his voice would ring out like a clarion, and cause men to draw in their breath, as if expecting to hear the thunders of judgment break over their heads.

Mr. Alston was a decided and earnest Churchman, and never hesitated to defend his own views, or expose what he believed to be the errors of others, on suitable occasions; but he did it with so kindly a spirit that I am not aware that he ever gave offence. His intercourse with the ministers and members of other denominations was always most respectful and kind, and it is not known that he ever had an unpleasant passage with any one of them.

Mr. Alston was about five feet eight inches in height, and well proportioned in his whole frame. His head might have furnished a model to the artist for study, as of the finest classical form. His eye was bright and expressive, indicating the emotions of a soul full of sensibility, and alive to all that is ennobling, affecting and tender in humanity.

With best wishes for your success in your noble work, and with considerations of the highest personal regard, I am your friend,

JAS. H. OTEY.

FROM THE REV. E. H. CRESSEY, D. D.,

RECTOR OF ST. PETER'S CHURCH, AUBURN, N. Y.

AUBURN, August 12, 1858.

My dear Doctor: In complying with your request—as I do with great cheerfulness—to furnish you some personal recollections of the late Reverend Philip W. W. Alston of the Diocese of Tennessee, I shall speak of him as I remember him in social intercourse, among his books, and in his professional offices. I only regret that I have leisure to offer you nothing better than this imperfect *monogram* of my dear friend, from whom it pleased God so early to take off the burden of life, that he might transplant him to his Heavenly Paradise.

In *social intercourse* Mr. Alston was, in an eminent degree, genial and cordial, warm in his attachments, and faithful in his friendships. His stores of varied and accurate knowledge, his fine tastes in Literature and Art, his sparkling humour and rich imagination, and his cultivated conversational powers, made him a most interesting and instructive companion in the circles where he was really known, and felt himself at home. He was not fitted to shine in promiscuous society. He never attempted *to shine* any where. His qualities were of another sort. A noticeable trait in his character, and the one with which I was most impressed at the time my personal intercourse with him commenced, was his perfect simplicity, his retiring modesty, his ingenuous humility. He possessed rare endowments of intellect, which, with his thorough mental discipline, made him a man of acknowledged power—a man of mark among his compeers. He had more professional and general learning than any other man of his years, whom it has been my privilege to know. But he was entirely free from pretension and personal display. Gentle, frank, cheerful, kind and sympathizing, he fastened his friends to him as "with hooks of steel." But most charming and sacred was the mutual confidence and affection which subsisted between him and those who, by the ties of nature, were dearer to him than friends. It was in the bosom of his beloved family, and among his kindred, that the sweet and gentle spirit of Alston shone out with its purest lustre. Home was his delight, and to make its inmates happy was a duty which he well knew how to discharge, and of which he was never weary. I should rather say that, instead of a duty, it was in him an impulse to which his generous heart continually responded. Faithful and affectionate in all his domestic and social relations, his early death left a blank in his family, and in the circle of his friends, which no earthly object could fill.

Mr. Alston lived much among his *books*. With his tastes, it could not be otherwise. His collection was large, and, in the department of Theology especially, very valuable. His books were not kept for show, or collected to gratify

a *bibliomania*, although there were rare volumes in his possession, which would have been exceedingly precious in the eyes of those who are curious in these antiquarian wares. They were his companions—they furnished daily food for his intellect. In his earlier years, he had been, I suspect, a very miscellaneous reader,—devouring almost any thing that came to hand. But he had left off reading for amusement, or merely to provide aliment to an active intellectual nature. He mastered, with wonderful facility, the contents of books, gathering up all that was valuable, and rejecting whatever was useless, and laying up stores of facts and arguments from which he could draw at pleasure to illustrate Divine truth, and furnish instruction for the people to whom he ministered.

His habits of study were like those of many, perhaps the larger number, of young clergymen. He was addicted to late hours, often protracting his work long into the morning. With as much system as most men, he yet liked to feel the pressure of necessity. Under such circumstances, he would rally all his forces and accomplish a large amount of solid work in a short space of time. He composed with great facility, but most of the sermons he left are full of alterations and interlineations, so that, in some instances, it would be very difficult, if not impossible, to trace his meaning. His handwriting, when done at leisure, was singularly beautiful. I have before me the manuscript of a Conventional Sermon preached by him in 1842, which he sent to me in New York to be published, agreeably to the request of the Body before whom it was delivered. The manuscript contains *seven* pages, letter-sheet size. The printed sermon contains *forty* pages. It is written in the Roman letter, with nearly the perfection of character, and with quite as much distinctness, as the types produced. He had acquired so great facility in this method that, in his hastily written letters, and in most of his sermons, this character is used, in part, if not entirely.

But the crowning glory of Alston's character was, that all his talents, learning, and activities, were devoutly consecrated to the service of God.

In his *professional duties* he was earnest, faithful, and unwearied, never sparing his efforts, or taking counsel of self-indulgence, when duty called. For eight years he toiled patiently and perseveringly in the field in which God's providence had placed him,—his first and only spiritual charge. He "taught the people committed to his cure and charge with all diligence." He gathered under his ministrations a large congregation of intelligent and influential persons. He built a new and costly church edifice. He was "ready with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within his cure, as need required and occasion was given." Nor did he ever fail to "maintain and set forward, as much as in him lay, quietness, peace, and love among all Christian people." Such was the tenor of his vows, when he received, from the hands of his beloved spiritual Father and Friend, authority for "the office and work of a Priest in the Church of God," and in the spirit of these vows he lived and laboured until it pleased the Master to call him to his rest. He made large sacrifices for the Church. He spent a considerable portion of his inheritance to promote her interests. He was always prompt, faithful, self-sacrificing, and untiring in his work, and the example he set before his people was that of a pure, gentle, humble and earnest disciple of the Master whom he called them to serve. His work and sacrifices were not without adequate fruits. He was permitted to witness the unity and growing prosperity of his parish, and he was universally respected and revered in the community in which he lived.

I should not be doing full justice to the memory of my friend, if I neglected to add that Mr. Alston's views of the doctrines and polity of the Church were thorough and decided,—the results of the clear convictions of his reason and

judgment. He was of the school of Bishop Ravenscroft and Hobart, and an able defender of the principles which he conscientiously held.

As a public speaker, Alston was dignified, graceful and earnest. His voice was fine, and his manner impressive, and, without any tricks or contrivances of oratory, he was yet able to interest a congregation as few men can do. But not content merely to interest them, for the time, he sought to instruct them in the truths of Revelation—to develop the principle of the spiritual life; to build them up in faith and holiness.

It was a sad day for the Church in his Diocese, when Alston was suddenly called from his work to his reward. It was a heavy sorrow to his friends; a crushing bereavement to his kindred; and many tears of fond affection have been shed over the grave where all that was mortal of him awaits the resurrection of the just. We give God "hearty thanks for the good examples of all those his servants, who, having finished their course in faith, do now rest from their labours. And we beseech Him that we, with all those who are departed in the true faith of his holy name, may have one perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory, through JESUS CHRIST, our LORD."

Very truly yours,
E. H. CRESSEY.

JOHN DAVID OGILBY, D. D.*

1838—1851.

JOHN DAVID OGILBY, the eldest son of Leonard and Eliza (Darley) Ogilby, was born in Dublin, (Ireland,) on the 30th of December, 1810, and came to this country when he was less than six years old. His early education was somewhat irregular, and at one time he had nearly determined on a life of business; though he finally resolved on going to College, and was admitted to the Freshman class in Columbia College, in the city of New York, when he was less than sixteen years of age. He early evinced a remarkable facility at acquiring knowledge; and so uncommon were his attainments that, while yet a member of the Junior class, he was selected by the venerable Dr. Harris, then the President, to be the first Rector of the Grammar School of Columbia College. This place he filled with distinguished success, and, at the same time, kept up his college studies, so that he graduated with his class in 1829; though, in doing so, he taxed his faculties beyond their power of endurance, and laid the foundation of a disease from which he was never free till it terminated in death.

During his connection with the Grammar School, he published an edition of Jacob's Latin Reader, with notes partly translated from the German, and partly gathered from other sources. He also delivered an Address before the "Associate Society of New York," which was published, and in which the early maturity of his mind and the sobriety of his judgment are fully shown.

MSS. from Mrs. Ogilby, and from his brother, Rev. Frederick Ogilby, D. D.

After occupying this position for several years, he resigned it, leaving the school in a highly prosperous state, and, associated with the late Lorenzo L. Daponte, established a private school, which soon became large and flourishing. During this time he superintended a new edition of Virgil, and, in connection with Mr. Daponte, published also an edition of Lempriere's Classical Dictionary, which is believed to be the very best edition of that work that has appeared.

In the year 1832, when he was only in his twenty-third year, he was elected Professor of Languages in Rutgers College. Here, while faithfully discharging the duties of his Professorship, he prosecuted his Theological studies, and was admitted in 1838, by the Bishop of New York, to the Order both of Deacon and Priest. During his connection with the College, he published two Addresses;—one before the Philoclean Society, connected with the College, and one before the Citizens of New Brunswick, on the Fourth of July. At this time, he exercised his ministry as a volunteer, giving his services freely to all who needed them. His brother, Rev. F. Ogilby, held two parishes in the vicinity, and, during a European tour which he made, the Professor rendered them constant and most acceptable services. He resigned his place in the College in 1840.

In 1841, he was elected to the Chair of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church, made vacant by the elevation of Dr. Whittingham to the Episcopate of Maryland. He accepted the place, and, with unremitting labour, by night and by day, set about preparing himself for the arduous duties of his new station. Dissatisfied with the usual text books, he struck out boldly a course of his own, giving to the students printed notes which he enlarged and illustrated by oral and written lectures. These notes and lectures, containing a clear, vigorous and orderly presentation of the subject of Church History, were indicative alike of the high character of his mind, and the extent and carefulness of his studies.

In the spring of 1842, his health had become so much impaired that his physician urged him to try the effect of a voyage to Europe; and, accordingly, he sailed for Liverpool in May; and, after visiting his friends in England and Ireland, returned in September, with his health greatly improved, and resumed his labours.

In 1842, he baptized two of the students of the Seminary by immersion in the Hudson River. In reply to the misapprehensions excited by this act, he published a work on Lay Baptism. The next year, (1843,) he published a Sermon preached before the Convention of New Jersey, entitled "Church Discipline as instrumental to Christian Unity." In 1844, he published "Lectures on the Church," which had a wide circulation in this country, and were republished in England, with strong commendation from the highest sources. In 1847, he published a Sermon addressed to the students of the Seminary, at the Annual Matriculation, entitled "The Christian Athlete;" in 1848, a Thanksgiving Sermon, delivered at Burlington, entitled "The Peril of Inconsideration to Nations;" and in 1849, a Sermon entitled "The Power of Goodness," preached at the Funeral of Dr. McDonald, of Sanford Hall, Flushing, L. I. He had projected a large

work on Ecclesiastical History, for which he was thought to have been admirably qualified, but he lived only to commence it.

In 1843, he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania.

In the spring of 1846, he was obliged again to suspend his labours in the Seminary on account of physical prostration. From the beneficial effects of his former voyage, he determined again to cross the ocean; and, accordingly, he made a short visit to England, and still shorter visits to Ireland, Scotland, and France, and everywhere met with friends from whom he received a most cordial welcome. He left New York in April, and returned thither in August, with his health apparently quite restored.

In 1846, Dr. Ogilby was invited to become Rector of Grace Church, Newark, N. J., and his love for the pastoral office and the proper work of the ministry, in connection with the expressed wish of his Bishop, led him to accept the invitation. He, however, was subsequently induced by the urgent wishes of many friends of the Seminary, to recall his assent, and to continue in the Professorship.

In the hope of permanently benefitting his health, he purchased a small place near Sing Sing, where he had no sooner begun to build a house for himself than he commenced, with the aid of kind friends, to build a small church for the accommodation of the neighbourhood,—intending himself to officiate in it. This beautiful edifice, crowning an eminence which overlooks the glorious Hudson, he nearly completed; and since his death it has been finished by other hands, and a memorial window, presented by an eminent English Episcopalian, records the honoured name of its founder.

In November, 1849, Dr. Ogilby's health had so far declined that his friends had but little hope of his recovery; though, as a sort of last resort, it was determined that he should take a voyage to Europe. As he was on the eve of embarking, the following communication was addressed to him by a Committee of the Students of the Theological Seminary, which shows at once their high appreciation of his services, and their affectionate respect for his character:—

Chelsea, November 20, 1849.

Rev. John D. Ogilby, D. D.:

Rev. and dear Sir: Now that you are upon the point of leaving the country, in search of that health which has been undermined, in part, by your unceasing labours for our instruction, we cannot suffer you to go out upon the great deep, without conveying to you the assurance of our deepest sympathy and hope, and giving you the promise of our prayers. Some of us, who have never enjoyed your instructions, cannot but feel deeply the need of a directing hand amid the mazes of the wide field on which we are entering: but, as for the rest of our number, who have hitherto been travelling on under your learned guidance, we have deeper and dearer feeling at this parting with one whom we felt that our hearts could trust, one who has always been to us not only a wise Teacher, but also a Friend, and an Elder Brother, and whose voice was ever wont to kindle and nourish in us that filial love and reverence for our Mother, the Church, which glowed so warmly in his own breast.

You have our earnest hopes, our most fervent prayers, that the merciful kindness of the Most High may be over you, and that the healing hand of the Great Physician may speedily restore you, in firm and vigorous health, to those labours which we know to be not only our instruction, but also your delight.

We are your sons in Christ and the Church,

JOHN H. HOPKINS, Jr.,
ELVIN K. SMITH,
WILLIAM WHITE MONTGOMERY,
Committee on behalf of the three several classes respectively.

The following is Dr. Ogilby's reply:—

New York, November 21, 1849.

To John Henry Hopkins, Jr., Elvin K. Smith, William White Montgomery—Committee, &c.:

My dear Friends:

Though I may write but little, I cannot leave without acknowledging your affectionate letter, in behalf of yourselves and your fellow-students, whose favour it is pleasing to have won by (I trust) a straight-forward discharge of duty. I feel the more thankful for this result, because I am more and more convinced, the longer I live, that love, especially in the Church, is the constraining power for good.

You do me only justice in according to me the desire "to kindle and nourish in you filial love and loyal reverence for our Mother, the Church." Most unfaithful and ungrateful would I be, were it otherwise; since, to her gracious nurture, under God, I owe the little that I am. Let me add that I leave you to pursue your studies in my department, unaided by what assistance my greater experience might have given you, with comparatively little anxiety, because I know, at least of the two upper classes, that they are under the salutary influence of that love and reverence, which, in subordination to the love of Christ, from which they flow, are the most effectual restraints upon that self-will, common to us all, which is the parent of all error, heresy, and schism. But herein count not yourselves to have attained: rather strive to go on unto perfection.

Believe me that the assurance of your sympathy, and the promise of your prayers, will be to me a comfort, whatever betide me on my journey. Whether permitted to join you or not in our pleasant labours, it shall ever, while life lasts, be my constant prayer that God may keep you by his grace from all temptations, and prepare you to serve Him in his Church, to his honour and glory, and your own eternal gain.

I remain sincerely, your faithful
Friend, and affectionate brother,
JOHN D. OGILBY.

Dr. Ogilby, accompanied by his wife, spent the following winter in France,—chiefly at Hyères and Pau, where, under the influence of a delightful climate, he regained so much vigour as to enable him to enjoy life and to inspire the hope of his recovery. He was enabled, the next summer, to visit his relatives in Ireland and his friends in England; and, on one occasion,—namely, when the Bishop of Montreal, who had just been consecrated, took leave of his congregation, in London, he assisted in the public services of the Church.

Wherever he paused in his journey long enough to make acquaintances, he seems to have left an enduring and most favourable impression. A clergyman in England, whom he left a few days before his death, and who administered the Holy Communion to him in his sick room, wrote to his friends to testify his affectionate remembrance of him, and to assure them of the mature preparation which he evinced for his Master's coming. He reached Paris from England, at the close of December, in great feebleness, but still hoping that, by medical aid, he might gather strength enough for his voyage across the Atlantic. It was his earnest desire that he might, if it were his Heavenly Father's will, be permitted to reach home, and see his many loved and loving ones before his departure; but here the bound of his earthly existence was fixed. But though death came at last suddenly, it did not take him by surprise. One who had the best opportunities of knowing, testifies that, in his busiest hours and days, he was most regular and constant in his seasons of private devotion. The Bible, the Book of Common Prayer, Bishop Taylor's Holy Living and Dying, and Bishop Wilson's Sacra Privata, as his well used and well marked copies are said to testify, were his daily companions and guides; and he took them yet closer to his heart, as the hour of his departure drew near. He died in Paris, on Sunday morning, February 2, 1851, after being confined to his bed only two or three days,—in the forty-first year of his age. His lonely widow, with none but God to comfort her, brought his remains over the Atlantic, amidst the storms of winter. On reaching this country, his body was placed in Trinity Church, and the Funeral Service, under the direction of the Clergy and Vestry of that Church, was attended by a crowded congregation. A highly pathetic and eloquent discourse was delivered on the occasion by Bishop Doane, and was published. Dr. Ogilby's remains rest in the Church-yard at New Brunswick.

He was married on the 15th of April, 1834, to Cornelia D., daughter of Joseph Warren Scott, of New Brunswick, by whom he had two children,—both deceased. She died on the 30th of April, 1837. On the 17th of January, 1839, he was married to Anna Helena, daughter of Dr. F. R. Smith, of New Brunswick, by whom he had seven children. The widow and five children still (1857) survive.

In the Parish Church at New Brunswick, there is a beautiful and highly elaborate memorial window, with appropriate inscriptions, bearing the name of Dr. Ogilby. In the adjacent burying-ground, his grave is marked by a chaste and solid head-stone, bearing, in the old English character, the following inscription :—

To
the beloved memory
of
JOHN DAVID OGILBY, D. D.,
Prof. of Eccl. History:
Who entered into his rest
Feb. II, MDCCCLI.
At the age of forty years,
after a life
of unreserved devotion
to Christ and His Church.

Though Dr. Ogilby was always a vigorous student, his life was still an active one. During the time that he held his Professorship in the Semi-

nary, he rarely passed a Sunday without preaching. He had no stated pastoral charge; but he was for some months regularly engaged in Trinity Parish, and at another time had the charge of St. Luke's Church, New York. And not only was he constant in preaching the Gospel, but he often visited the sick and administered to the wants of the poor. He also took deep interest in the general affairs of the Church; was eminently active and energetic in the Convention of the Diocese of New Jersey, as well as in the General Convention, of which he was twice a member; and was particularly influential in founding, and giving an early direction to, Burlington College.

FROM THE REV. ALFRED STUBBS, D. D.,

RECTOR OF CHRIST CHURCH, NEW BRUNSWICK.

NEW BRUNSWICK, January 16, 1858.

My dear Sir: My acquaintance with Dr. Ogilby commenced in October, 1839, while he was Professor of Languages in Rutgers College. The Rectorship of Christ Church in this city having become vacant by the resignation of the Rev. John Croes, he was requested, by the Vestry, to take charge of the congregation, until they could be supplied with a Rector. This duty he readily undertook, and, with his accustomed generosity, discharged, without remuneration, and in the most acceptable manner. While thus engaged, he informed me, by letter, that he had learned from Professor Whittingham, (who then occupied in the General Seminary the chair which he himself afterwards filled with scarcely less ability,) that I was not permanently settled, and expressed a hope that I would find in New Brunswick a suitable sphere of ministerial labour. From my first interview with him, a week after this, up to the period of his death, I was in the habit of constant and familiar intercourse with him, and I may safely say that a more perfect character than his I have never met, and do not expect to meet again.

He probably enjoyed better health at this time than at any other period of his life. His accurate scholarship and high classical attainments enabled him to discharge the duties of his Professorship without laborious study—he had, therefore, many leisure hours to devote to active exercise, and to the society of his friends. His mind was then free also from those corroding cares with which it was afterwards weighed down in the more active service of the Church. As a natural consequence of such favourable circumstances, he was remarkable for cheerfulness and hilarity. His spirits seemed never to flag at home or abroad. Whether in his study, or at the festive board, or in the social circle, his was always the merriest laugh, and the happiest repartee. It would be strange if such an agreeable and instructive companion did not find a cordial welcome by every hearth, and at every table. He could adapt himself with unaffected ease to any age or condition; and it is difficult to say whether young or old greeted him most heartily.

Professor Ogilby made it a point to treat every one he met with the utmost politeness. He would take off his hat with as much deference to a poor labourer as to any gentleman of his acquaintance. This universal courtesy and kindness secured for him universal respect and affection; and hence the very general sorrow that prevailed when the sad news of his decease reached us.

Disinterestedness was one of his most attractive characteristics. He would undergo any labour, undertake any journey, run any risk, in order to serve a friend. However feeble his own health might be, he could not resist the appeal of a brother clergyman to aid him in the performance of his duties.

All who knew Dr. Ogilby were astonished at the readiness with which he could master another man's thoughts, or give expression to his own. As an instance of this, I may mention that, in the General Convention of 1847, he immediately answered, without previous preparation, one of the most elaborate speeches ever made in that body, and produced on his side an array of authorities which a by-stander would have supposed he had been many months in collecting and arranging. A still more striking instance of the rapid movement of his mind came under my personal observation some years before. His work on Lay Baptism, which exhibits much careful research, was composed during a few days of his summer vacation,—the books he used as authorities being chiefly taken from my own library. His learning, however, was not so extensive as profound; but he thought more, and thoroughly digested all that his capacious mind received. Whatever he learned was retained and stored up ready for use at the proper season. His mind resembled a well furnished armory—at a moment's warning he could lay his hand upon any implement of war he found it necessary to use; or like a perfect musical instrument, it was always in tune, "always ready to yield the harmonious concert of sweet sounds."

As a preacher, Dr. Ogilby was remarkable for the thoughtfulness of his discourse and the earnestness of his delivery. He spake "as one having authority," but "with the meekness of wisdom." No one that heard him could fail to be impressed by his manly appearance, and the peculiar raciness of his style. Every word was distinctly uttered, and every word was adapted to tell upon the heart and conscience. The eyes of all were fixed steadfastly upon him as soon as he arose, and were seldom withdrawn until his discourse was finished. Yet his sermons were not written to produce popular effect—he studied to be an instructive preacher, and eminently succeeded in conveying instruction in the most engaging form.

To the interests of the Church of which he was a member and minister, he was most intensely devoted; ready to sacrifice at her altar every private feeling and pleasure that interfered in any degree with these higher obligations. He was, for this reason, regarded by many as both bigotted and intolerant; but such persons neither understood his principles, nor could they appreciate his magnanimous spirit. Decided and uncompromising in his own views, he was yet charitable to those who differed from him; and neither respected nor loved a man less for being, as he himself was, true to his own convictions, and decided in maintaining them.

A person who saw Dr. Ogilby only in the discharge of his official duties, would hardly believe that so much determination and even sternness, as he sometimes manifested, on particular occasions, could consist with so much gentleness and affection, as constantly appeared in his social and domestic intercourse. He was the soul of whatever company he was in,—"the cynosure of every eye;" and even the coldest and hardest could not help being enlivened and softened by his genial warmth and affable deportment. I must not omit to say that he was remarkable for his attention to little children. As an illustration of this, I may mention that, during his last illness, after an absence of nearly two years from us, so tender was his recollection of some young friends whom he left behind, that he made it his business to purchase for each of them an appropriate toy, suited to the age and sex, on which he carefully inscribed the name of the child for whom it was designed. He little imagined the priceless value his own death was so soon to affix to the last mementos of his unwavering affection.

I am, my dear Sir,

Very respectfully and sincerely yours,

ALFRED STUBBS.

FROM THE RT. REV. G. W. DOANE, D. D., LL. D.

RIVERSIDE, December 12, 1857.

My dear Sir: Your request for my recollections of Dr. Ogilby it is a labour of love for me to comply with; for he was an inmate, for twelve years, not of my house only, but of my heart; an elder brother to my children; the sharer of my closest thoughts; the partner of my counsels and my cares; next to me always in the hour of trial; and in a sickness that was only not a sickness unto death, administering to me the holiest consolations of our religion under the very shadow of the grave. When he died, I lamented his loss most deeply; and I am glad to do what I can to embalm his memory. But the attempt to convey a just impression of Dr. Ogilby's character is strangely embarrassed by its singular completeness, consistency, and harmony. It strikes you as a whole, rather than in any of its parts. Like some exquisite mosaic, where an infinite variety of tints and shades combine to make a perfect picture. I shall not attempt a philosophical analysis. I shall but strike off from my heart, as it retains them, and forever will, the beautiful and graceful features which made up the portraiture.

There was in Dr. Ogilby a singular vitality and vividness. He was always all alive. You never could mistake him or his meaning. No one that saw him once could fail to get the most distinct impression. It was not in the eager glance of his keen eye. It was not in the well defined and sculptured outline of his face. It was not in his direct, straight-forward, positive approach. It was all these: and it was more. It was a kind of radiance that beamed from him. A light from within—*luce di dentro*—as the Italian artists call it. You felt it, though you might not think of it; and, when it had been felt, it never was forgotten.

He was a man of wonderful reality. He has been called an earnest man; but that was only part of it. No one could ever doubt him. He gave you all his heart. He gave it to whatever he undertook. He could do nothing for appearance. He had no tolerance for shams. He went half way in nothing. He had the highest standard, and held himself up to it. The true foundation of this portion of his character was genuine humility. I remember well when he was appointed to the Ecclesiastical History Professorship. His studies had not lain that way. He was to succeed a man of rare ability and wonderful attainments. He was to do it at short notice. He was to do it with imperfect and uncertain health. He came at once to see me. He opened all his case. He told me of his doubts and difficulties. He laid his plans before me. He desired my judgment as to their judiciousness. He felt much more than his true inadequacy to the work. He proposed much more than its just requirements called for. He avowed, in deep humility, his self-devotion to the enterprise. He confessed, with perfect artlessness, his fears for the result; and he applied, in his own playful way, the encouragement which I gave him, in the homely distich, which, he thought, described his case, and stated his defence :

> 'He hobbled; but his heart was good:
> "Could he go faster than he could?"

When Dr. Ogilby had given himself to any object, he had entirely given himself. If he was to meet me at some point, on an Episcopal Visitation, he was there, if he had to walk. When it was thought that he might serve a great and holy cause, by going to England in its behalf, he had decided while the proposal was half uttered. It was the same in the class-room. It was the same in the library. It was the same everywhere. What he did was always heart-work. He did it with his might.

He was of that exquisite tenderness which only women and brave men possess. You saw it, or you felt it rather, in a thousand different ways. In its larger developments of hospitality and generosity, he never was surpassed. It was even more attractive in its minor forms. He was thoughtful in the smallest things. The proprieties of his tenderness were perfect. When a dear friend had triumphed in a struggle more than for life, he hastened, from the rejoicings of the hour, to bear the tidings to an anxious woman. When a servant, who had come from where his family resided, followed his dead wife to the grave, he took his arm and walked with him, and wept with him. And his last public act was to leave his bed of sickness, to preach the funeral sermon for a beloved physician. "His head was good enough," one writes of him; "but what a heart! I loved him as a man might love a woman."

There followed from all this an irresistible attractiveness. I had abundant opportunities to judge of this. He was certain to be with me when he could be, at the Visitations of my Diocese; and the welcome which I always found, at every hearth, was doubled when he was with me. He was alike at home in the most elegant society, and among the poorest and the plainest; and every face was brighter when he came. To children he was most especially attractive; and when he visited St. Mary's Hall, or Burlington College, it made a sunshine in the cloudiest day.

He was a man of wonderful efficiency. He would certainly have excelled in any line of life. His business talents were of the highest order. He was as energetic in execution as he was skilful in design; and prompt alike in both. With ordinary health, how much he might have brought about! Had he attained the allotted threescore years and ten, what limit to the results of such ability and devotion! But it was not to be so. He never had been young. He had done more than man's work, when he was a boy. He had always lain under a man's responsibilities. He had lived his life out at thirty-nine.

He had attained, in his short life, a most extensive influentialness. It was intuitively granted to him. It was the natural tribute to such reality, such tenderness, and such efficiency. For the learning of the scholar, for the prudence of the counsellor, for the helping hand of the executive, how many looked to him, and leaned on him! How many, alas, have missed him, since he has departed!

Most faithfully, your friend,

G. W. DOANE.

JAMES CHISHOLM.*

1840—1855.

James Chisholm, son of William and Martha (Vincent) Chisholm, was born in Salem, Mass., on the 30th of September, 1815. His father was a Scotch gentleman, who migrated to this country in the vicissitudes of commercial life, and first settled in Boston, but afterwards removed to Salem, where most of his family have since resided. His mother was the granddaughter of Matthew Vincent, an Italian gentleman from Tuscany.

The subject of this sketch lost his father, when he was only twelve years old, and had been in the High School at Salem about six months. As he was a youth of more than ordinary intellectual promise, and of great

* Memoir by D. H. Conrad, Esq.

natural loveliness of character, it was resolved by the other members of the family that his father's design of giving him a collegiate education should be carried out at their expense; and, accordingly, in March, 1830, he entered the Latin School in his native town with a view to prepare for College. In due time he was entered at Harvard, and through his whole course maintained a high rank for both scholarship and behaviour, and enjoyed in an uncommon degree the good-will of both his teachers and fellow-students. Having graduated with honour in 1836, he accepted an invitation to become assistant teacher in an Academy at Charlestown, Jefferson County, Va. Here his bland and conciliating manners, as well as his unexceptionable moral character and fine literary accomplishments, made him many friends, and his name is still gratefully remembered and cherished in that neighbourhood.

Mr. Chisholm had a pious mother, who was duly attentive to his Christian education, and he was accustomed, during his early years, to attend, with his father's family, upon the ministry of the Rev. Brown Emerson, D. D.; but it does not appear that he had any enduring religious impressions, previous to his going to Virginia. It was while he was attending the Episcopal Church at Charlestown, and on occasion of the administration of the Holy Communion, that his mind was first seriously directed to his immortal interests; though he did not, for some time after, actually become a member of the Church. After remaining at Charlestown a year, from the autumn of 1836 to the autumn of 1837,—he went to Washington City, where, for a year and a half, he taught a select classical school; and while there, after due reflection and examination, united himself with the Protestant Episcopal Church, and about the same time formed the purpose to devote himself to the ministry in that connection. He was confirmed in Washington on the 24th of February, 1839.

In April following, he left Washington, and became a member of the Middle class in the Theological Seminary of Virginia, distant from Washington about seven miles. Having pursued his studies here till October, 1840, he was admitted to Deacon's Orders by Bishop Meade, whose Sermon on the occasion left upon his mind an impression of awful solemnity. In writing concerning his prospects, immediately after his ordination, he says,—"I shall commence my labours by taking the charge of the servants of one or two neighbouring plantations in this State, and by endeavouring, in singleness of heart, to break the bread of everlasting life to them, and by the Divine aid to enlighten their benighted minds with the light of the Gospel."

While Mr. Chisholm was engaged in teaching at Washington, he had under his care a son of the Hon. William Rives, then Senator from Virginia; and through the influence of Mr. R., was now introduced as a teacher in his sister's family in Albermarle, which brought him into intimate relations with some of the most respectable families in Virginia. Here too he had the opportunity of commencing his labours as a minister among the coloured people. He continued preaching to them about ten months; but, though his fine amiable qualities could not but attach them strongly to him, every thing that proceeded from him savoured so much of cultivation and refinement that his discourses, to a great extent, fell powerless upon their uncultivated minds.

The first parish to which Mr. Chisholm was introduced, was that of Norbonne, comprising the two congregations of Trinity (Martinsburg) and Mount Zion (Hedgesville) Berkeley County, Va. Of this parish he became Rector in 1842. It was in some respects rather an unpromising field, particularly as the support furnished him was by no means ample, and as one of the congregations had become not only reduced but distracted by a variety of adverse circumstances. He addressed himself to his duties, however, with the utmost self-denial and perseverance; and, while he succeeded admirably in reconciling differences, and removing obstacles to the success of the Gospel, he secured the respectful and grateful confidence of his flock by his amiable and gentlemanly deportment, as well as by his earnest and edifying public ministrations.

On the 10th of August, 1847, he was married to Jane Byrd, daughter of John White Page, Esq., of Clarke County, Va. She was a young lady, not only most respectably connected, but possessed of all those qualities which eminently fitted her to be the wife of a clergyman; and the union, though alas! of brief continuance, fulfilled, while it lasted, the highest hopes of happiness and usefulness which had been formed concerning it. Their first-born child, who was named William Byrd, was the subject of a fearful, and as it had well-nigh proved fatal, experiment, by a faithless, wretched creature,—a free girl of colour,—who had undertaken to be his nurse. Not long after she took charge of him, it was noticed that he grew feeble and puny, and at length he was seized with violent spasms which threatened his life. It turned out, as the result of diligent inquiry on the subject, that he had been drugged with opiates; and not only so, but that he had been forced to swallow quantities of broken pins and needles; and these horrible acts were traced to the person who had been professedly acting towards him the part of a nurse. Her guilt was ascertained beyond all reasonable doubt; and the unanimous verdict of the outraged community was that the law of Virginia in such cases should be suffered to have its course. But the worthy Rector, though still doubtful whether his child had not been sacrificed, inclined to the lenient course; and though he did not actually forbid a prosecution, he so far discouraged it that the idea was finally abandoned, and the wretch was suffered to make her escape. The child gradually recovered, and was the only child of Mr. Chisholm who survived him.

Mr. Chisholm's ministry in Berkeley County continued during a period of eight years, and was attended with many visible tokens of success. In July, 1845, eighteen were confirmed at one time, and considerable additions were made to the churches at various other periods. His successor in the parish, in his Report to the Convention of 1851, in speaking of the state of the churches, renders a highly honourable testimony to his fidelity and usefulness.

In June, 1850, Mr. Chisholm resigned his charge of Norbonne Parish, and about the same time accepted a call from a new congregation in Portsmouth, Va., among whom he spent the rest of his life. He realized a great change in passing from the country to the town, but found much in his new position that was congenial with his tastes, and was soon endeared to his new charge, as he had been to the one from which he had been separated.

On the 27th of February, 1855, he experienced his first great affliction in the death of his wife. As she had lived an eminently Christian life, so she died an eminently Christian death. His letters to his friends, written immediately after, while they show that his heart was pierced and bleeding, show also that his mourning was qualified by submission, gratitude, and humble trust.

When the Yellow Fever appeared in Portsmouth about the close of July, 1855, and a general consternation ensued, Mr. Chisholm was urged to make his escape, as thousands of others were doing, from the scene of desolation, but he resolutely and perseveringly refused. While he fully justified others in this course, he felt that the same Gracious Providence that had placed him there as a minister of consolation, forbade him to remove at a time when his services were likely to be required in a very unusual measure; and hence he resolved, trusting in the Divine protection, to remain with his people, and minister to their necessities up to the full measure of his ability. The scenes through which he passed during the remaining weeks of his life, are most graphically described in the letters which he daily wrote to his friends; and the terror and anguish by which those scenes were marked, it may safely be said, have rarely had a parallel. What added greatly to his distress was, that his youngest child, a fine little boy, in his fifth year, was languishing from the effects of the measles, at the residence of his uncle in Cumberland County, with at best a very doubtful prospect of recovery; and it was impossible for him, in consistency with his convictions of duty, to leave his post, even in so distressing an emergency. The child died on the 31st of August; and though he had had reason to anticipate the event, he found himself quite unprepared for it, and almost sunk under the burden of his sorrow. Up to this time his health had been perfectly good, and his fortitude had never even seemed to falter; but it was evident that the news of this bereavement produced an effect upon him that predisposed him to take the prevailing malady. On Friday the 7th of September, while he was attending the funeral of a child, he felt a sudden sensation of faintness, which was almost immediately succeeded by a chill, the unmistakeable harbinger of the terrible disease. He expressed the opinion that he had better go immediately to the hospital; and he was accordingly taken thither, and every provision made for his comfort which the circumstances would admit. Here he was watched over and ministered to with the most affectionate and assiduous care,—his case becoming sometimes more hopeful and then again more dubious, until the evening of the 15th,—the ninth day from his attack,—when his disease came to a fatal termination. Though his mind occasionally showed some signs of wandering, he was for the most part collected and composed, and expressed the most entire resignation to the will of his Heavenly Father, and a full confidence that he was prepared for the approaching change. His funeral took place on Sunday, at 12 o'clock, the day after his death, and, as the Rev. Mr. Jackson, who was requested to officiate, was unable to do so, the Rev. Mr. Hume of the Baptist Church kindly volunteered to read the Episcopal Funeral Service over his departed brother. Some twenty persons followed him to the grave,—a large collection for a time when there were usually none present at the burial but the

hearse-driver and the grave-digger. Mr. Chisholm, at the time of his death, was within fifteen days of forty years of age.

FROM DAVID HOLMES CONRAD, ESQ.

MARTINSBURG, Berkeley County, Va., January 5, 1858.

Rev. and dear Sir: I was not a professor of religion at any time during Mr. Chisholm's residence in this parish—it was after his removal to Portsmouth that I was brought, by God's merciful afflictions, to bow down and confess Him before men. But from 1844 to 1850, while Mr. C. was the Pastor of the Episcopal Churches here, and his residence was at Hedgesville, my house was generally his home when he was in town. My wife was, and had for many years been, a member of his church; but notwithstanding this had not been true of myself, there was that about him which made my intercourse with him very close and familiar. His attainments were so varied that we could always find congenial subjects in literature to converse about. His observant eye always kept him posted up upon subjects of current interest. His social, genial, hearty, healthy taste made his company acceptable—while he joined in no vituperation or party censoriousness, he had his own conservative views in politics; and so we had no reserve between us. I learned first to love him; then to admire him; then to enjoy him; and at last, to consult him and trust him in my literary and even political efforts. I well remember, when I was engaged in preparing an elaborate review of the Political History of the Mexican Campaign, he cheerfully sat for hours, that he might, by his accurate scholarship, detect and correct any little errors or awkwardness of style in the work, and thus was of eminent service to me. After he left here, our intercourse was almost as enthusiastic as it might have been, had we been young men of eighteen and twenty, instead of men of fifty and forty. I was well acquainted also, from my childhood, with many members of his wife's family; and another bond of union and communion was formed through our interest in his sister, Miss Ann Chisholm, who was the excellent preceptress of my daughters during his residence in Berkeley; for, like a good brother, he assisted her with his advice and personal attention to her larger scholars, whenever he thought it needful. These were the relations between us. After I joined the church, these interesting ties of worldly friendship were strengthened and brightened into the

> "Golden links, the Christian ties,
> "Which heart to heart, and mind to mind,
> "In body and in soul can find."

Mr. Chisholm was a man who had nothing of the *heroic* (as commonly understood) in his character; but that he was a true hero, of the Paul of Tarsus stamp, his last days of Christian devotedness put beyond a doubt. But there was too much of retiring modesty, too much genuine humility, in his life and conduct, to afford many salient points in the topography of his character. Nevertheless, to those who knew him intimately he was a rare man.

Of most finished scholarship, he was studious to avoid the exhibition of it—of extensive observation of current events in social and even political life, yet he never talked politics; and he would have suffered martyrdom rather than have preached them. His simplicity and sincere abnegation of himself were so marked in his intercourse with all classes of men, that the humblest labouring man would be drawn out by his confiding but Socratic mode of conducting a conversation, and really believe that he was instructing this wise, deeply read and observant man, when, all the while, Mr. C. was, without guile, winning his confidence and watching for his soul. In point of fact, the transparent singleness and simplicity of his heart, and his sincere love to every body, gave to his

intercourse with others all the effect, and to the cynical observer the appearance, of the most refined tact and perfect finesse. But it was not any such thing—it was childlike goodness,—Christian charity, that thought no evil,—unaffected humility of spirit. He was the sweetest tempered, most lovable little man,—with no guile in his heart,—only "wise unto that which is good, and simple concerning evil;" happy, joyous, loving life, and enjoying it; healthy, active in body and mind; every body loved him and believed in him.

One of Mr. Chisholm's striking characteristics was the facility with which he could turn conversation into an instructive channel, when it diverged into levity or foolish jesting: he seemed to be able to draw off from the current at the right spot; and his absolute silence soon served as a hint, and enabled him, without austerity, to restore it to a healthy tone. He had, besides, a most unusual faculty of abstracting himself from 'bald, disjointed chat,' which he was sometimes obliged to endure, by *falling asleep*—the act was at times involuntary,—after fatigue or hard labour, but sometimes it was a resource against unprofitable talk; and he would be discovered, in the midst of the clatter, taking a quiet nap. Some rare jokes were remembered among his friends, connected with this idiosyncrasy of his; and no one enjoyed them more than the subject of them.

In affectionate and devoted attachment to the Episcopal Church, Mr. Chisholm was surpassed by none; and yet never was there a more catholic spirit. He could worship, when necessity called for it, and actually did worship, with the Methodists. He defended the memory of one of their ministers almost with his last breath, and all his Protestant brethren whom Romanists have so often calumniated under such circumstances, nor did he withhold his hearty commendation of the faithful Catholic priest.

With respect to his capacity as a preacher, his finished and almost elaborate style of rhetoric his brethren uniformly spoke of in high terms. In regard to manner, there was an expression of deep reverence in his face, a distinctness and earnestness in his tones of voice, never at any time absent from his public ministrations, which arrested and fixed the attention of his audience. And he carried the same manner into those services which he performed in the houses of the poorest of the people; and impressions were made by those services thus performed, never to be forgotten. A recollection of one of them was expressed by the wife of a hard-working man, (a former parishioner,) who had moved to the Lake country of Ohio, in a letter written upon reading a notice of his death in the public prints. "The news of his death opened the fountains of my tears. I wept and wept; old associations came to my mind. When mother was ill, and we all thought she was breathing her last, Mr. Chisholm came in. He kneeled by the bed, and in a strain of elevation repeated,—'Though I walk through the dark valley and shadow of death, I will fear no evil; for thou, O God, art with me.' Probably there was no one to do the same kind office for him, when dying; but I believe the Angel of the Covenant was with him."

In his ministerial services in the desk, his effort was to exhibit the full beauty and power of the Common Prayer. There was an *accuracy* in his conduct of the Service, (always so dear to Episcopalians,) which made it still more acceptable. His reading was characterized by a very subdued and solemn manner and tone, and a precision of pronunciation and emphasis, which might serve as a model.

Mr. Chisholm's manners, especially in the pastoral relation, were the reverse of the *Jesuit model*,—a stately severity, relaxed by an occasional studied amenity of deportment; in fact, his manner was so unaffectedly humble that it would have lessened his influence by encouraging undue familiarity, if the transparent sincerity of his character had not prevented. Still, when stern duty required him to exercise discipline, it was done; and the more certainly, because it was exercised, not from impulse, but from a high sense of duty. A case of this kind occurred not long after he took up his residence in this parish. The combina-

tion of firmness with meekness, in his character, was, by this example, first made known to many of his friends.

In visiting the sick and the afflicted he was never delinquent. He was sitting one night during a violent snow-storm, which was drifting the snow to the fence tops in the mountain gorge where his residence was fixed, before a comfortable fire, conversing with the lady of the mansion, his parishioner. She mentioned that a very poor and friendless woman was, as she thought, dying,—who was not a member of his church, nor personally known to him. It was then ten o'clock at night. "I must see her to-night," said he; and before a remonstrance could be made, he was out in the darkness and storm, threading his way to the poor woman's residence, half a mile distant. The lady was really uneasy, and could not go to bed until his return, which was late in the night. In directing the servant to dry his boots, she incidentally discovered that he had no boots, but shoes only—and these were of the cheapest sort—with soles made up in part of thicknesses of *paper*, pasted together. She showed them to her husband, who quickly substituted good boots for the *paper-soled* shoes.

It would be both easy and grateful to enlarge on the character of my much loved and honoured friend, but what I have written, I suppose, is all that your request contemplated.

I am, Rev. and dear Sir,
Yours truly,
D. H. CONRAD.

FROM THE REV. RICHARD H. WILMER,

RECTOR OF ST. STEPHEN'S, HANMAR PARISH, VA.

FOREST DEPOT, June 8, 1858

Dear Sir: You ask me to give you some of my recollections of the late Rev. James Chisholm of Portsmouth. I am glad to learn that you have selected his as one of the names to be enrolled among the worthies of the American Church. You are doing honour to one whom God delighted to honour, and exalting one who ever humbled himself.

You ask me to give you some of his characteristics, and I will endeavour briefly to comply with your request. You are doubtless aware that a Memoir of Mr. Chisholm has already been written by Mr. D. H. Conrad, of Martinsburg, Va., and has been published, if I recollect right, under the auspices of the Evangelical Knowledge Society of the Protestant Episcopal Church. Few modern biographies have been read with so much interest as this Memoir of Mr. Chisholm, by one of his warmest admirers and friends.

I made Mr. Chisholm's acquaintance before his entrance into the ministry of the Protestant Episcopal Church,—indeed, before his connection with her communion. He had then recently graduated at Harvard University with high distinction, and was engaged in the instruction of a class of young men in the city of Washington. His manners, at that period of his life, would have struck any one as singularly unobtrusive and almost timid. Throughout his life he retained this characteristic diffidence of manner, but in his earlier years it was almost excessive. A very short acquaintance only was necessary to unfold the charms of his character and the riches of his intellect. Without effort, or apparent consciousness, he poured forth the treasures of his acquirements, while his manner was ever that of one *seeking*, instead of imparting, information. As a scholar, he was profound and thorough. His mind was originally quick, comprehensive and retentive—his habits of study thoroughly formed, and he had improved to the utmost his opportunities, which were unusually great. His bodily health was such as to bear up under the most unremitting application. He had the "sana mens in sano corpore"—a union ever necessary to the high-

est achievements of scholarship. I may be thought, by some who knew him casually, to overrate the order of his mind and the extent of his acquirements; but I can appeal, without fear of contradiction, to his most intimate friends, if they can point to any one of his years who knew so many things, and knew them so thoroughly, as he did. He was to them who were much with him a living encyclopedia, to which they rarely referred in vain. Perhaps if we had known more ourselves, we should have found out how much more he knew than *we* even suspected.

His mental excellence was particularly exhibited in his compositions. There was no glare about them, but a sweet sunshine in the clear and genial flow of his thoughts and expressions. His taste was formed by habitual intercourse with the purest models of style among the ancient classics. The order of his mind more nearly resembled that of the old English Divines than that of any modern date. There was (as in Hooker, and Herbert, and Donne) a majestic simplicity and a simple majesty of expression, which I do not remember to have met with in any writer of the present day. I doubt not that there are many sermons of his which would justify this high commendation. His prayers in the household and social circles reminded one often of the simplicity, reverence, and devotion which characterize the old liturgies, and if he had essayed his powers in this department of devotional composition, he would, I verily believe, have approached nearer to those *as yet* unapproached standards than any one whom I have been privileged to know.

As a preacher, he was not formed to sway large popular assemblies. He did not possess those qualities which constitute the bold and impassioned orator. At our Conventions and other large religious gatherings, he would be comparatively unnoticed, save by a few who relished, even amid seasons of excitement, the green pastures and still waters by which he ever led his hearers. Yet, how charming was the modest, almost timid, manner with which he rose in the sacred desk; how immediately did his timidity vanish into rapt devotion; how delightfully fell the pure English of the Liturgy from his lips; how entirely satisfied was the ear with the unerring emphasis by which each word gave out its intended meaning. I said that he was not an orator, according to the prevailing taste—he was certainly no Anniversary or Exeter Hall speaker. He lacked the presence, the voice, and the style, necessary for such places and occasions; but who that had ever learned to appreciate his peculiar gifts, ever suspected that he was not eloquent indeed?

You will naturally suppose that Mr. Chisholm excelled as a Pastor. How admirably he performed this work and labour of love; how instant in season and out of season; how earnest, how humble, how gentle, how firm he was, all who knew him in this sacred relation will tearfully testify. Let me take you up to his little church on the summit of one of the spurs of the Virginia mountains. His flock here was a very rustic one. They were neither rich, nor learned, nor noble, but a plain, unlettered people. All unable, as they were, to appreciate the classical cast of his intellect, they comprehended with unerring instinct the loving friend and the faithful pastor, whom God had placed over their souls. Let me give you a night scene in his church,—such as I have often witnessed there. If modern ecclesiologists fancy that a "dim religious" light is favourable to devotion, they might have been gratified here to the full. It was *dim* enough, and I trust *religious* after a sort. There was no gas, and no chandelier, not even a lamp. A candle here and there, held in the hands of some weather-beaten farmer, served to light the church. By this primitive light the congregation had threaded the dark paths of the wood, and by the same light they were now striving to follow their pastor through the pages of the much loved Prayer Book. There was an ancient organ too in the gallery. By some means it had found its way into these wilds, and having some breath left, was doing its best to help to praise the Lord.

The shoemaker of the village, his daughter and children, constituted the chorister, the organist, and the choir. In the midst of this rustic scene, where there was as much of devotion as there was little of its pomp, how interesting it was to see our good brother, habited in the decent robes of his office, and with the solemnity which was habitual to him in the discharge of his official duties, enter upon the sacred services, his face lighted up with affectionate interest in his people, each one of whom was dear unto him, uniting with his skilled voice (for in music, as in his other acquirements, his knowledge was exact and thorough) in their hymns of praise, in his artless way telling them of the love of Jesus, and believing it as he told of it. And when the services were over, you might see him at the door of the church, (we never could find out how he managed to get there so soon,) with a hand for every person and a heart in it, with a word of good cheer to some afflicted soul, a kind enquiry after this absent one, and a kind message to that sick one, and then, in returning from the church, as if loath to give them up, how he would follow them with his unwearied assiduities,—helping some old mother of the flock over the rough places of the road, and at the same time staying her heart with some sweet promise from the Book of Life. Those of us who saw him thus moving among his people, beguiling them of their sorrows and sympathizing with their little household cares, could not but love and reverence so much goodness and self-forgetfulness. I find myself constantly recurring to the recollections connected with his parish life. Some of them can scarcely be recalled without a smile at the extent of his occasional self-forgetfulness; but the smile is soon chased away by the saddening recollection that so much goodness is gone from the midst of us.

Let me say a word of Mr. Chisholm as a *man*. I have alluded to his diffidence and gentleness, and may, unwittingly, have conveyed the impression that he lacked some element of manliness. This would be far from the truth. There was in him no lack of any quality which is essential to the highest style of manliness. He feared God too much to have any fear of man. Where duty and principle were involved he was firm and uncompromising. His was a stuff out of which martyrs are made. He lived a life of heroism, and in the discharge of his duty fearlessly encountered death in one of his most appalling forms. But his was an unobtrusive—it was a gentle, manliness. He had no manliness "*to speak of*," as good old Bishop Griswold said of his religion, when asked by an overzealous person if he "*had any*." His was a right manful character, this gentle brother of ours—loving to every man, obsequious to no man, true to his word, steadfast in principle, he fell at his post, like a good soldier, with his harness on, and his face towards his duty.

He died in the prime of manhood, a victim to the epidemic Yellow Fever, which raged so fearfully in the towns of Norfolk and Portsmouth. We all greatly mourned him. How sad were our hearts when the tidings came through the public press that he was attacked by the fatal pestilence. How we hoped that a constitution, hitherto unshaken, would be able to withstand the virulence of the disease, and that a life so full of promise would be prolonged to its full term of days. It seemed such a pity that a tale so beautiful in the telling should be cut short ere it was all told. We could not bear to think that we should never see his face again in the flesh. But all was without avail. If prayer and solicitude could have averted the stroke, it would not have fallen. But he died, and our hearts were very sad for him. Where could we look to find such another,—one with so much knowledge and so much humility, with so much gentleness and so much firmness, with so much to love and so little to reprove? The world felt sensibly darker when his light was extinguished.

I may be thought to have drawn the picture of a man without imperfections. The truth is that I do not remember ever to have seen any fault in him. Imperfections he doubtless had in common with all the race of man; but I can say that

I knew him, and intimately, for nearly a score of years, and do not recollect to have seen him do, or to have heard him say, any thing unbecoming a Christian man. I never saw him out of temper. He never exhibited envy or ambition, and from all uncharitableness he seemed to be delivered. "Vaunting not himself, thinking no evil, not behaving himself unseemly, not easily provoked, rejoicing not in iniquity but in the truth,"—he appeared to be the impersonation of charity. Of himself he thought differently, for his humility was as profound as his character was lovely; but such as he appeared to me I have described him. I think of him again. I let my memory run back through all the scenes of my acquaintance with him. I can recall nothing which should qualify the above declaration that I do not remember ever to have heard him say or to have seen him do any thing unbecoming a Christian man. He was an Israelite indeed in whom was no guile. His memory is still fresh in the Virginia Church—long may it be so.

I have given you the above sketch, my dear Sir, in compliance with your request. I have made it brief, as I did not propose to write the life of my friend. You are at liberty to use it, if you do not meet with any other sketch that will better serve your purpose.

Yours very truly,

RICHARD H. WILMER.

FROM THE REV. ISAAC W. K. HANDY,

PASTOR OF A PRESBYTERIAN CHURCH IN PORTSMOUTH, VA.

PORTSMOUTH, November 18, 1857.

My dear Brother: I may not be the most suitable person to give you an estimate of the character of the Rev. James Chisholm, as I had no acquaintance with him whatever before my settlement in Portsmouth, in February, 1855. What I do know, however, concerning him, and all that I feel in relation to one so worthy, I am ready to communicate.

My introduction to Mr. Chisholm took place on the 6th of August, just one month after the fatal epidemic had commenced its ravages in Portsmouth; and on the very day appointed by the authorities as a day of humiliation and prayer. He visited me, in company with the Rev. Mr. Wheelwright, a minister of the Methodist Episcopal Church, and at the close of the services in which he had been assisting. I was then lying ill of the fever; but well do I recollect his modest, Christian manner, and the holy fervour of the extempore prayer, which he offered by my bedside. From that moment, my heart was drawn strongly towards him, as an earnest, faithful labourer, and as a true brother in Christ. Frequently, before this time, I had noticed his naturally quick movements, as he passed, in the discharge of his duties, about the town—his amiable and devout expression of countenance made a deep impression upon me; and when I would sometimes hear his Christian character spoken of by others, I felt that I wished to know him intimately; but as I had so recently settled in Portsmouth, and as he had not yet called upon me, the desired acquaintance was not formed, until, in the providence of God, I was prostrated by the dreadful scourge.

Soon after I became sufficiently convalescent to leave the house, I availed myself of an opportunity to hear Mr. Chisholm preach. St. John's was the only house of worship open on that dreary Sabbath; and still the number of worshippers did not exceed a *dozen*. There were so few in attendance that the pulpit was not occupied,—the good Rector preferring to assume a more familiar position in the chancel below. The discourse was a most admirable and appropriate one, on the parable of the good Samaritan. I felt that the speaker himself was a living example of the holy principles which he so feelingly taught; and I doubt whether there was a single individual there that day, who did not feel as I did.

Not long after this,—perhaps it was the very next Sabbath,—I had an arrangement in my own church for an afternoon service, in which I expected to be assisted by Mr. Chisholm and the Rev. Mr. Eskridge, who, with myself, were now the only ministers remaining in the city. Mr. Eskridge's daughter, having been suddenly seized with the fever, he could not attend; and Mr. Chisholm, having several funerals on hand, failed to get in until the services were about closing. He had hastened, however, to be with me; and as he approached the pulpit, affectionately extending his hand, we all felt that he was a man of truly catholic spirit, and an unshrinking workman amid scenes of desolation and death.

My own health continuing very feeble, it was with great difficulty that I could make even an occasional visit. This was noticed by many friends, and amongst others by Messrs. Chisholm and Eskridge. They knew the disposition which had been manifested, in some quarters, to bring reproach upon the ministry by a charge of timidity and unfaithfulness; and they prepared a certificate of their opinion as to my duty under the circumstances, which was put into my hands, accompanied with their urgent suggestion that I ought to leave the place. I have retained that certificate with others; and the autographs of those martyrs in the cause of humanity I shall transmit to my children after me, as mementos of two worthies whose names should be held in lasting remembrance.

It is my candid opinion that Mr. Chisholm—and I might say as much of Mr. Eskridge—was one of the most self-sacrificing men I ever knew. Earnestly desiring to be useful, he shrank from no labour however arduous, from no peril however great. When many in Portsmouth were suffering with the fever, and when apprehension and fright were wholly unfitting others for active service, he gave notice from his pulpit that he was ready to go any where, or to do any thing in his power for those who would accept his visits and services. And he did indeed go about from house to house,—not among his own people only,—for there were very few of them remaining in Portsmouth,—but extending his walks into every part of the city, comforting the distressed, waiting upon the sick, and smoothing the dying pillow of many a poor victim of the plague.

Mr. Chisholm was pre-eminently a man of faith. Of this we have a remarkable illustration in the fact that, with the best possible apology for leaving the fearful scenes of the Yellow Fever, he preferred to labour on amongst the destitute and the dying. He had received intelligence of the extreme illness of a dear child, and might have been present to see him die, but the impression was bearing upon him that his work was now in Portsmouth; and, remembering that the little fellow was cared for and kindly nursed by affectionate relatives, he cast his burden upon the Lord, and visiting day and night in the city of the dead, he forgot his own sorrows, whilst endeavouring to alleviate the woes of others.

Well do I remember my last sad interview with those holy men, Chisholm and Eskridge. It was a moment of deep emotion, for we all felt, with the keenest sensibility, the great uncertainty of present things—one of us had just been carried through the fever, and had escaped death almost by a miracle—the other two were yet in health, but, mingling as they constantly had done, and expected still more to do, with the infected and the dead, they had no other prospect but to be smitten even as others. The *farewell* was solemnly uttered, and we parted to meet no more on earth. This scene occurred on the 7th of September, near the office of the Relief Association, at a time when hundreds were lying extremely ill, and large numbers were dying daily. But those good brethren manifested no trepidation. Their language and manner indicated the most calm, firm reliance upon a sovereign and infinitely wise and gracious God. As I gazed upon them for the last time, I felt that they were noble examples of faith and true Christian fortitude.

In a few days, both of those excellent men—their last histories are inseparably linked, and in speaking of the one, we must necessarily speak of the other—both of those good men were in their graves. They will never be forgotten in Portsmouth, nor in Virginia. Like good soldiers, they stood firm at their posts until, with their armour on, they were cut down in the unequal war. Having fought the good fight, they now enjoy the victor's crown.

Your friend and brother,

ISAAC W. K. HANDY.

ANDREW WYLIE, D. D.*

1841—1851.

Andrew Wylie was a son of Adam Wylie, who was born in the North of Ireland, whither his ancestors, of a few generations preceding, had removed from Scotland. He (the father) came to the United States, soon after the close of the War that gave us our Independence, and settled in the County of Washington, Pa., where he purchased a farm and married, and where he resided till his children had all reached maturity. The lady whom he married was Elizabeth Vanaman,—a native of the same county,—of a highly respectable Scotch family, and distinguished for intellectual force, for great moral and Christian worth, and personal beauty.

Andrew, the youngest of a family of six or seven children, was born on the 12th of April, 1789. His earliest instruction he received from his mother, whose wholesome lessons he held in grateful and enduring remembrance. Whilst a boy and a young man, he possessed uncommon activity as well as strength; and there were none of his age to equal him in either the ordinary labours on a farm, or the manly sports which were common at that day. At the age of fifteen, he began to attend the Academy at Washington, then under the care of the late Judge Mills, of Kentucky; and as this was distant but about three miles from his father's residence, he was accustomed to walk thither from home every morning, and return at evening. Here he was distinguished by his love of truth and his high sense of honour, and by his rapid proficiency in every department of study, evincing an intellect of the very highest order. He remained at this institution until he was told by his teachers that he had reached a point beyond which their instructions would be of no use to him. He then, for a short time, received private lessons from his eldest brother, the Rev. William Wylie, who then was, and still is, (1857,)† a Presbyterian minister, in Western Pennsylvania. It was while living with him, and in about his seventeenth year, that he made a profession of religion by uniting himself with a Presbyterian Church. Soon afterwards he entered Jefferson College at Canonsburg, Pa., then under the Presidency of the Rev. Dr. Dunlap, and especially patronized by Dr. McMillan and other leading Presby-

* MS. from his son, A. Wylie, Jr., Esq.—Journal of the Convention of the Protestant Episcopal Church, Indiana, 1852.

† Since deceased.

terian clergymen of that region. Here he soon distinguished himself in every department, and, on graduating, in 1810, at the age of twenty-one, he received the highest honours of his class. Before entering College, though very young, he taught a school during parts of several years; and, while a member of College, he supported himself partly by teaching, and partly by manual labour. During his Senior year he acted as Tutor in the College, and held the post for some time after his graduation. He prosecuted his Theological studies, first under the direction of his brother, the Rev. William Wylie, and afterwards under Dr. McMillan, and was licensed to preach by the Presbytery of Ohio, October 21, 1812. He was ordained to the work of the ministry, and installed Pastor of the Church of Miller's Run, on the 23d of June, 1813.

On the 29th of April, 1812, when he was only twenty-three years of age, he was chosen President of Jefferson College, as successor to the Rev. Dr. Dunlap, who had resigned the office the year before. Here he continued four years, and resigned in April, 1816.

In April, 1817, the Trustees of Washington College passed a Resolution, "separating the duties of the Principal of the College from those of Pastor of the Congregation." The effect of this was the removal of the Rev. Matthew Brown from the Presidency; and at the same meeting of the Board of Trustees, Mr. Wylie was called to fill the vacant place, and shortly after accepted the appointment. This arrangement is understood to have been made, with the expectation, on the part of many, that Jefferson and Washington Colleges, which were both chartered within the space of four years, and were but seven miles apart, would soon be united in one institution. This result, however, was not realized, though the matter became the subject of a protracted and somewhat violent controversy.

After his removal to Washington, Mr. Wylie preached, for a number of years, alternately at Ten Mile and West Liberty; and subsequently, during a period of six or eight years, until his removal from the State, at Pigeon Creek,—to a congregation to whom he became very strongly attached, and who, it is said, still cherish his memory with great affection and veneration.

He was honoured with the degree of Doctor of Divinity from Union College in 1825.

On the 5th of May, 1828, the first Board of Trustees of Indiana College met, and elected Dr. Wylie President of that infant institution; whereupon a correspondence was opened between him and the Board, which resulted in his removal from Washington to Bloomington, in the autumn of 1829. He retained his connection with this institution till the close of life.

Though, during the whole of his professional life, he was President of some public institution of learning, he never lost, in any degree, his love for the pulpit, and he has been heard to say that if he were compelled to decide between the two vocations of President of a College or Preacher of the Gospel, he should unhesitatingly choose the latter. Accordingly, on his removal to Bloomington, he preached a number of years gratuitously to a small Presbyterian Congregation in that place, until their numbers had so far increased that they were able to support a pastor, and indeed until about the period when he severed his connection with the Presbyterian

Church. He was accustomed also, for some time, to lecture on Sunday to the Students, and others who were disposed to attend, in the College Hall.

After Dr. Wylie had been at Bloomington a few years, his mind underwent a change on the subject of Church Government, which resulted in his joining the Episcopal Church. In December, 1841, he was ordained a Deacon at New Albany, and in May, 1842, a Priest at Vincennes, by Bishop Kemper. His son, Andrew Wylie, Jr., Esq., of Washington City, in reply to an inquiry which I addressed to him as to the reasons of the change in his father's ecclesiastical relations, writes thus:—

"*All* his reasons for separating from the Presbyterian Church I cannot tell; but I know that he became convinced that some of its doctrines, as set forth in the Confession of Faith, were not fully in accordance with Scripture, and he was not willing to profess before the world his assent to a Creed to which he could not heartily and fully subscribe. I think he became an Episcopalian mainly because he conceived that the Episcopal Church granted a greater freedom of individual belief and judgment to its Clergy and members, than was permitted by the Confession of Faith. His mind was ever impatient of restraint, and loved liberty and knowledge with passionate fondness. To this was added great courage and resoluteness, both moral and physical; so that, whatever were his convictions, he never shrank from their avowal and defence."

Dr. Wylie had a naturally robust physical constitution, and was able to endure a great amount of exercise. He generally devoted about three hours of each day to walking, or riding, or manual labour. His constitution sustained a severe shock from the death of a much loved son, which occurred less than a year before his own decease. When he was beginning to recover from this, he wounded himself with an axe; but nothing could induce him to omit any of his duties at the University, so long as he was able to limp there on crutches. By this exertion his wound was prevented from healing, and his constitution unfitted for resisting a severe attack. On the 7th of November, 1851, he delivered, in the open air, an extemporaneous Address, nearly two hours in length, before the Agricultural Society of the County in which he lived. It was a noble effort, characterized by all his accustomed freedom and ability. He took a cold immediately after, which brought on an inflammation of the lungs, and this, after a few days, reached a fatal termination. He died on Tuesday, the 11th of November, in the sixty-third year of his age.

Dr. Wylie had, for some months previous to his death, had a strong presentiment that the time of his departure was at hand. A short time before he died, he said to his family,—"In imagination I visit my grave every day. I set apart a portion of the evening to think of the time when I must lie down in the dust—I pray for preparation to meet that time." A relative, on a visit to the family, remarking that she had not expected to find him so cheerful and resigned, considering the great affliction he had experienced in the death of his son, he replied,—"I have had much more communion with my Saviour, since my dear son's death, during these last few months, than in many years before. His Holy Spirit has visited me and comforted me—I am resigned to the affliction—I would not, if I could, bring my son back to life—I believe he is infinitely happy, and it is good

that I have been afflicted." His strong desire was that he might die at home, and that he might be spared a protracted illness; and both these desires were mercifully granted. It was only the day before his decease that his family became seriously alarmed, and it was on the fourth day of his illness that the silver cord was loosed. Such was the nature of his illness that he was able to speak but little; but that little testified abundantly to the Saviour's all sustaining power and grace. His soul was evidently full of peace as he traversed the dark valley. To a prayer offered at his bedside a little before his departure, he responded audibly and fervently,—"Amen! Amen!"—and just as his spirit was gathering itself up for its final flight, his countenance brightened into a seraphic glow, and the words "Lord Jesus Christ, my Saviour," passed from his lips, and he was gone.

In May, 1813, he was married to Margaret, daughter of Craig Ritchie, of Canonsburg, who still survives. They had twelve children,—seven sons and five daughters. Four of the sons, all of whom had attained to manhood, are deceased—the rest of the children are living.

Dr. Wylie published a Missionary Sermon preached before the Synod of Pittsburgh, in Washington, Pa., 1816; an English Grammar, 1822; a Sermon on the Union of Christians for the Conversion of the World, delivered in Madison, Ind., 1834; a Eulogy on Lafayette, 1834; an Address on the Fourth of July; an Address to the Mechanics' Institute of Bloomington; an Address delivered before the Philomathean Society of the Wabash College, 1838; a pamphlet, entitled, "Sectarianism is Heresy, in three parts, in which are shown its Nature, Evils, and Remedy. To which is added a Review of Article I. of the Princeton Review for October, 1840," 1840; The Individual: A Baccalaureate delivered to the class of Seniors at the Commencement of the Indiana University, 1851. He was a principal contributor to a periodical published at Bloomington, under the title of "the Equator," which, however, lived but about eighteen months. At the time of his death he had completed two works for publication, the one on Rhetoric, the other, Advice to the Young.

FROM THE REV. ROBERT BAIRD, D. D.

YONKERS, N. Y., December 15, 1851.

My dear Sir: The first knowledge I had of Dr. Wylie was on his coming to Washington College as President, when I was in my Junior year. After that, I was his pupil for some time, and had occasional opportunities of intercourse with him in after life. I cannot reckon myself in the number of his most intimate friends, and yet my relations were sufficiently intimate to enable me to form, I think, a tolerably correct idea of his character.

Dr. Wylie had a somewhat impressive and imposing exterior. He was a strongly-built man, not much above the middle size, of rather a light complexion and blue eye, and a countenance indicating intelligence and thought, rather than any remarkable benignity. On the first introduction to him, he appeared somewhat distant, perhaps even stern; but these qualities gradually faded away, as you came to know him, and you found him a most agreeable companion. His conversation was generally highly instructive; and there were few subjects that could be introduced on which he was not sufficiently well informed to keep up his part in an intelligent and edifying manner. I cannot say that he was eminently a man of the world, in the sense of being familiar with the usages of

polished society, or that he was always specially attractive in a mixed circle; but you felt, meet him where you would, that he had a solidity and strength of character, and an amount of intelligence, that could be regarded only with high respect.

It cannot be questioned that he was one of the best educated men in the part of the country in which he lived. He was thoroughly read in history, was an able logician and metaphysician, and in classical learning his knowledge was both exact and extensive. You would naturally infer from this, what was really the case, that he was an uncommonly able teacher. He always showed himself perfectly familiar with the subject upon which he was giving instruction, and had a happy faculty of rendering his own thoughts perfectly intelligible to his pupils. He was, however, less successful as a manager and governor of an institution than as a teacher. He had strong passions, and generally exercised a good degree of self-control; but sometimes, in the discipline of the College, they would prove an overmatch for him. His prudence also sometimes failed him, and he would speak with a freedom concerning individuals, which his friends could not but regret. These, however, were the exceptions to the rule rather than the rule itself.

In the pulpit, Dr. Wylie's manner was calm and dignified rather than remarkably earnest. His sermons, when I was accustomed to hear him, were carefully written, and carefully committed to memory. You felt, on hearing him, that you were in contact with a logical and well trained mind, and you expected to hear nothing that was not worth carrying away. He had ordinarily but little gesture, and his voice was not particularly agreeable, but he spoke as having authority,—as if conscious that what he was saying was food for the intellect as well as the heart. I should think that his discourses might have been better adapted to a highly cultivated audience, than to such congregations as you commonly find in the country.

Dr. Wylie's Baccalaureate Discourses were usually a good deal elaborated, and were delivered with much more than his accustomed degree of animation. I recollect particularly that on those occasions he was much less sparing of his gestures than he ordinarily was. While I was a member of the College,—I think it was in the year 1817,—James Monroe, who was then President of the United States, came to Washington, and met the students of College and many others, in a large room, where Dr. Wylie welcomed him in a sort of congratulatory address. It was done with uncommon felicity, and showed that he had great aptness for meeting a special occasion.

I am yours most truly,

R. BAIRD.

FROM THE HON. HENRY. A. WISE,

MEMBER OF THE UNITED STATES SENATE, GOVERNOR OF VIRGINIA, &c.

RICHMOND, VA., January 20, 1857.

Dear Sir: Your letter touches a tender chord in my heart. You needed no apology for the request you have made of me. I esteem it a compliment, and it would be a sweet pleasure for me to attempt to portray my "old Master,"—Master he was in the academic, and the manly, and the mental, and the moral, and in every sense—if I had time. It would be an egotistical task,—for from October, 1822, until the day of his death, I was a pupil of whom he was fond, and he lectured me to the last with partiality and loving kindness, with pride in me, and with all the power of an honest, earnest, philosophical, heart-touching and head-reaching, brave, noble, good, gracious and grave divine. I wish I could tell you all about how he taught me,—a wild, reckless and neglected orphan, a self-willed boy, to love honour, and truth, and wisdom, and the

standard of all these, and try to be virtuous for virtue's sake—never to *imitate* these or any thing else, but to *be really* what these alone can elevate one to be. I wish I could make the world appreciate his worth and his example, his learning and his originality, his taste, and truth, and power, and purity, as I knew him. He was no pedagogue—he was a very practical father of philosophy. I proudly boast that he was the best moral philosopher, metaphysician, and Greek linguist, whom, as far as my knowledge extends, this country has produced. His fame requires only his works to be published. I have many of his letters,—for his correspondence with me was scarcely interrupted from the time that I parted from his instructions,—but many of them have been lost, chiefly by the burning of my house in 1837. I regret exceedingly that my engagements do not allow me to give you my impressions of his character more in detail; but my veneration for him makes it a labour of love to record my testimony to his exalted worth, even in the briefest manner.

I am yours very respectfully and truly, but hastily,

HENRY A. WISE.

FROM THE REV. WILLIAM H. McGUFFEY, D. D., LL. D.,
PRESIDENT OF THE UNIVERSITY OF VIRGINIA.

UNIVERSITY OF VIRGINIA, December 29, 1857.

Rev. and dear Sir: According to promise, I now sit down to give you a page of recollections of my valued, I might say revered, friend and preceptor, the late Rev. Andrew Wylie, D. D.

I first saw Dr. Wylie when he was about thirty-four years of age. Personally he was a fine specimen of manly beauty. His presence was commanding and impressive. The prevailing characteristic was dignity. This word was apt to be written on his chair by waggish students, partly in jest, but from a spontaneous conviction, which could not be evaded, that it was emphatically descriptive of the man.

Intellectually, Dr. Wylie was a superior man, above the appreciation of most about him, whether enemies or friends. As a teacher, I have never known his superior. This, I think, would be the testimony of most, if not all, of his pupils. On every subject, languages, history, or moral philosophy, his conceptions were clear, profound and comprehensive, to a degree that I have never witnessed in any other instructer. His style in the class-room was simple, direct and luminous. Illustrative without ornament, the beauty of his language was derived from the thought. Like light, it at once revealed its object, and took its colour from the substance which it shewed.

His influence on the minds of his auditors was always great, often impressive, and at times, even when dealing with the abstruse topics of moral philosophy, gave rise to a species of scientific emotion inexpressibly exhilarating and suggestive. The dullest intellect could not fail for the time of being galvanized into a kind of preternatural activity and life. All seemed to know more, and to be capable of greater effort, while sympathizing with his robust and onward tram of thought.

Dr. Wylie was a man of singularly truthful intellect. He could no more endure a fallacy in reasoning than his honest heart could tolerate a falsehood in practice. He was utterly incapable of guile. I knew him long and intimately, and believe him to have been without ground for reproach in regard to both honour and honesty of purpose.

He was a magnanimous friend and an honourable adversary, equally candid and conscientious in both characters. Of great simplicity of life and manners, he knew not how (nor cared) to conciliate the disingenuous or narrow-minded, by what might have seemed to even honest minds, not unwarrantable conces-

sions. Officially connected with men who often did not understand him, much of his life was apparently in direct conflict with his character. To the distant and superficial observer, and to those not in circumstances to form correct opinions, he might have seemed ambitious or even quarrelsome, while, in fact, he was the farthest possible removed from both. Kind, courteous and confiding, he strongly and at once attracted the attention and regard of all who approached him. Nor were these regards (which were apt to ripen into admiration) subsequently withdrawn, except under circumstances sufficient to explain the fact without blame to Dr. Wylie. It is believed that in no case did he ever cease to be a friend, when candour and principle could have allowed that friendship to continue.

His character for piety was above suspicion. His prayers in the College Chapel, with which, from day to day, for years, I was privileged to join, were original, devout and childlike. Their fervent simplicity, their clear and evangelical thought, rose at times to the power of the best poetry in exciting emotion, and the pious worshipper felt himself carried onward by an irrepressible sympathy towards a throne of grace, and into the very presence of Him that sitteth thereon.

As a preacher, Dr. Wylie had great power. His originality was conceded. He excelled in addresses at the Communion table, which may give some definite idea of the general style of his pulpit performances. Many of his apt and original illustrations of Divine truth, often exceedingly beautiful, though never employed for ornament, so clung to the mind that now, after the lapse of more than thirty years, they readily reproduce themselves in the memory.

But I must desist. I feel oppressed from the inadequacy of the portrait. It seems like disturbing the ashes of the mighty dead. *Quiescat in pace.* 'Twill be long ere we look upon his like again.

Most respectfully yours,

WILLIAM H. McGUFFEY.

FROM THE REV. ALFRED RYORS, D. D.

Danville, Ky., January 7, 1858.

Dear Sir: My acquaintance with the late Dr. Andrew Wylie began in the spring of the year 1844. He was then apparently in a vigorous old age, gray of head and slightly bald, a heavy square-built man, with a firm and determined bearing, and evidently possessing great muscular power. His countenance indicated strong passions, much decision of character, and great firmness of will; and all these became more and more evident upon closer observation and longer acquaintance.

In social intercourse he was most genial and entertaining, abounding in humour and anecdote. But it was in the small circle of well known friends, rather than in the large assembly, that he most attracted attention. He seemed to seek enjoyment, rather than an occasion for display, in the company of others.

As a preacher, in his later years, he was generally too calm and unimpassioned to be much sought after by the multitude. When, however, circumstances called him to put forth his strength, and he became fully aroused, he was most impressive and eloquent. At such times he would surprise and delight every auditor with his energy and power.

All his habits of life were plain and simple. Rising always at an early hour, he spent most of the day, when not engaged at the University, in diligent study. Few American divines or scholars have been more extensively read in the ancient classics and the older English authors. Aristotle was, with him, a special favourite.

In debate, whether he attacked or defended, he was a most vigorous and formidable opponent, and he sometimes uttered himself in words of such scathing severity as were not likely soon to be forgotten. An example now occurs to me. Upon occasion of an investigation by the Board of Trustees of the University, (Indiana,) into some misconduct of a portion of the students, the Doctor, in a speech before the Board, the students, and a large number of others, called one of the Literary Societies of the University "a nest of Yahoos." The President of the Board, interrupting him, inquired what a Yahoo was—with the utmost promptness, yet the most deliberate emphasis, he replied,—"A Yahoo, Sir, is a man in form, and a beast in nature." I recall another similar example, which was communicated to me by himself, though it belongs rather to the category of deeds than of words, and is not more illustrative than amusing. Returning from the village, where he had been to visit a sick lady, he perceived that he was to meet a gentleman with whom he was not at that time in friendly relations, upon a long and narrow foot-bridge. (The bridge was composed of two flattened logs, laid side by side over a small brook, containing little water and much mud. It was too narrow for persons to pass each other upon it without difficulty: if parties approached it from opposite directions at the same time, one would generally wait until the other had passed over.) The Doctor, being persuaded that his neighbour would not wait for him, and resolved not to defer so much to one whom he regarded with so little favour, steadily advanced along the bridge, while the other did the same,—anticipating the result, as he said, from the principle in physics, that, in the impact of two unequal bodies moving with equal velocities, the less must give way to the larger. The Doctor, consequently, as he had foreseen, passed safely over, giving a shock, however, to the other, in their collision, which sent him into the water and mud below. But these incidents, though they illustrate one of Dr. Wylie's moral susceptibilities, are as far as possible from representing him in his ordinary intercourse—he was generally most kind and considerate both in language and manner; and you might have been in intimate relations with him for years, and have seen little or nothing of the characteristic to which I have just adverted.

As I have already intimated, an iron strength of purpose was undoubtedly one of the leading features in the character of this great and good man. Any attempt at intimidation would arouse all his energies into the most vigorous resistance. No odds of physical or moral force against him, when thus aroused, could deter him from the encounter. It could not otherwise be than that this lofty and intrepid spirit, acting amidst conflicting interests, should sometimes awaken strong dislike and even violent opposition; but it is a proof of his great ability and resources, that, notwithstanding this, he maintained till his death a position in the University, and an influence in the State of Indiana, which numerous parties sought unsuccessfully to subvert.

I am, dear Sir, with great respect,

Very truly yours,

ALFRED RYORS.

FROM THE REV. R. B. CLAXTON, D. D.

RECTOR OF ST. PAUL'S CHURCH, CLEVELAND, O.

CLEVELAND, May 26, 1858.

Rev. and dear Sir: I sincerely rejoice to learn that your forthcoming work is to have a place wherein to embalm the memory of the late eminent President of the Indiana University, Dr. Andrew Wylie. Although my personal acquaintance with him commenced but three or four years before his death, I can yet say I knew him well. With all his intellectual greatness, there was about him

such an unfeigned simplicity and transparent sincerity of character, that none could be with him even casually, without recognising in him a Nathaniel, "in whom" (so far as the phrase is applicable to man) "was no guile."

I think I may say, without the fear of contradiction, that Dr. Wylie's intellectual endowments were of the highest order. As a proof of this, I need only mention the fact that, at the early age of twenty-three,—only one year after his graduating at Jefferson College,—he was raised from a Tutorship to the Presidency of that institution! Thence he was called to hold the same high office in Washington College, in his native county. In both these positions he acquired for himself a high reputation. His services were sought by many Presbyterian congregations in Eastern cities—amongst others, by one of the most influential, in numbers and in wealth, in the city of New York. The Theological Seminary of Pittsburgh desired the influence of his name and his abilities. The University of Pennsylvania, (in Philadelphia,) would, he had good reason to believe, have welcomed him to its Presidency. But all these proposals he refused, that he might accept the Presidency of the University of the young and rising State of Indiana. With all personal humility, he was not unconscious of his intellectual strength; and he felt a laudable desire "to plough and grub in virgin soil;" to stamp the impress of his mind and heart where he could come nearest the foundations of a great Commonwealth. How wisely he chose, and how well he did work, hundreds of Indiana's sons can testify. *They* knew what was his power as a thinker, a reasoner, an orator. He was a *thorough* student. No superficial acquaintance with any subject would satisfy his mind. His discriminating reason soon selected the sound, the true, the noble, among the thoughts of other men, of his own or far distant days, and his retentive memory held at command vast stores of learning, its substance well digested and assimilated to his own mental nature. His quotations, so apt and so free from pedantry; his versatility of talent, ready for every theme and every occasion; his exact adaptation of thought and expression to his audience; as intelligible, as instructive, as persuasive, on the boards of the Agricultural Fair, or before the pupils of a Young Ladies' Seminary, as in the Halls of Science, or of Legislation, or in the highest Councils of the Church,—all give proof of the statement which I have just made concerning him. And there was one feature—it is hard to say whether of his intellectual or moral nature—that secured for them both the impress of true greatness. I refer to his *humility*, his modesty, if I may use the word,—the absence of all self-inflated dogmatism. Like Sir Isaac Newton, and like Bishop Butler, he ever manifested an almost childlike simplicity. He compared his attainments, not with those of other men, but with the vast treasuries of Truth yet to be explored; the finite with the Infinite; and the vain imaginings of little intellects found no place in his great soul.

It was the conjoint influence of such a mind and such a heart, that fashioned his character as a Christian minister. His early piety laid the basis of his theological views—they sprang from the affections of his soul, no less than from the convictions of his reason. They changed, indeed, in some respects; for every thing that has vigorous vitality must have growth; and whatever grows must change. There certainly can be but one conclusion among candid minds as to the *entire ingenuousness*, the intelligent conscientiousness, with which he made his changes of Church relation, and as to the consistency of his conduct and his principles, even when these changes were taking place. He was, indeed, at the time of their occurrence, in some quarters, severely censured; yet, after all, those changes were, in result, no other than had been made by many whose reputations are now so well established that the breath of calumny does not even attempt to tarnish them. Like Archbishop Leighton, like Archbishop Tillotson, and like Bishop Butler; like Cutler, the eminent President of Yale College; like the Rev. Samuel Johnson, afterward the no less eminent President of Columbia

College; like many hundred others, in this country alone, Dr. Wylie, having officiated in a non-episcopal ministry, sought and obtained ordination in the Protestant Episcopal Church. And having named Bishop Butler, allow me to cite from his Biography a few lines which might as aptly have been written for my departed friend:—

"His character was every thing that would be expected from his writings. Of piety most fervent, and of morals most pure, he lived the life, while he professed the faith, of the Christian. No man ever more thoroughly possessed the meekness of wisdom. Neither the consciousness of intellectual strength, nor the just reputation which he had thereby attained, nor the elevated station to which he had been raised, in the slightest degree injured the natural modesty of his character, or the mildness and sweetness of his temper."

Two great principles Dr. Wylie cherished from the outset of his ministry; and his conviction of the truth and the importance of these principles grew and strengthened continually. One was the paramount duty of union—an outward union, if possible—at least, a union of spirit and of affection—amongst all true Christians. The other, and that in order to the former, was the unlawfulness of requiring for Church communion a profession of faith in any doctrines not clearly and expressly revealed in the Word of God. His temper and his views were, in the best sense of the term, catholic. What they were is clearly shown by his Sermon on "the Union of Christians for the Conversion of the World," delivered in Madison in April, 1834, and there printed and published. His text was from our Blessed Lord's Prayer for his disciples, then and in all coming ages, "that they all may be one;" and never can I forget the deep emotion with which, a little more than a year before his death, he spoke to me of a prayer which he had heard in the city of Pittsburgh, in which one of the petitions was "that God's people might be reconciled to the *divisions* then existing and increasing amongst Christians." "My Blessed Master," was his *heart's* exclamation, "with his dying breath, prayed that his followers might all be *One;* and here is one of his ministers praying that Christians might be reconciled to disunion." *His* heart clung to the Apostolic principle,—"one Body, one Spirit, one Lord, one Faith, one Baptism."

Amidst all the measures tending to the division of the Presbyterian Church, in whose ministry he was so prominent, his voice was ever raised in behalf of peace. His plea was for toleration. His ideal of the Church was of a Body embracing all who held the *essentials* of Christian doctrine, and who gave reasonable evidence of piety in their lives. So at least it would seem from the Sermon just mentioned, and from a more extended and very remarkable publication of the year 1840, entitled "*Sectarianism is Heresy.*" At this latter date, he was doubtless realizing what he had long and mournfully anticipated. He was once charged with "sitting on the fence," whilst the work of division in his Church was going on. "And what," asked one, "will he do, when the fence is burned down?" "He will sit down," said Dr. W., "and *weep* in the ashes." It seemed sportive; but it came from the depth of a full heart.

I must say a word of Dr. Wylie as a preacher. His rare originality of thought and of illustration, his close and lucid reasoning, his often energetic and impassioned appeals, made his discourses always interesting, and at times deeply affecting. He was ever anxious to convey to his hearers the exact meaning of the Sacred Oracles. He loved to preach Christ as the sinner's only hope; and faith in Him as the appointed means of the sinner's justification before God. His last sermons, I have been told, were full of the love of God. "Oh, my dear hearers," he would say repeatedly, "how much dearer you are to God than to yourselves." Such preaching could not be without abundant fruits. Eternity will disclose how many and how rich they were.

There is one incident which I feel bound to state in justice to Dr. Wylie, and as illustrative of that remarkable guilelessness which I have already attributed to him. In the General Convention of the Episcopal Church, which sat in Philadelphia, in 1844, there was a protracted, and at times an excited, discussion in regard to the Oxford Tracts. During ten days, Dr. W., who was a delegate from Indiana, kept silence; but, at length, to the surprise of all, he spoke out as no other speaker had done, apologizing for the Tracts, and professing his confidence that, *as a whole*, they did not tend to Romanism. In that Convention, Dr. Forbes, who was even then probably meditating apostacy to Rome, had disclaimed any advocacy of the Tracts; and, with reference to sixty-two specifications of error in the Tracts, cited by the Rev. Dr. Empie, of Virginia, had declared solemnly that "he had never met with a single individual who held any one of them." Dr. Wylie was the only apologist for the Tracts in the whole house.

In the General Convention of 1850, in Cincinnati, the same topic was incidentally introduced, and there Dr. Wylie placed himself "rectus in ecclesia" on this subject. He said in substance that, not suspecting the sincerity and honesty of the writers of the Tracts, he had been deceived by them: and seldom have I seen such an impression produced on any deliberative body, as when he thundered out the expression,—"When I read in the Tracts 'Rome cannot be reformed—she must be destroyed,' fool that I was, I thought them honest!" But he said that Tract No. Ninety, with its disingenuousness and hypocrisy, had opened his eyes to the true character of that whole system; and in the recoil of his honourable nature, he detested and denounced the system more earnestly than he had ever advocated what he supposed to be its merits.

Most sincerely do I wish that I could enter into detail as to Dr. Wylie's every day life. The hopes I had cherished of seeing and knowing him in his own home, were cut off by what seemed to us his premature death. I had hoped too that some members of his family would, ere this, have given to the Church and to the nation a volume, compiled from that large and precious store of manuscripts on subjects of Education and of Theology, which he must certainly have left. Such a thinker and such a scholar should have a fit biographer, and an editor of his unpublished works. Perhaps the notices which will be contained in your work may call forth the more extended memorial to which his commanding talents, his exalted character, his eminent usefulness, fairly entitle him.

Yours very truly,

R. BETHELL CLAXTON.

STEPHEN PATTERSON.

1841—1853.

FROM THE REV. EVAN M. JOHNSON, D. D.,
RECTOR OF ST. MICHAEL'S FREE CHURCH, BROOKLYN.

BROOKLYN, February 26, 1858.

Dear Sir: I am glad that you intend to include in your work some notice of the brief but brilliant career of that extraordinary young man, the Rev. Stephen Patterson; and I cheerfully communicate to you such facts in respect to him as are within my knowledge. What my opportunities of knowing him, and judging of his character, were, will be apparent from the details I am about to communicate.

Stephen Patterson, the son of Robert and Margery Patterson, was born on the 21st of May, 1812, at Bally Holy, in the Diocese of Raphoe, Ireland. He came to this country, with his parents, in 1821, being then about nine years of age. Previous to this, he had received some of the rudiments of education in the common schools in that part of Ireland, in connection with the Presbyterian Church, and had very early discovered a remarkable love of learning, as well as much more than common powers of intellect. I knew nothing of him until the year 1826. In that year, soon after St. John's Church in this city was built, our first effort was to establish a Sunday School; and among the number of scholars first picked up was this lad, then learning a trade, and gaining a livelihood by the sweat of his brow, in a ropewalk, with his father. One of the questions in a Book, called "Bible Questions," in use in the School, was,—"In what month did the children of Israel leave Egypt?" This the teacher could not answer, neither could the Superintendent; but there it was, and the teacher put it to the class, thinking perhaps that some one of the children might answer. Young Patterson immediately replied,—"In the month Abib." He was then asked to what part of our year that corresponded; to which he answered he was not sure, but he thought the latter part of March and the beginning of April.

The knowledge of the fact that there was such a boy in the school was quickly brought to me, and I determined to look him up. I sought him, and found him in his own humble home, and had a conversation with his parents in which I was deeply interested. His father evinced great anxiety concerning him, and said he had been ambitious to give him a good education, and had taught him his Bible lessons himself, as far as he was capable. And this reminds me of another striking anecdote concerning him—the question was asked him in the Sunday School,—"How can you prove from the Scriptures that there is a God?" "Why," said he, "I did not know that there was any body but what believed in a God." Here then was probably the first infidel idea that ever passed through his mind; and that by the teaching of a Sunday School! I do not know that at that time he evinced any development of a religious character, though his conduct had, as I learned, been exemplary from his youth up. I kept an eye upon him, as I had determined to do, and the next thing I heard of him was that he had made a remarkable speech at a political meeting in Brooklyn. I did not know before that he had given any attention to politics; but on this occasion there was a great question to be discussed at a meeting of the party called Whigs. Some eminent lawyers had spoken, and as late as ten o'clock at night, this youngster was called out to speak. I was not there to hear the speech; but I will describe it in the words of the late Judge Radcliffe, who *was* present, and from whom I received the account of it. Said he, "a small slender lad presented himself, and I thought he was going to recite a piece; but he had not spoken three sentences, when I discovered there was something very remarkable in him. He continued speaking for about half an hour, and kept up the interest of the meeting all the time. It was by far the best speech made that night, and perhaps," he added, "the best speech I ever heard." "Who is he?" asked the Judge. "Where does he come from?" The impression made by this public effort

was so favourable that it began to be said by some persons who had witnessed it,—"that lad must have an education;" and some distinguished individuals in the city actually subscribed for that purpose. I was myself requested to take charge of his education; but this I positively declined, except on condition that the parties proposing it would pledge themselves to carry him through,—or at least to keep him at school for three years; as I thought it would be an act of great injustice to him to take him from his trade, with an understanding on his part that he was to be educated, and after all disappoint his expectations. The gentlemen readily agreed to my proposal, and subscribed the sum requisite to meet his expenses.

Agreeably to this arrangement, his time was procured, (the last year that remained of his apprenticeship,) in order that he might proceed at once with the prosecution of his studies. I ought to say, however, that, during the last year he actually served, he came to me and said he wished to learn a little Latin. I offered to teach him. "I think," said he, "I could find time, Sir, to learn a Grammar, if I had one." I gave him a Latin Grammar, and in a few days he had learned about one-third of it. In a few days more, I found he was reading Virgil; and in a very short time, and with very little assistance, he had made himself quite familiar with the Latin language.

In like manner he studied and mastered the Greek. There was then established at Bristol, Pa., a College, where they combined manual labour with study; and to that institution I sent him. I do not suppose that he performed much manual labour, but he certainly applied himself diligently to study. He remained there two years, when the institution broke up on account of pecuniary embarrassment; in consequence of which he returned to this place. I advised him to apply for admission to the New York University; and he did so—though, for the sake of saving time, he entered the Senior class, thereby gaining one year. He maintained a high position in his class, and at the close of the year (1838) graduated at its head. His Commencement Oration attracted much notice, and called forth high commendation in the newspapers.

Shortly after this, he became convinced that it was his duty to devote himself to the ministry of the Gospel. But as he was without pecuniary means, it was necessary that he should do something for his maintenance; and I was fortunate enough to procure for him a situation in Virginia, as a teacher in the family of a nephew of the late General Harrison, President of the United States. Here he enjoyed great social advantages, while he was pursuing his theological studies under my general direction. After fulfilling his engagement there, he returned to Brooklyn, and in 1841 was ordained Deacon, and the next year Priest, by Bishop Onderdonk, of New York. Before offering himself for the ministry, he applied to the Bishop for Baptism, though he had been baptized before in some other communion. This he considered but a ceremony; and when the Bishop asked him whether he had not better be baptized hypothetically, he replied—and I may mention it as an illustration of his decision of character—"Had I any doubt about it, I would not be baptized at all."

Having been ordained, he became my Curate and Assistant at St. John's, and remained there for one year; and I can truly say that his sermons

during that period were of an order of excellence that I have rarely known equalled. About this time, Bishop Otey, from Tennessee, happening to be on a visit at Brooklyn, was greatly struck with Mr. Patterson's appearance, and prevailed on him to accompany him to the Southwest, where he might find a more extended field of labour. As if it was ordained that he should be connected with Presidents of the United States, he was introduced to a village where four brothers of President Polk (who was himself a Presbyterian) were the principal supporters of the Episcopal Church. He was sent to visit there, and preached acceptably to those distinguished families; but soon sought a larger sphere of action in Alabama; and finally, in October, 1845, he accepted the Rectorship of Christ Church in Vicksburg, Miss.; where the inhabitants, acting as both judge and jury, had recently hanged a set of gamblers. He found but few Episcopal families there, and the church itself was in a miserable condition. Single handed and alone almost, this feeble young man raised the standard of the Cross of Christ. He soon began to be duly appreciated, and he made many valuable friends; but he made them not by pandering to their prejudices, but by faithfully discharging his duty as a Christian minister, and thus seeking to promote their highest interests. As an instance of his fidelity and decision, I may mention the following circumstance:—One of the members of his church, to whom he was under great obligations, and who was one of the most influential men in the place, had been goaded on to accept a challenge; but the friends of the parties had interfered on the ground, and prevented the duel. Mr. Patterson sent for the man, and having administered to him a solemn rebuke, suspended him from the Communion for one year. The offender submitted with all humility to the discipline, and acknowledged the rectitude of the act.

At length, in the summer of 1853, the Yellow Fever appeared in Vicksburg, and threatened to do a desolating work. His friends urged him to leave, and he was earnestly invited to attend the Convention here; but he said,—"No, I can't go while the Yellow Fever is here: I must stop and do my duty." One of the early victims to the pestilence was the Roman Catholic Priest: and while he was upon his death-bed, Mr. Patterson was at his side, ministering to his wants. Soon after, the Presbyterian minister* was stricken down, and where was Mr. Patterson? By *his* bedside

* A letter addressed to me by J. Roach, Esq., of Vicksburg, at the request of the Rt. Rev. Bishop Green, contains the following interesting statement:—

"Mr. Patterson, as you may infer from what you already know of him, was a man of warm and zealous temperament. The Rev. Mr. Painter, during the spring and summer of 1853, was in charge of the Presbyterian Church here; and being a young man with a temperament nearly as warm as that of Mr. Patterson, there soon grew up in their respective pulpits a warm controversy, as to the comparative merits of their respective Church doctrines and organizations, and especially as to the question of the Apostolic Succession; and this controversy was carried on with so much heat that it was feared a total estrangement must take place between the disputants. The Yellow Fever broke out here about the middle of August, 1853, and Mr. Painter was one of the persons first attacked. Among the earliest visiters to his bedside to pray with and comfort him, was our deceased friend; and he continued to visit him daily till he was pronounced convalescent. From over zeal to get out and visit his people, then daily dying around him, Mr. Painter brought on a relapse of the disease more dangerous than the first attack; and from this his recovery was slow and tedious. At length, the tidings were brought to him that his friend Patterson was no more. His heart was deeply affected by the intelligence; and from that time he seemed bound by a new tie to the people of our Church, visiting them, and doing for them duties which they had no minister of their own Church to perform. On the Sunday previous to that on which Bishop Greene was to preach Mr. Patterson's Funeral Sermon, Mr. Painter announced from his pulpit that, from respect to the memory of the deceased, he should

also, offering fervent prayer in his behalf, and doing all that he could to alleviate and to comfort. Thus he laboured for a fortnight amidst the ravages of death, until one night, when he was himself attacked by the disease. He arose—his apartments were in the church in which he ministered,—dressed himself, and went down to the physician. But his case took on the most malignant form, and was quickly found to be verging towards a fatal termination. After six days,—on the 14th of September,—he died, in full possession of his reason, and in full reliance on his Saviour. A difficulty then arose in regard to his burial, as no clergyman could be found who was willing to expose himself so much as to perform the Burial Service, while it seemed scarcely less than an outrage on Christian decorum that his remains should be committed to the grave without the ordinary rites of sepulture. The emergency was met in a manner equally surprising and affecting—the very man whom he had suspended from the Church, but who, under his faithful dealing had become a true Christian penitent, came forward and read the Service over his lifeless body, and then committed it to the dust. His death was but the fulfilment of his own expectation; for he had often said to me that he expected to die of the Yellow Fever.*

His character combined in a remarkable degree the elements of power, as his life did the elements of interest. Not only had he a mind of unusual force and brilliancy,—quick, comprehensive and energetic, but he had an indomitable strength of purpose, an heroic self-forgetfulness, and above all, a steady and all-conquering faith in the Saviour, that enabled him to face any enemy,—the last not excepted,—with dignity and fortitude. He was a sound, conscientious Churchman, and through a paper to which he contributed largely, he exerted an influence which is still felt benignly and powerfully throughout that Diocese. His early death was one of those events on which the finger of Providence writes,—"What I do ye know not now."

I am, Rev. Sir, yours truly,

With great respect,

EVAN M. JOHNSON.

FROM THE REV. A CLEVELAND COXE, D. D.,

RECTOR OF GRACE CHURCH, BALTIMORE.

BALTIMORE, June 18, 1858.

My dear Sir: My acquaintance with Stephen Patterson began at the University of New York, where he joined our class just after the breaking up of Bristol College, in Pennsylvania, with which he had been connected. For some time I

close his church on that day, and that he should himself attend, and hoped his entire congregation would attend, the Episcopal Church on the following Sunday to hear the Bishop's Sermon; which intention and request himself and nearly every one of his congregation carried into effect."

* The following account of Mr. Patterson's death is from Mr. J. Roach, the gentleman already referred to:—

"In consequence of the breaking out of the Yellow Fever, the greater portion of the people left the city, and the public worship of the church was irregular. The Rector of Christ Church seemed to rise with each call upon him, and performed the terrible duties of his station with almost superhuman effort. On the 9th of September, near midnight, he went through a terrific storm to administer the Holy Communion to a dying man. On his return to his room he was taken ill, and on the 14th of the same month breathed his last. On the following day his mortal remains were buried in a spot previously indicated by himself, in the rear of the Chancel of the Church he loved so well, and in which he served so faithfully. A handsome marble monument was soon after erected over his grave by his friends of all denominations."

only knew him as a classmate, but had no particular fancy for him. He was not attractive in personal appearance, though highly intelligent, having such an eye as never shone in any head but a sensible one. But in a College diary which I kept in 1838, I find an entry, "March 13th," as follows:—"Patterson visited me this morning,—one of the very best of my classmates; a soul to feel and appreciate all mental beauty; a fellow of few words and much thought." We spent some time together over Dante's *Inferno*, and the same evening he came to me and opened his favourite topics, "Coleridge," and "Schiller." I remember that my first awakening to his genuine mental refinement was on occasion of an essay he read as one of the University exercises, which was full of delicate sensibility, and abounded with critical remarks which seemed to my juvenile apprehension, instinct with truth and elevated moral sentiment. From that time, till the 18th of July, when we took our degrees, together, we were very close friends, and walked together almost daily. My conceptions of his character were strengthened, and I find in my diary special mention of his "worth," "modesty," "taste," and "scholarship." His Oration, on Commencement day, was entitled "Critical Philosophy," and I well remember that it was, in my judgment, the best thing produced that day, although its effect was marred by his confused and inarticulate delivery. It was an enthusiastic ebullition of his Coleridgeism, marked, no doubt, by many youthful mistakes and extravagances, but filled with proofs of a vigorous and healthful mind, devoted to its own theories of the good, and the true, and the beautiful, and yearning to convince others of the same. On our parting, soon afterwards, we agreed to keep up a correspondence, and, for a time, the agreement was faithfully adhered to. I can do no better than make a few extracts from his letters, which will exhibit his character, as unconsciously portrayed by himself. Speaking of his late college-life, he says, under date August 11, 1838:—

"I cannot reconcile myself to my new mode of life. It seems as if the relations in which I have formerly stood to surrounding objects existed no longer; indeed, I fully realize that state of mind in which Gœthe wrote the preface to his Faust,—'What I have, I see as in the distance, and what is past becomes a reality to me.'" * * * * "A series of pleasing studies and pursuits, engaged in with delight, and followed with attention, for a period of four years, acts as a charm upon the mind, which almost identifies it with the past, and exerts so powerful an influence that it is not until we are called away from the daily routine of college duties and amusements that we can appreciate its strength." He writes from Philadelphia, and criticises the architecture of its public buildings, especially that of the "Girard College," which he thought too small in scale for the style of decoration which had been adopted. He then goes on to say that he purposes soon "to commence the study of Theology," and adds,—"to which, with God's assistance, I will devote the greater part of my time and attention. I anticipate a rich repast amid the heart-thrilling pathos, beauty and sublimity of Hebrew poetry, when I come to study it in the original, and hope to be able to drink copiously from the pure fountain of inspiration." In December of the same year, he again refers to his Hebrew studies, and says,—"I have not been able to get on so fast as I had anticipated: upon my return to New York, however, I intend to take a regular course with Nordheimer, which, together with what I shall have acquired in the mean time, will, I imagine, enable me to proceed rapidly in my Bible-reading. I am engaged in French and German; and being associated with a friend who is extremely fond of Coleridge, and his lofty speculations in philosophy, as well as his deep and glowing poetry, and who has imbibed, from reading his inimitable 'Wallenstein,' a desire to become acquainted with the German, we have agreed to pursue the study together." He then congratulates me on having chosen a similar course of study, with a view to the ministry, and says,—"I rejoice to think that we are tread-

ing the same path, and looking forward to the same hallowed and glorious sphere of action; that we are alike intent upon drinking from the pure fountains of everlasting truth, and that, after we shall have performed our several parts, undazzled by life's illusions and uncontaminated by ensnaring pleasures, we expect to meet again in that hope-imaged world which even now, faith, in some measure, realizes."

Writing in the early summer of 1839, he indulges in a merry strain, and thus corrects himself:—"Perhaps you will think that such sentiments do not harmonize well with the character of a theological student; but we children of the Emerald Isle are a strange race, now acting from reason, then again from impulse, but ever alive to the poetical." * * * * * "The death of Professor Patton, whom, as a man, few could know and not love, whom, as a scholar, few could hear and not admire, and the death of ——, have affected me not a little. The latter was, indeed, stiff, precise, and old-maidish, yet withal, so kind, so observant of what he deemed to be the right, so liberal, notwithstanding the numerous prejudices in which he was enveloped, that (to use your own expression) we loved him in spite of ourselves. They are now free from care and anxiety, and enjoying the blessings of the world unseen." * * * * * "I have done so little with my Hebrew studies, and busied myself with so many things which were better to be undone, that I am almost ashamed of myself on that point. It is my intention to take them up with Nordheimer, on my return, and to task my energies to the utmost. In other parts of my studies I have made a tolerable progress." He was then engaged, in a family in Virginia, as a private tutor, and he complains of the very little time he can conscientiously appropriate to his own studies. Then of his recreations he says,—"Although the country has many delights, yet the constant recurrence of the same trees, the same fields, and all the other *sames*, is at times sufficiently tiresome to one who has been accustomed to the wit, the mirth, the excitement, and the interest which crowd upon a University student, in a large city. I miss my college companions—for some of whom I entertain feelings of respect, admiration, and friendship—I miss their gaiety, their humour, their love of study, and those other qualities which make an hour of leisure pass speedily and pleasantly away. Yet here, also, there is much to amuse. I read, I walk, I play chess, I indulge in conversation. It is harvest here. A great number of hands are employed on the estate in cutting down the wheat crop. As this has been somewhat prostrated by high winds and heavy rains, they are obliged to reap it with sickles. The scene is a curious one. A number of noisy, fat, merry-looking negroes, male and female, of all sizes and of all colours between yellow and brown, black and bronze, some shining like ebony dipped in varnish, and others peculiarly sooty, are all busily engaged (seemingly happy, and doubtlessly so, for they have no cares beyond the day) in cutting the golden grain, binding up the sheaves, and mingling heartfelt mirth with rustic labour,—'mixing their hominy with molasses,' as Joe Barlow translates *utile dulci*. Poor Joe! if he had avoided Homerizing and kept to 'hasty pudding,' he would have made out admirably well! But this harvest season has brought to my mind those bright days when I was a boy, rambling through the green fields of old Ireland, (I love it better every day,) and the joy which I experienced in seeing the reapers go forth to their task, myself as free from cares, as light-hearted, and as regardless of the future. How happy a period of existence! How badly exchanged for the crust of learning, which is often to the soul what the shell is to the tortoise, a cumbersome defence, an ambulatory prison! How poor, compared with it, the hollow refinements of life, and the elegant dulness of worldly formalities! I believe I shall never feel satisfied till I find myself amid the hills and flowery fields, the castles and huts, the grandeur and wretchedness of Green Erin, run it over from end to end, and describe it all, in such a way as to leave something to tell the world that I had

visited and done justice to whatever is bright or gloomy in the country of my birth." After this, he goes on to declare himself a "High Churchman," in terms which I was not prepared to hear from him, as we had often, together, expressed a distaste for a cold and inanimate Churchmanship, which, with high pretensions to Apostolic authority, had so often exhibited little of Apostolic zeal. He had already learned, however, that the warmth of evangelical piety might be united with a high-church conservatism, which he regarded as "the only antidote which has, within itself, sufficient energy to counteract the baneful influence of political and religious radicalism." The theological views of the great Bishop Butler had lately occupied my mind in connection with the study of the "Analogy," and I was impressed by the singular coincidence between some of the remarks with which this letter closes, and those of that immortal reasoner. It was impossible that Patterson should ever identify himself with what has since been called the "high and dry" theology of English Establishmentarianism; but there can be no doubt that his mind was, at this time, undergoing a change, in some respects, in connection with his theological studies. At another time he writes in a strain of Coleridgeism, about his favourite poetical studies,—"that species of poetry which combines the loveliest representations of sense, and the finest embodyings of imagination, with the loftiest flights of a pure Platonism, and the sublimest principles of moral truth." He says,—"As no branch of literature is so refined and elegant as the poetical, so intimately connected with the native passions and pure emotions of the heart, and so capable of receiving an almost Divine power and beauty from the grandeur and sublimity which it perceives in the material world, and from the combinations and workings of the intellect, so there is none in which men are more easily deceived in their judgments and opinions. In all the various criticisms which have appeared on Milton, (whom, if he had lived in the days of Grecian lore, and my lot had been cast in an age so grossly superstitious, I would certainly have worshipped,) there is not one which has fully displayed the extreme elegance, majesty and simplicity, which he has so wonderfully united, and in which he excels all other poets. Those who have compared the Paradise Lost with the Iliad, have, in general, not done justice to the former, because they have never perceived the ideal beauties which shine forth in every part. . . . . The imagination is the faculty of the poetical, and is itself but a mode of the reason; and hence, as the reason is the divinity working in and illuminating the soul, (which, without it, would be unable to have any just perceptions,) it is reasonable to expect that the imagination, when in the exercise of its highest powers, and going out in accordance with its own constructive laws, will exhibit, in the results of its operation, a similarity to those of the Infinite imagination of which it is the image. By consequence, all the combinations which it may form from the scenes of nature, and all the harmony and glow of language which may clothe its conceptions, will be valuable only as they are the exponents of mind, and enable us to enter into the regions of the Unseen. Hence, if admiration and criticism rise not above what is merely passionate and sensuous in poetry, or, in other words, above what is material, they have not as yet entered into its loveliest and sublimest representations, ... just as he who gazes on the beauties of earth and heaven, without regarding them as material types of the thoughts and plans which have occupied the mind of God, or gaining from them the idea of a spiritual world, falls short of that exalted pleasure which the proper contemplation of them must inevitably bestow. . . . . However, some critics have fallen into the opposite error, by attributing all the delight and instruction which flow from poesy, to the conceptions which it raises in the mind, and by not sufficiently attending to the true character of the *means* employed to produce this effect. Much of the pleasure which we derive from scenery, frequently springs from the associations which we have connected with

it. Objects in themselves trifling, and otherwise of no importance, call up, as if by magic, a thousand animating thoughts, or torturing recollections. Now, in the composition of verse, a writer may judiciously collect such circumstances as are inseparably connected with trains of thrilling thoughts and exciting remembrances, which will produce, *in the reader's mind*, a succession of pleasing and brilliant ideas—in fact, originate all the delights of true poetry—whilst these very circumstances have nothing in their nature which can be called poetical. Now, many critics, looking merely to the effect, have regarded that which produced it as *essentially* poetical, and, of course, have deceived the public mind, and vitiated the public taste, by their ingenious but groundless criticisms. Not only the conceptions of the reader's mind must be bright and beautiful, breathing the finest sentiment, and the sublimest thought, but they must be produced by language and imagery which possess *in themselves*, these characteristics; the form, the matter, and the spirit, must be suited to each other, or else the production is imperfect: but to examine these properly, and decide upon their respective merits, and combined effects, nobody, excepting a poet, is competent."

We did not exchange many more letters, for, not long after this, we met again, and were able to continue our communion in conversation. But we conversed in a more practical strain, as his mind was more and more set on his high calling, and he was evidently ripening for that devotion to stern and engrossing duty, to which he afterwards made his life a sacrifice. Without any interruption of kindly feeling, when we again parted, we failed to renew a correspondence which I had regarded as valuable, but which it would have been a toil to keep up amid the cares of young pastors, as the immediate origin of our friendship had been our sympathy in lighter occupations. Often did I think of again communicating with him, as I occasionally heard of his holy and successful labours, and once I received from him a message of kindly remembrance; but alas! for the sorrows which we lay up for ourselves when we procrastinate, in any duty—before I had sent him the warm reply which my feelings had dictated, came the painful intelligence of his death! Of that heroic end, and of the blessed labours which preceded it, others will be able, no doubt, to communicate the fullest particulars. In reviewing my early impressions of his character, in connection with what I have learned of his origin, I am at loss to imagine how so much that was elevated and refined was produced amid so much that was depressing, and by which any other than a mind naturally liberal, would have been necessarily impoverished. Had he been spared, I cannot doubt that the maturer efforts of his intellect would have realized his early promise; but nobody that knew him can doubt that his death, so premature for us, has been to him the realization of all that was dearest to his heart, and to his pure and sanctified aspirations.

I am very faithfully yours,

A. CLEVELAND COXE.

FROM THE RT. REV. JAMES H. OTEY, D. D.

MEMPHIS, Tenn., January 30, 1858.

Rev. and dear Sir: Yours of the 22d inst. reached me this morning, and it gives me pleasure to comply with your request, as far as my engagements, which happen at this time to be very pressing, will permit. Last week my house, with the most valuable portion of my furniture and stuff, was burned to the ground. The removal of my family, and the re-furnishing of a hired dwelling, to say nothing of the cares of my office, and the charge of a parish, give me, as you may well suppose, constant employment; my papers, &c. are also all in confusion, and I scarcely know where to lay my hand on any document which would be useful to me in preparing such a sketch as you wish for your work,—a work, which, permit me to say, must commend itself to the hearty approval and good wishes of all men who are friends to the cause of Christ and his Church.

My opportunities for knowing Mr. Patterson commenced after he had been ordained to the Diaconate, and had been for some time serving very acceptably as Assistant to his friend and patron, the Rev. Evan M. Johnson of Brooklyn. It was in consequence of his hearing some statements from myself respecting the growing wants of the Southwest for religious instruction, that he was fired with the desire and hope of contributing to the intellectual and religious elevation of the rapidly increasing population of the Southwestern States. He, accordingly, left his position at Brooklyn, and came to Tennessee. But though he had the charge of two congregations in this State, it is due to candour to say that in neither was he distinguished for great usefulness. In Columbia, his discourses were much admired by the young for the sparkling rhetorical gems by which they were adorned. His powers of description were very superior, and the beauty and appositeness of his illustrations were so striking as to call forth the admiration of all his hearers. One felt, on hearing him, very much the same emotions as are produced by the view of some beautiful landscape, where object after object comes up to observation, and there is a difficulty in determining what point of view is most enchanting. Such was the general tenor of his sermons. They were rather intellectual treats than appeals to the conscience, or words burning with God's truth, and, like swords, entering in, and riving up the human soul, and making men tremble as if in the presence of the heart-searching God. He, therefore, added but few to the Church during his ministry at Columbia. He afterwards took charge of a country congregation, composed chiefly of negroes. He knew very little of the African character, and the difficulty of adapting his language to their capacity made his efforts of little avail for their good. It was only after he became Rector of the Church at Vicksburg that the real strength and worth of his character began to display themselves. Here his mind found the food which it craved, in the conflicts of an intellectual and theological kind in which he engaged from convictions of duty, or from that natural temperament, which led him to seek, upon slight provocation, the arena of polemics. He was a thorough logician,—a circumstance which gave him a very decided superiority over all antagonists with whom he entered into debate or discussion, and often enabled him to *floor*, as we say, an adversary, before he was conscious of his grapple, or aware of his purpose. He was a fine classical scholar, and his favourite authors in Theology were the Primitive Fathers of the Church, in the original languages in which they wrote. But enough of all this. He was a man of prayer, and abounded in works of charity; and herein lay the true secret of his power and influence. His food, eaten regularly, and in sufficient quantities, never seemed to add to his flesh. His skin seemed to be drawn, like a drum-head, over his bones, and hence he appeared to be weak and attenuated. I did not suppose he had substance enough in him to feed a fever, until I heard of his death. That took place, as you have heard, from his dauntless exposure of himself in what he considered the path of duty. All day long he was going from house to house, bearing on his arm a basket of provisions, and preparations of medicine for the sick; ministering comfort to the dying, and burying the dead, and not ceasing from his pious labours till a late hour in the night. No remonstrances or entreaties of friends could restrain him from seeking the couches of those who were suffering, or whom he feared might stand in need of assistance or consolation. He made no discrimination in his work and labour of love—Protestant or Papist, Believer or Infidel, bond or free, were all the same to him, if they were suffering. Such is my information from reliable sources, respecting his last days upon earth. In ages past he would have been canonized. Many, far less meritorious, have attained that envied but not enviable distinction. His record is on high, while his name and memory are held in grateful remembrance on earth

Believe me your loving brother and friend "in the Kingdom and patience of Jesus Christ."

JAMES H. OTEY.

ARTHUR CAREY.*

1843—1844.

Arthur Carey, a son of John Carey, was born in the vicinity of London, on the 26th of June, 1822. He lost his mother when he was quite young, and he owed his early religious impressions chiefly, it is believed, to his grandmother—certainly to a person who had been a devout member of the Rev. William Romaine's Church in London. When he was eight years of age, his father removed his family to this country, and took up his residence in the city of New York. Here he remained until he was eleven and a half years old, when he was placed, with his two brothers, under the care of Bishop Hopkins of Vermont, in whose family he resided for three years, and of whose kindness he ever cherished the most grateful remembrance. Besides pursuing the usual course of academic studies, he gave some attention to music, drawing, and other accomplishments, though he seems subsequently to have lost sight of them in the prosecution of his graver pursuits. At the age of twelve he signified to his father his wish to devote himself to the ministry, and the next year he received the rite of Confirmation from Bishop Hopkins, and was shortly after admitted to the Holy Communion. In January, 1836, he joined the Sophomore class of Columbia College, and in 1839, graduated at the head of his class, delivering the Greek Oration. Of the Professors of that institution he always spoke in terms of the most affectionate respect, and two of them particularly he reckoned among his warmest and most cherished friends.

In October, 1839, when he was only four months in his eighteenth year, he entered the General Theological Seminary, and having creditably passed through his course, received the usual testimonial of the institution in June, 1842. But not having yet arrived at the canonical age for Holy Orders, he continued, by permission of the proper authorities, to pursue his studies in the Seminary building, availing himself of the benefit of the Library, and of occasional intercourse with the Professors and students, without any more particular connection with the institution. He rendered himself a great favourite here, as he had done at Columbia College, and at Burlington, with all with whom he was brought in contact, whether as teachers or fellow-students; and he in turn contracted many friendships which gave full scope to his gentle and genial spirit.

On the 2d of July, 1843, he was admitted to the Holy Order of Deacons, in St. Stephen's Church, New York, by the Rt. Rev. Bishop Onderdonk; but this event gave occasion to an agitating and somewhat protracted controversy. During the greater part, if not the whole, of his Seminary course, Mr. Carey had been connected with St. Peter's Church, of which the Rev. Hugh Smith, D. D., was then in charge, and had been an active and faithful teacher in the Sunday School of that Church. Dr. Smith had for some time been apprized that Mr. Carey's tendencies were strongly

* Dr. Seabury's Fun. Serm.—MS. from Dr. Seabury.

towards the Oxford School, but, having great confidence in "the purity and excellence of his Christian character, his quiet and studious habits, and his love for truth," he seems to have been not only willing but desirous to retain his services as a Sunday School teacher. A few weeks before his ordination was expected to take place, Mr. Carey called upon his pastor, requesting that he would procure the certificate required by the Canon, to be signed by himself and his Vestry, as being the Rector and Vestry of the parish with which Mr. C. had been connected. Dr. Smith promised to do this, and had well-nigh carried his purpose into effect, when he was arrested by a report of Mr. C.'s departure from the standards of the Episcopal Church, which led to a further conversation with him on the subject, the result of which was that he felt constrained to withhold his signature from the desired certificate; and this conversation was only confirmed by one or two subsequent interviews. A special examination of Mr. Carey was held, by direction of the Bishop, at the Sunday School room of St. John's Chapel, on the evening of June 30th, at which were present eight clergymen beside the Bishop. The result of a somewhat protracted examination was that six of the gentlemen sustained the examination on the ground that, though some of Mr. Carey's statements might have seemed at first of a doubtful character, yet that the objectionable points were either chiefly or wholly neutralized by his accompanying explanations; while the remaining two, Doctors Smith and Anthon, were so fully convinced that he held views radically at variance with Protestantism, that they felt themselves called upon to protest against his ordination, which took place on the 2d of July. When the ordination service was about to take place, the Bishop made the following appeal: "Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime and impediment is." Doctors Smith and Anthon then both arose from their seats in one of the pews in the middle aisle, and read each his protest against the ordination. That of Dr. Smith was as follows:—

"Upon this solemn call of the Church, made by you, Reverend father in God, as one of its chief pastors, I, Hugh Smith, Doctor in Divinity, a Presbyter of the Protestant Episcopal Church in the Diocese of New York, and Rector of St. Peter's Church, come forth, in the name of God, to declare before Him and this congregation, my solemn conviction and belief that there is a most serious and weighty impediment to the ordination of Mr. Arthur Carey, who has now been presented to you to be admitted a Deacon, founded upon his holding sentiments not conformable to the doctrines of the Protestant Episcopal Church in these United States of America, and in too close conformity with those of the Church of Rome, as more fully set forth in a protest from me, placed in your hands yesterday. Now, therefore, under a sacred sense of duty to the Church, and to its Divine Head, who purchased it with his blood, I do again, before God and this congregation, thus solemnly and publicly protest against his ordination to the Diaconate.

"Hugh Smith.

"Dated this second day of July, 1843."

Dr. Anthon's protest was of a similar character, declaring his "firm and full persuasion" "that Arthur Carey" "*holds things contrary to the doctrine of the Protestant Episcopal Church in these United States, and in close alliance with the errors of the Church of Rome.*"

After the reading of these documents, the Bishop rose and expressed himself to the following effect, as reported by the Churchman of July 8:—

"The accusation now brought against one of the persons to be ordered Deacon, has recently been fully investigated by me, with the knowledge and in the presence of his accusers; and with the advantage of the valuable aid and counsel of six of the worthiest, wisest, and most learned of the Presbyters of this Diocese, including the three who are assisting in the present solemnities.* The result was that there was no just cause for rejecting the candidate's application for Holy Orders. There is consequently no reason for any change in the solemn service of the day; and, therefore, *all* these persons being found meet to be ordered, are commended to the prayers of the congregation."

The ordination then proceeded; but it became of course a subject of severe animadversion and of vigorous and earnest defence. It gave rise at least to the following pamphlets:—The True Issue for the True Churchman: A Statement of Facts in relation to the Recent Ordination in St. Stephen's Church, New York. By Doctors Smith and Anthon.—A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey, taken from "The Churchman" of July 8, 15, 22, 29, and August 5 and 12. With an Appendix.—A Letter to a Parishioner relative to the Recent Ordination of Mr. Arthur Carey. By the Rev. Benjamin J. Haight, A. M., Rector of All Saints' Church, New York.—A Letter Sustaining the recent Ordination of Mr. Arthur Carey. By Stephen H. Tyng, D. D., Rector of the Church of the Epiphany, and lately one of the Editors of the Episcopal Recorder, Philadelphia.—The True Issue Sustained; or an Exhibit of the Views and Spirit of the Episcopal Press in relation to the Recent Ordination in St. Stephen's Church, New York. Compiled by a Member of the Protestant Episcopal Church in the Diocese of New York.

In September following his ordination, Mr. Carey received a unanimous invitation from the Vestry of the Church of the Annunciation to become the Assistant of its Rector; and though he at first declined it, on the ground of a preference for a more quiet and retired charge, yet, upon its being renewed the next month, he accepted it, and entered at once upon its duties. On the 29th of December following, he was attacked by a violent fever, which, however, after two or three weeks, abated, so that strong hopes were entertained of his recovery. But his system lacked the necessary recuperative power, and after a short time it was judged expedient by his medical advisers that he should try the effect of a voyage to Cuba. For several years he had had a strong tendency to a disease of the heart, which, however, had only discovered itself occasionally, under the influence of strong exciting causes. On Sunday the 17th of March, 1844, he was able to ride to church, and to join his beloved people in the prayers that were offered for his safe and prosperous voyage. At the close of the service, he conversed a few moments at the doors of the Church with some of the members of his congregation, and gave his blessing to some of the children of the Sabbath School, and then unconsciously took his last leave of the place where he had commenced his career as a minister of the Gospel.

On the 23d of March, he embarked with his father for Havana. The passage was a rough and disagreeable one, and to an invalid, as he was, extremely uncomfortable; but he bore it with his accustomed patience and equanimity. On the 1st of April, he had a slight hemorrhage from the lungs, but so slight as not to occasion any serious alarm. Three days

* Dr. Berrian and Messrs. Haight and Price.

later, (on the 4th,) the same symptom returned in an aggravated form, and after he had continued to bleed slowly for about an hour, he fastened his eyes upon his father, and, without any apparent diminution of strength, or even the motion of a muscle, expired, at the age of twenty-one years and ten months. Though the most considerate kindness was manifested by both the officers and the passengers of the vessel, in requesting the bereaved father to make any disposal of the remains which his judgment and feelings might dictate, even though it should involve a protracted quarantine at Havana, he concluded, in view of all the circumstances, that it would be better that they should be committed to the deep, and, accordingly, the next day after his death, (Good Friday,) this solemn ceremonial was performed, the Church Burial Service being impressively read by a Mr. Grosvenor, a gentleman connected with the Seamen's Friend Society. The burial took place about fifteen or twenty miles Northeast of Moro Castle, on the very day on which the deceased, if he had lived, would have landed at Havana.

FROM THE RT. REV. JOHN H. HOPKINS, D. D.,

BISHOP OF THE DIOCESE OF VERMONT.

BURLINGTON, July 10, 1858.

Rev. and dear Sir: I am gratified to learn that the name of the lamented Arthur Carey is to have a place in your valuable work, and I cheerfully contribute, at your request, the little aid which I can render to his biography, in a brief sketch of his studies, deportment, and general character, during the four years passed under my care.

Soon after my settlement in Burlington, as the Bishop of the Diocese of Vermont, I recommenced my former labours in a select Seminary for boys, to be educated, along with my own sons, in the various branches of a thorough classical course, embracing the most desirable accomplishments. The school was opened in the year 1833, and Arthur, with his elder brother, John, were among the earliest pupils. To the best of my recollection, John was some thirteen years of age, and Arthur about eleven, at the time of their admission.

Their father, John Carey, Esq., was then a resident of my Diocese, at the romantic village of Bellows Falls; and seldom have I seen a gentleman who inspired me with deeper interest. An Englishman of liberal education, extensive reading, and refined taste,—a zealous member of the Established Church, from which our own had descended,—fond of science, and remarkably skilled in Botany,—warmly attached to the government and institutions of his native land, and possessing a most sensitive heart and generous sympathies,—the sons of such a father could hardly fail to be regarded with more than usual consideration. But they had another claim of special influence on our feelings. Mr. Carey had been sorely afflicted in the death of his wife, whose memory he cherished for many years, with the most devoted affection. The boys were motherless! I need hardly say that this fact added a strong attraction, in their case, to the parental duty which I had undertaken. Nor could any one of ordinary sensibility be unmoved by the manner in which their excellent father alluded to it, when he consigned them to our guardianship.

The brothers were of a different temperament, though both gave constant proof of their admirable domestic training, in their prompt obedience, their respectful and amiable deportment, their faithful industry, their religious principles, and their gentlemanly tastes and habits. Thus far, their father had been their teacher; and certainly, throughout the large experience which I have had

in the task of youthful education, I have seldom seen a more satisfactory example of *home instruction*. The elder of the two, however, was the general favourite. His constitution, though not robust, was firmer; his spirits more buoyant, his disposition more open and social. Arthur, on the contrary, was thoughtful and reserved. His frame was thin, and his sallow complexion indicated a lack of healthy vigour. He had no special fondness for bodily exertion, though always ready for the labours of the mind. The improvement of his brother was fair and creditable, while his own progress was quite extraordinary. He loved his studies, and pursued them with that peculiar concentration which frequently marks a precocious development, in alliance with hereditary consumption. His mother, as I was informed, had died of that fell disease, which annually sweeps away so many of the best and brightest of our race. And I remember distinctly the apprehensive feeling with which I beheld the keenness of his application, and read his remarkable compositions; for I knew full well how often, in the human species as in the vegetable kingdom, the early blossoms and the untimely fruit prove to be the warning symptoms of premature decay. Still, notwithstanding several attacks of illness, his physical strength seemed to improve; and I hoped that he might be spared to a ripe old age.

Some four years were passed in the regular routine of study, relieved by the accomplishments of Music and Drawing, with few occasions for serious rebuke. The brothers were most tenderly attached to each other; and such was the correctness of their course, that, although my small family school had grown by degrees into a very large one, and they were surrounded, towards the end, by more than sixty youths of various ages and tempers, yet I cannot call to mind an instance in which they were found engaged in any thing discreditable. In due time, along with several of my older pupils, they made their Christian profession in the ordinance of Confirmation, and came together to the Lord's Table. In every branch of their education, they worked side by side, with perfect harmony. And when their father became a resident in the City of New York, and removed them in order to complete their studies at Columbia College, they were both admitted into the Sophomore Class of that eminent institution, and graduated, on the same day, with honoured applause.

I saw them very rarely, after their removal, though I felt a deep and cordial interest in their welfare. But I heard, with grateful satisfaction, that Arthur had became a candidate for the sacred ministry. And I was well assured that through his whole course, as a member of the General Theological Seminary, he had secured the warm admiration of his associates and instructers, for his consistent piety and purity of life, his intense devotion to his duties, his self-denying charities to the poor, and the singular power and grace of his written compositions. These personal merits, after he was ordained, combined with other circumstances to render him an object of extraordinary popular attraction; and to mark him out as one who was formed to exercise a powerful influence upon the Church, at a future day.

But it was not so to be! In his wise though mysterious Providence, it pleased God to remove his youthful servant from a world of sin and trial, in the morning of life, and in the first bright flush of ministerial reputation. The symptoms of consumption appeared, and made rapid progress. A voyage to a more genial climate was prescribed by the physicians. The experiment was tried, under the watchful eye of parental affection, in the midst of sympathy and prayer. And soon the sad intelligence came back to his sorrowing friends, that he had failed before he reached his place of destination, that his spirit had departed to his Redeemer, and that his wasted frame, with sad solemnity, had been committed to the deep.

Alas, it was a sore bereavement! proclaiming, to the hearts of thousands the oft repeated lesson, that youth and genius, virtue and devotion, learning and

accomplishment, the love of family and the admiration of the public, the anxious desires of the Church and the hopes of the community, must all yield to the Divine decree. But the faith of Christ could rest on the assurance that God doth all things well. The faith of Christ could look beyond the darkness of the grave, and cheer the mourners by the sure promise of reunion with him who had gone before. And in the certainty of that sublime faith, their souls could feel comforted, while their lips uttered the submissive language of the patriarch,—"The Lord gave, and the Lord hath taken away! Blessed be the name of the Lord!"

Very truly yours,
JOHN H. HOPKINS.

FROM THE REV. A. CLEVELAND COXE, D. D.

BALTIMORE, June 23, 1858.

My dear Sir: As Arthur Carey was in the class below me, at Chelsea, I did not become very well acquainted with him, until 1840, when, in the autumn of that year, I took a room very near to his, and for a short time boarded at the same table. In the Library, we had often met, while hunting up authorities, but more frequently as fellow-listeners to the instructive conversation of the present Bishop of Maryland. The Bishop had just been consecrated to his sacred office, and we greatly missed him, not only from the Professor's chair, where he taught with an enthusiasm that inspired, at least for the moment, the dullest intellect with zeal and activity, but also from the Library, where he had been accustomed, with the condescension of true greatness, to make the students friends, and to talk with them on terms of the most affectionate familiarity, mingled with genuine dignity. Our primary bond of friendship was the common regret we felt in the loss of such a guide, philosopher, and friend.

Carey had always struck me, previously, as a gentle creature, with no great force of character, but truly pious and humble-minded. He was of a slender consumptive make, and stooped: his height was a little diminished, in appearance, by this defect, so that he looked boyish, though naturally tall. A light complexion, and light hair, with an unhealthy tinge of the skin which was both pale and sallow, and a marked near-sightedness which forced him always to wear glasses, and even then to look at one with a certain air of effort, mingled with bashfulness, made up a student's form and figure, unmistakeably. I was fascinated with him, from the first time I saw him, for there was in him a certain mingling of the manly and the feminine which always defines a lovely and an elevated character. One of our first conversations, at the date I have given, greatly heightened this opinion of him. We were talking over the Phædon of Plato, and I found him a delightful instructer in pure Platonic theories, as well as a good critic of the Greek text, though in a modest way, as far as possible differing from that of the sciolist and the pedant. I was much struck with a view of Christian Platonism with which he concluded a similar conversation, not long afterwards. We had been discussing Wordsworth's Ode on Immortality, and I was expressing my admiration of the poet's fine speculations with reference to the pre-existence of the soul. He could not agree with me. That was going too far, for a Christian. Plato was without a revelation; but we, who have a complete one, in which no such intimations are given, have no right to indulge in such vain and curious, if not presumptuous, conceptions. He then quoted with great fervour from the Psalter, "Lord, I am not high-minded; I have no proud looks. I do not exercise myself in great matters *which are too high for me;* but *I refrain my soul, and keep it low,* like as a child that is weaned from his mother."

Similar to this were all his conversations; they were always on elevated topics, and marked by a high *morale*. Sometimes I thought him a little morbid, and unreal, in practical matters, but I never left his company, without a sense of having been greatly benefitted.

As as illustration of Arthur's delicate and feminine traits of character, I am sure you will pardon me for mentioning the following incidents. On the morning of the Sunday when our class was ordained, at the end of the Academic year, thus begun, he visited me at an early hour, and gave me a fresh rose which he had just plucked in a neighbouring garden, expressing a sympathy in the solemn event of the day, which greatly touched me. He would not linger with me, but wished merely to assure me of his prayers, and I saw that he was indeed entering into our feelings, as if he were himself to be ordained, and I felt sure he had been engaged in solemn supplications, for all his late companions, who were to be admitted to the Diaconate. Once more, before I went to church, he called to say farewell to me, "as a fellow-student,"—adding, as his eyes beamed with real kindness,—"for when I next meet you, it will be as a Reverend superior." The warm grasp of his hand, and his solemnity as he said this, impressed me with a fresh idea of his unselfish interest in others, and his genuine humility.

In another year, Arthur was himself a graduate of the Seminary, but not of the canonical age to be ordained. So he remained in the Seminary yet another year, pursuing a course of studies, very much under his own direction. Towards the close of that year I met him in the Library, again, quite alone, while I was visiting the scene of former studies, and then, for the first time, I perceived that his views had undergone some change. On some points we differed so widely, that I almost wept to discover our loss of the entire sympathy which had previously existed between us, and I expressed myself so warmly as, for a moment, to hurt his sensitive feelings. After an hour, or more, thus passed together, we took a walk, and I earnestly begged him to place himself under the guidance of some mature theologian, expressing my conviction that he would never have contracted such fancies, had our Professor of Ecclesiastical History (Bishop Whittingham) remained in the Seminary. I narrate this as a hint of the real origin of his difficulties. While under the control of a master-mind, his reading and thinking had been wholesome, well-digested, and well-assimilated; but left to himself, as he was for two whole years, at a time when the English and American Ecclesiastical press was teeming with discussions of novel and exciting questions, it is not to be wondered at that his close and sedentary habits bred a morbid, bookish and theoretical view of certain points which were undergoing review, and in which his instinct led him to sympathize with the poetical and semi-ascetic ideas of the ultraist Oxford writers. I felt at the time, and I still suppose, that contact with the practical world would have proved sufficient to bring him to an entirely consistent and harmonious system of opinion upon the controverted matters: for he was not a schemer naturally, and his heart seemed to be anchored where that of Andrews was, and the holy Nicholas Ferrar, whose character he so warmly admired. He was unwilling, however, to speak pointedly and decidedly of the corruptions of Rome,—a trait which, in him, was no indication of a share in them, for he was so much the reverse of censorious, that he seldom spake harshly of any body, or any thing. I have heard him apologize in a similar manner for the irregularities of John Wesley. Wherever he discovered "fruits of faith," and the working of God's grace, he conscientiously refrained from judging and denouncing, but his heart seemed, not the less, to cling to his Mother Church, and perhaps he over-estimated the degree of latitude which our Reformers purposely left to the consciences of men, when they strove alike to reconcile the Calvinist and the Erasmian to the unity of the Reformed Church of England.

Circumstances led me to be present at St. Stephen's, on the memorable day of his ordination, July 2, 1843. I met him before he entered the church, and had an affectionate conversation with him, for a few minutes, remembering his kindness to me, in similar circumstances. It was understood that there had been some difficulty at his examination, but that the examiners had been satisfied, generally, and that he was pronounced fundamentally sound. In this I greatly rejoiced, and so I offered him my hearty congratulations, and went into the church, while he joined the other candidates in the Vestry room. Just before the service began, Doctors Anthon and Smith came into the church, in their gowns, and sat in the body of the church, among the lay worshippers. This gave me the first suspicion that something unusual was likely to occur, and led me attentively to observe all that passed. The day was intensely hot,—it seemed to me the hottest I had ever known. The surplices of the candidates, and those of the clergy, were stained with perspiration. There were two Bishops present, and Bishop Onderdonk preached the sermon. As I sat in a pew, within a few feet of Arthur, I had observed his downcast looks, and frequent tears, during the prayers, and while the Bishop was preaching; but as the Ordinal was about to begin, he seemed more calm and strong. Whether he knew what was to happen, I cannot say, but he certainly did not see the Reverend gentlemen who sat far behind him, in the middle of the church. The candidates were presented as usual, and the prescribed challenge given, and then the Rev. Dr. Smith rose up, and read his protest, followed by the Rev. Dr. Anthon. Bishop Onderdonk, rising from his chair, informed the congregation that the objections had been already heard, examined, and pronounced unfounded, so that "*all* the candidates having been found meet to be ordered were commended to the prayers of the congregation." The Litany was immediately begun, and the services proceeded as usual, though the Reverend gentlemen who had protested, rose and left the church.

During all this time, Arthur's behaviour was remarkable for composure and propriety. He never turned nor moved, but stood looking downwards, his cheeks streaming with tears. Nothing could exceed the composure of the congregation, and had all that happened been the ceremonial prescribed by the rubric, it could not have proceeded more orderly. So it went on, till the Ordination was complete, the Holy Communion was celebrated, and Arthur was a Deacon. After the blessing, many crowded up to shake hands with him, and wish him "God-speed," and it was evident that he was the object of general sympathy. I do not wish to express any opinion on the matter; but these are the facts concerning that very important day, and concerning Arthur's conduct at the trying moment. I confess that I was among those who then clasped his hand with tender sympathy, and wished him that long life and usefulness in his ministry, which it pleased GOD to deny him.

In a letter which I received from him not long afterwards, he says,—"*You* will not judge me unkindly, though a person who acts as nature prompts him, without thinking of appearances, is likely to be misunderstood." He then, indignantly, referred to a story that had been circulated, and which he regarded as "discreditable to his honesty," that he had communicated with a Romish Prelate on certain matters of opinion; but he added,—"there has been such dreadful misunderstanding all round that I can excuse and account for any thing." He wrote me again, at the end of August, and says,—"I am not in a parish; ———, I presume, is afraid to call me, and the people generally think there must be something dreadful about any one who could make such a disturbance. Things are now pretty quiet, and I am at length left in peace, to write to my friends, and continue my studies. . . . . Believe me, however, that I should have written long before but that the anxiety and trouble of my position has unfitted me for every thing. The controversial warfare of the

papers, on both sides, is any thing but pleasing to me, and the personal remarks on both sides are, as you rightly judged, absolutely disgusting to me."

It is but fair to mention that in Arthur's preaching, so far as I have learned, there was nothing but what all would pronounce evangelical and sound. On the afternoon of the day of his ordination, he preached his maiden sermon, at St. John's Chapel; and going up the Hudson river, the next day, in the steamboat, I encountered a Presbyterian gentleman who had heard him, but who knew nothing of his name, or history. Without telling the reason of my inquiry, or in any way giving any sign of special interest, I asked my friend what he had thought of the preacher. He replied, with great warmth, that "he had never heard a better sermon from so young a man, that he was, evidently, 'of the right spirit,' and that he wished the Church were full of such preachers." Such was the impression of a pious man, of great intelligence and refinement, an office-bearer in a different communion, and one who had been well known, in New York, for many years, for his hospitality, and for his intimacy with the leading divines of the city. I never heard Arthur preach but once, and that was a week later. His text was,—"Behold I stand at the door and knock," and his remarks were full of fervent devotion, and earnest exhortation. His style was faultlessly chaste, and his manner impressive. If he was not eloquent, there was nevertheless a magnetism in his look, and apparent sincerity, which fixed the attention of all who heard him, and produced a deeper effect than mere rhetoric. Though he passed so soon away, he will long be remembered with deep affection by all who knew him; and the events with which he was so unwillingly mixed up, are so important, that it is certain the history of our Church cannot be written without mention of his name. May it never be mentioned without that forbearance and charity which he always exercised towards those with whom he differed, or of whom he had occasion to speak! It is but just to say that many who disapproved of his peculiar views, and who blamed his examiners for tolerating them, have borne generous testimony to his piety and worth, and have affectionately lamented his premature decease, believing that he would have lived to correct his mistakes, and to become a burning and a shining light.

Very truly yours,

A. CLEVELAND COXE.

ALBERT WILLIAM DUY.

1845—1846.

FROM THE REV. SAMUEL A. CLARK,

RECTOR OF ST. JOHN'S CHURCH, ELIZABETH, N. J.

ELIZABETH, December 18, 1857.

My dear Sir: To comply with your request is only a labour of love, for the individual concerning whom you ask me to write was an intimate and beloved friend, whose memory I cherish with an affection truly fraternal. His early developments were such as to awaken in all who knew him confident hopes of a splendidly useful career, but he only lived long enough to make his mark within a limited sphere, and to leave behind him a few memorials of his remarkable promise. I am glad to contribute any thing in my power to embalm the memory of one, who, if his life had been spared,

would, I doubt not, have taken rank among the brightest lights of the American Pulpit.

Albert William Duy, a son of Lambert Duy, was born in Philadelphia, April 9, 1823. In childhood, he was remarkable for the evenness of his temper, for the facility with which he acquired knowledge, and for his keen sense of right and wrong. His whole deportment was that of one born of God; and so consistent was his character that his parents say they never knew *when* Albert became a Christian. He himself has remarked that he believed he always loved God. The idea that he must become a minister of the Gospel was one of the first that impressed his mind; and when a prattling child, he was often found alone, imitating, in his little sanctuary, the public services of God's House. At the age of six years, he commenced the daily practice of reading the Scriptures, with prayer,—a habit he maintained with conscientious fidelity to his last hours on earth. His manners and habits at school were such as to endear him to his playmates, and he enjoyed the love and confidence of all his teachers.

At the age of fifteen years, Albert became a communicant of St. Andrew's Church, Philadelphia, of which the Rev. Dr. Bedell was Rector. The lad, in a letter to his father, in reply to certain queries which had been addressed to him, gave evidence of a religious experience, and of a clear understanding of the nature and solemnity of the Christian's vow, such as we often look for in vain in those who present themselves as candidates for admission to the Communion.

In 1838, young Duy entered the University of Pennsylvania, where he enjoyed the same reputation, and secured the same regard, as at school. While he thirsted for knowledge, and made marked progress in literature and science, his growth in grace does not appear to have been hindered in any degree by his college life; and those temptations which lure many aside, only served as helps to *him*. In his diary, there are resolutions, which we have good reason to believe were faithfully kept, and which serve to show that this youthful disciple desired to discharge his whole duty, and well considered the preciousness of his time and the importance of improving his opportunities. In his entry of April 8, 1840,—being the anniversary of his admission to the Communion, he writes as follows:—

"Well may I remember it with lively emotions of joy and gratitude.

'Oh happy day, that stays my choice
'On thee, my Saviour and my God;
'Well may this glowing heart rejoice,
'And tell thy goodness all abroad.'

"Since that happy day, two years have elapsed, and I hope I am that much nearer to Heaven, where I expect to arrive at last, through the perfect merits of our Lord Jesus Christ. For what else could a poor sinner plead? Often have I been 'ashamed of Jesus!' Often have I dishonoured my profession, and by my conduct countenanced the ways of sinners. My love and gratitude have been as cold as my sins have been abundant, and my faith has been as weak as either: but

'There is a fountain filled with blood,
'Drawn from Immanuel's veins,
'And sinners plunged beneath that flood,
'Lose all their guilty stains.'"

While Mr. Duy possessed a mind of no common order, and a heart that had been carefully watched and restrained, he was buoyant and cheerful, and enjoyed the sports in which he engaged with his fellows; and his mild and gentle, and yet decided and manly, character, secured for him both their respect and affection. His religion was not of the gloomy cast—he did not believe that the devil and his associates were entitled to all the innocent amusements of youth, and so he entered with a hearty good-will into the plans of his playmates, and in their excursions for pleasure he was always ready to join. And yet all amusements were of secondary consideration with him, and his true joy was found in things pertaining to the Kingdom of Heaven.

The College essays of Mr. Duy are free from those peculiarities which usually characterize the productions of undergraduates, and are marked not only by maturity, but often by originality, of thought. With an investigating and comprehensive mind, a clear perception, and keen powers of analysis, he always wrote with both logical and rhetorical accuracy, and more than ordinary force. Nor were his talents unappreciated. The first honours of the University were conferred upon him, and when he graduated, in 1842, he delivered the Valedictory Address to his class. That beautiful production now lies before me, and I cannot resist the inclination to extract the concluding paragraphs. After addressing the officers of the College and his fellow-students, he thus, in conclusion, gives expression to his emotions:—

"And our thoughts will turn to the grave of the early dead. They will turn to one who is not here, one whom we all knew as a classmate and loved as a friend. We saw him full of strength, and talent, and promise. The prospect of his life was bright with honour, and virtue, and happiness. We saw him again—his eye was sunken, his cheek was pale, and his form was wasted. Death laid his icy hand upon him, and the grave was opened to receive the young, the talented, the amiable. But the sting of death was gone, and the victory of the grave was lost. Armed in Christian faith, he saw his end approaching, and, supported by Christian hope, he peacefully passed away to the world where faith is lost in sight, and hope in fruition. When they laid him in the grave, the winds of winter were lingering still, and the waves of the river rolled by in darkness and gloom; but the sunbeams were in the air and on the water, betokening at once an immortality beyond the grave, and the life on earth which the departed still may live in a cherished and affectionate remembrance.

"My classmates, the hour has come when we must part. If there has been in our intercourse that pleasure which our pursuits might well bestow,—let it not be forgotten. If there is that in its memory which may lighten a future care, or enliven a desponding hour,—let it not be forgotten. If the time we have passed together is hallowed by aught that is good, and pure, and elevated,—let it not be forgotten. And if, with all these comes the record of some thoughtless, wounding word, a hasty glance, a wronging thought, here let it be forgotten and forever. Oh let the bygone scene be shadowless, if thus it can be! And let the parting word be all sincere! Though time may work its change, and death its desolation, though hope should fail and joy depart, let faith and memory rise up with

angel forms to cheer us still. Still let us turn to this last moment with the smile of peace; and let us consecrate it now for coming years by that parting thought with which, in the heart's own silence, each spirit bids the rest FAREWELL."

In September, 1842, Mr. Duy entered the Theological Seminary of Virginia, and while there his intellectual powers became more and more developed daily, and above all his walk and conversation showed him to be rapidly growing in grace, and making rare attainments in spirituality. In his dissertations and debates he was fearless and uncompromising in defence of what he believed to be the truth, and after having come to a deliberate conviction on any point, he was always ready at the proper time firmly to maintain his position.

Mr. Duy's private journal, while it exhibits deep thought and clear reasoning powers, while it abounds in expressions of tenderest affection for his relatives and fellow-students, and shows how earnest were his desires for their highest good, is especially valuable for its deep spiritual outbreathings. Witness the following specimen, under date of May 25, 1844:—

"Legh Richmond called his diary 'a mass of frailty.' Did I write the daily course of my life, it would be a mass of sin as well as frailty. Seven times a day do I fall—I have but one hope. If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous, and He is the propitiation for our sins. Do we then through faith make void the law? God forbid. By the law is the knowledge of sin—of my sin; and in me sin abounds. But I may add, as good John Philpot wrote in the margin of his Bible, where sin abounded, there, in me, A. W. D., grace did much more abound. Shall we sin then that grace may abound? God forbid. How shall I that am dead to sin, live any longer therein? Oh, then, let me labour to overcome every sinful inclination, to crush every evil desire, and live wholly to God. Let me lay aside every weight, and the sin which doth so easily beset me, and run with patience the race set before me, looking unto Jesus, the Author and Finisher of my faith. He is my Strength. O Lamb of God, behold me at the foot of thy Cross! I hope to approach the holy table to-morrow. May the Holy Spirit now prepare me for its privileges, that I may at once feel that all my sins are forgiven, and have a deeper hatred of sin than ever before. So shall my service of God be perfect freedom, and I shall advance in holiness from the love of it. 'He that is born of God, cannot sin.'"

Mr. Duy's mind was often agitated by the question whether it was not his duty to devote himself to the Foreign Missionary work, and it seemed to be his earnest desire to be faithful with himself, and to the interests of his Divine Master. Under date of February 2, 1845, he writes thus:—

"Had a visit from ——— after breakfast: his object was to urge me personally to go with him to China. I have been thinking and praying over it for a week past, but do not see reason to change the decision I made last summer. After ———'s visit, I felt more convinced than I ever have been, that I am better fitted to do good here than in China. I hope the conviction may be the work of the Lord, or that it may not continue. I would not err, and I do not greatly fear lest my present decision should

be the work of feeling rather than principle. It certainly accords with my feelings. The Lord help me. I am afraid to stay, and do not see my way clear to go. Oh thou Great God of Missions, thou Guardian of my life, thou Disposer of all events, direct my path aright."

On the 10th of July, 1845, Mr. Duy took leave of his friends in Virginia, having graduated from the Seminary there with a high reputation both for scholarship and piety, accompanied with many earnest wishes and followed by fervent prayers for his success. His preparatory examinations for Orders were every way satisfactory to his examiners, and on Sunday morning, July 13, he was ordained.

On the afternoon of the same day, Mr. Duy preached his first sermon in St. Andrew's Church, Philadelphia, from the words,—"God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." The Sunday following he preached at Cape May, where he was spending a few days with his father's family, previous to entering on the duties of his station in Brooklyn, N. Y., to which city he had been invited as Assistant to the Rector of St. Ann's Church. He commenced his labours here on Sunday, the 27th of July.

As a correspondent, Mr. Duy excelled. In his letters are garnered up rich stores of sparkling wit, as well as much sober reflection. Of the many letters which it was my privilege to receive from him, there is not one which does not show in what his most ardent feelings were engaged. His style was easy and flowing—indeed his epistles seem to be but the transcript of his thoughts, just as they occurred to him.

On Monday the 13th of April, 1846, Mr. Duy arrived at his father's house in Philadelphia, apparently in perfect health. On Wednesday evening he preached in St. Andrew's Church, and, on Thursday, in writing to a friend, he says of his sermon,—"It was rather a poor performance, except that it was the *Gospel*. Truly may we say, 'We have this *treasure* in earthen vessels.'" On Thursday evening, he complained of a slight feeling of illness, and after some simple remedies were administered, he appeared to be relieved of his pain, and slept a little during the night; but on Friday morning his disease assumed a more violent form, and medical advice was obtained. On Saturday, although some anxiety was felt by the family, immediate danger was not apprehended.

On Sunday morning, April 19th, his attendants perceived some change in his appearance, and he himself expressed a desire to say something, or to write, but was unable to do so, and composed himself as if for sleep. The family gathered around the bed, and at half past six o'clock, without a sigh or a groan, this devoted young minister, at the age of twenty-three years, passed away to the spirit-land.

His disease was of that nature that no human foresight could prevent, no human skill relieve. It was an aggravated case of mesenteric hernia, or strangulation of the intestine; and all that can be said is, that his time had come, his bright career on earth was finished, his well spent probation closed: he had fought a good fight; and was not, for God took him.

On Tuesday P. M., April 21st, in the same church in which he had been baptized, confirmed, ordained, and had preached his first and his last

sermons, his funeral rites were performed by the Rev. Thomas M. Clark, the Rector, the Rev. Mr. Bedell,, the Rev. Dr. Tyng, and the Rev. Dr. Cutler, with whom, as Assistant Minister of St. Ann's Church, Brooklyn, he was associated. An appropriate Address was delivered on the occasion by the Rev. Dr. Tyng.

The Rev. Mr. Clark, in the Funeral Sermon which he preached on the Sunday following Mr. Duy's death, after alluding to the fact that he grew up as a disciple of Christ, says,—

"Another peculiarity in the spiritual character of our departed brother, and one intimately connected with his early devotion to Christ, was this—his religion appeared to be a settled, steady, uniform principle of life, carried out into all the details of duty, and affecting his whole temper and conversation. It was not a thing of impulse; he appears to have been subjected to none of those spasmodic variations of feeling, by which one is sometimes lifted up to the clouds, and again buried in the deep; but there was a calm, confident, cheerful reliance upon Christ, as upon one whom he had long and intimately known, and who had always led him through green pastures, and beside still waters. Religion, *as he lived it*, seemed attractive and lovely; repulsive only to such as hate holiness for its own sake. There was in him no moroseness, no bitterness, no littleness and bigotry, no partial and one-sided notions of duty. He brought no railing accusation, not even against those most deeply set in error and unbelief. His views of doctrine were clear and decided: he received the great system of evangelical truth in its simplicity, and he defended that truth with modesty and gentleness. He thought that the surest way to check the advance of error, was by the distinct setting forth of positive truth, rather than by direct contention with falsehood. Upon being requested to preach against a certain prevalent heresy, he replied that he would do so as soon as he had time to stop preaching the Gospel. In all his preparations for the pulpit, his great and leading desire and purpose was to set forth Christ and Him crucified."

Mr. Duy's figure was tall and manly, his bearing dignified, and his general appearance such as to leave the impression that he was no ordinary man. In a notice of his Life and Sermons from an accomplished scholar and divine,—the Rev. Elias Nason, of the Congregational Church, it is said,—"His intellectual and moral powers were early developed, and were of the highest order; his taste was elevated and refined; and his piety warm, deep and consistent. His early death, at the age of twenty-three, has deprived the Church of one of her most brilliant ornaments. The golden bowl of his beautiful life was soon broken; yet, in passing through the thorny maze of a dark and troublous world, he has left a line of light, which will guide many a traveller to a better home above. The Sermons of Mr. Duy are considered models of this kind of composition, and his letters and diary are written in a pure and finished style, while, at the same time, they breathe forth the most exalted sentiments of devotion."

The volume of Sermons, with the Memoir of Mr. Duy's Life, above referred to, was printed in 1846.

Very respectfully and truly yours,

SAMUEL A. CLARK.

FROM THE REV. GEORGE H. CLARK,

RECTOR OF ST. JOHN'S CHURCH, SAVANNAH, GA.

SAVANNAH, January 9, 1858.

Rev. and dear Sir: My acquaintance with Albert W. Duy, began in the autumn of 1843, when he was entering on his second year at the Theological Seminary of Virginia. We were not classmates, and my opportunities to form an opinion of his mind and character were limited to our table conversations, the Debating Society, and to such social intercourse as the leisure hours of the Institution afforded. Only a few months, however, had passed, before it was evident to me that Mr. Duy was no common man, and that he was destined, should his life be spared, to take a very high position as a scholar and a Christian. At the time referred to, he was but twenty-one years of age, and yet his mind was so stored with various learning, that he was able to strengthen, and happily to illustrate, whatever subjects came up for discussion. But his knowledge was not so remarkable as the comprehensiveness and the maturity of his intellect. His acquisitions were less conspicuous than the vigour and compass of his understanding. I had, at that time, been associated with hundreds of young men, pursuing classical and theological study, and among them all there were none whom I placed on the same level, intellectually, with Mr. Duy; and out of twenty Professors and teachers, whom it had been my privilege to sit under, there was but one whose natural capacity, even making no allowance for age, seemed to me superior to that which my lamented friend possessed. If a difficult subject came up, in the course of our common every day talks, it was grasped by him at once; and a listener, not acquainted with his characteristics, would have supposed that he had just made that topic his special study,—so clear were his perceptions, and so distinct was his language.

It is not always an advantage to have inherited superior intellectual faculties, for one is apt to depend too much on them; but in Albert Duy, there was a combination of those lower gifts, without which genius can accomplish but little, either for one's permanent reputation, or the good of men. He was industrious. He was earnest in the pursuit of truth. He lost no opportunities to increase his knowledge. Time was a talent which he was careful not to waste; and in his quick acquisitions, and his strong memory, he found no excuse for idleness, or excessive physical enjoyment.

There was in him, whose memory, for twelve years, I have affectionately cherished, one peculiarity which always made a very deep impression on my mind, and which certainly has contributed largely towards the high estimate which I have formed of his character—I refer to his apparent unconsciousness of mental superiority. In the most familiar intercourse, in those moments when men are sure to betray their weakness, if they have any, he was always humble. Although his opponents in debate were often far his inferiors, he met them as though they were his equals; and however abstruse might be the point at issue, he was accustomed to give his thoughts on it with a simplicity of manner, and a simplicity of language, which were almost as remarkable, in a very young man, as the comprehensiveness and the ability which he evinced.

In combination with these gifts he possessed a lovely spirit, which the principles of Christianity had so refined that he always seemed to judge of others in charity, and to be free from all those narrow and jealous emotions, which so often mar the character. I well remember how candid and how kind were his judgments; and if he had been far less attractive as a man of intellect, and a vigorous, suggestive talker, his rare and beautiful temper would have made his society pleasant and profitable.

But it was not the mind, nor the intellectual accomplishments, nor the fine natural disposition, of Albert Duy, which make his name so dear and sacred—it

was his love of Christian truth, and his steady adherence to the principles of the New Testament. Though he died at the age of twenty-three, his religious life could hardly be called a short one. In early boyhood, and through the period of his College life, his heart was daily consecrated to God; and his example was a light to those around him. Faith with him was no cold dogma; it touched his soul, and it manifested itself in his pure and exalted life. He was a man of much prayer. His generous sympathies, his refined literary tastes, his philosophy, his ambition, he laid at the feet of Christ; and had he lived, his career, as a minister, I believe, would have been as much distinguished for genuine, simple piety, as for those intellectual qualities which he had by nature, and that high cultivation which study would have secured to him.

It is now twelve years since the tidings of Duy's death reached me; and in that time it has never been my privilege to meet, among the young, one "so full of strength, and talent, and promise." The words, which he wrote, of a deceased classmate, are associated in my mind with his memory. "The prospect of his life was bright with honour, and virtue, and happiness," and no one, who knew him intimately, could, for a moment, doubt that, justly, on his monument might be written those glorious words of the Apostle,—"To live is Christ, and to die is gain."

Very truly yours,
GEORGE H. CLARK.

FROM THE REV. BENJAMIN C. CUTLER, D. D.,

RECTOR OF ST. ANN'S CHURCH, BROOKLYN.

St. Ann's Rectory, Brooklyn,
April 13, 1858.

Rev. and dear Sir: I cheerfully comply with your request for my general impressions of the character of the Rev. A. W. Duy, formerly my Assistant in this Parish.

When Mr. Duy came to me, though it was the custom of the Assistant Minister to preach in the afternoon, I chose, for certain reasons, on the first Sabbath, to give him the pulpit both in the morning and in the evening. His second sermon was from a part of the one hundred and thirty-ninth Psalm. When he came down from the pulpit, I asked him his age; and when he told me that he was twenty-two years old, I could not but say to him,—"Well, Sir, I began to preach before you were born; but if that is a specimen of your preaching, I would willingly sit under your ministry as long as I live." During the time that he remained with me, (and that was till the close of his life) he boarded in my family, and I had every opportunity of noting both his intellectual and moral developments. His conversation was never trifling—it was generally literary or theological, but more frequently the latter; and he would often sit up until a late hour of the night conversing with a member of my family, who was familiar with theological subjects. It was, however, more the doctrinal than the experimental in Theology that he seemed inclined to dwell upon. His sermons not only greatly interested but often surprised me: there was such an easy ability about them, with so little that appeared made up for the occasion,—if I may use the expression, they seemed so much like the pure juice of the grape, that the attentive hearer would feel himself constrained not only to approve but to admire. His preaching, in its character and tone, was decidedly of a high order, as you would infer from the impression which he made upon me at first: there was no unworthy artifice, no pandering to the popular taste, no flying off to classical regions, no leaning on profane history—it was the simple Gospel of Christ, brought out in its utmost simplicity and directness. It used to occur to me, when I heard him, that some men are born to be evangelical preachers—their

minds are moulded as if to fit exactly the truths of the Gospel; and they stand up like candelabras, with just the number of points of light which the Gospel requires. Had it not been for the extemporaneous prayers which Mr. Duy offered daily in my family, I could scarcely have believed that he had written the sermons which I heard him deliver, or that he was the subject of so mature a Christian experience as his works evidently show him to have been.

It was a beautiful trait in his character that he greatly loved and admired his teachers. He was always talking of his Pastor, the Rev. Mr. Clark, (now Bishop Clark of Rhode Island,) and of his Professor, the Rev. Dr. Sparrow, of the Theological Seminary of Alexandria, at which he graduated. Both these men he held in most grateful and affectionate remembrance; and there is no doubt that they exerted an important influence in moulding the elements of his character.

"The wise new wisdom from the wise acquire,
"And one great soul can fan another's fire."

As Mr. Duy's life was brief, so his death was sudden. He had been suffering somewhat from indisposition, and, after the season of Lent, he went to make a short visit to his friends in Philadelphia, and while there was prostrated by a disease which run its fatal course in three days. I was present at his funeral, and a more impressive scene rarely ever came under my eye. There were his father and mother, devout, active, but comparatively youthful, Christians; who had regarded him with the most intense parental devotion; who had spared no pains or expense in his education; and, while they cherished him as a son, might almost be said to reverence him as a superior—there they stood and saw his remains lowered into their last resting place, with every thing that betokened the most unqualified, the most sublime resignation. It was indeed a dark dispensation by which he was thus early removed, and many a cherished hope was buried in his grave.

I remain very respectfully yours,

B. C. CUTLER.

ALPHABETICAL INDEX

OF THE

NAMES OF THE SUBJECTS.

A.

PAGE.

Abercrombie, James, D. D..... 392
Adams, Jasper, D. D..... 640
Addison, Walter Dulany..... 403
Allen, Benjamin..... 589
Alston, Philip William Whitmel..... 754
Andrews, John, D. D..... 246
Apthorp, East, D. D..... 174
Auchmuty, Samuel, D. D..... 127

B.

Bacon, Thomas..... 117
Bailey, Jacob..... 200
Barclay, Henry, D. D..... 91
Barton, Thomas..... 168
Bass, Rt. Rev. Edward, D. D..... 142
Beach, Abraham, D. D,..... 255
Beach, John..... 82
Beasley, Frederick, D. D..... 477
Bedell, Gregory Townsend, D. D..... 554
Bend, Joseph Grove John, D. D..... 353
Berkeley, George, D. D. 63
Blackstone, William 1
Blair, James, D. D..... 7
Bostwick, Gideon..... 274
Boucher, Jonathan..... 211
Bowden, John, D. D..... 304
Bowen, Rt. Rev. Nathaniel, D. D.... 471
Boyd, George, D. D..... 572
Bray, Thomas, D. D..... 17
Brogden, William..... 85
Bronson, Tillotson, D. D..... 358
Brown, John Walker. 739
Browne, Arthur..... 76
Buchanan, John, D. D..... 324
Burhans, Daniel, D. D..... 410
Butler, David, D. D..... 389
Buxton, Jarvis Barry..... 679

C.

Caner, Henry, D. D..... 61
Carey, Arthur..... 799
Carter, Abiel. 584
Chandler, Thomas Bradbury, D. D... 137
Chase, Rt. Rev. Philander, D. D..... 453
Checkley, John..... 109
Chisholm, James..... 768

PAGE.

Claggett, Rt. Rev. Thomas John, D. D..... 251
Clark, John Alonzo, D. D..... 674
Clark, Orin, D. D 540
Clark, William Atwater, D. D..... 536
Clarke, Richard..... 146
Clay, Slator. 355
Cleveland, Aaron..... 164
Cobia, Daniel..... 719
Collin, Nicholas, D. D..... 277
Contee, Benjamin, D. D..... 487
Cradock, Thomas..... 111
Cranston, Walter..... 580
Croes, Rt. Rev. John, D. D..... 378
Croswell, William, D. D..... 697
Cutler, Timothy, D. D..... 50
Cutting, Leonard..... 223

D.

Dalcho, Frederick, M. D..... 560
Davies, Thomas..... 205
Dehon, Rt. Rev. Theodore, D. D..... 425
Duché, Jacob, D. D..... 180
Duke, William..... 309
Duy, Albert William..... 807

E.

Eastburn, James Wallis..... 635
Evans, Evan, D. D. 22

F.

Ferguson, Colin, D. D..... 342
Fisher, Nathaniel..... 328

G.

Gadsden, Rt. Rev. Christopher E., D. D..... 510
Garden, Alexander..... 39
Gardiner, John Sylvester John, D. D. 363
Griffin, Edmund Dorr..... 669
Griffith, David, D. D..... 270
Griswold, Rt. Rev. Alexander Viets, D. D. 415

H.

Harris, William, D. D..... 383
Hassard, Samuel..... 735

Page

[illegible] Jacob..... 84
Henshaw, Rt. Rev. John F. K., D. D. 346
[illegible]
[illegible]
[illegible]

I.

Inglis, Charles, D. D..... 186

J.

[illegible] 651
[illegible] 706
[illegible]
Jarvis, Rt. Rev. Abraham, D. D..... 1
[illegible]
[illegible]
[illegible]

K.

[illegible] 7
[illegible] 7
Keith, Rev. [illegible], D. D..... 625
Kemp, Rt. Rev. James, D. D..... 674
Kuapp, Nathaniel Philippo..... 742

L.

Leaming, Jeremiah, D. D..... 129
Lewis, Samuel Seymour, D. D..... 774
Lyell, Thomas, D. D..... 436

M.

Maliby, Rt. Rev. James, D. D..... 818
Marshall, Richard, D. D..... 761
McDonald, Daniel, D. D..... 595
McElhiney, George, D. D..... 646
McSparran, James, D. D..... 44
Milnor, James, D. D..... 562
Montgomery, James, D. D..... 596
Moore, [illegible] 707
Moore, Rt. Rev. Richard Channing, [illegible]
[illegible] 4

N.

Nash, Daniel..... 458
Neufville, Edward, D. D..... 661

O.

Ogilby, John David, D. D..... 709
Ogilvie, John, D. D..... 134

P.

[illegible] 208
Patterson, Stephen..... 789
Percy, William, D. D..... 270
Peters, Richard, D. D..... 88
Peters, Samuel, LL. D..... 192
[illegible]
[illegible] 24
[illegible] 118
Price, Roger..... 69
Provoost, Rt. Rev. Samuel, D. D.... 240

R.

Ravenscroft, Rt. Rev. John Stark, D. D. 127
[illegible] 100
[illegible] 811

S.

[illegible] 400
[illegible] 79
[illegible] 849
[illegible] 606
[illegible] 17
Smith, William, D. D..... 188
Smith, William, D. D..... 345
Stephens, Absalom..... 746
Stephens, Daniel, D. D..... 509
Stone, Rt. Rev. William Murray, D. D. 484
Strong, Titus, D. D..... 574

T.

Talbot, John..... 30
Thomas, Edward..... 664

U.

Usher, John..... 48

V.

Vesey, William..... 18

W.

Wainwright, Rt. Rev. Jonathan M., D. D. 619
[illegible] 226
[illegible] 801
[illegible] 208
Wharton, Charles Henry, D. D. 703
White, Rt. Rev. William, D. D..... 280
Whitefield, George..... 94
Wilkins, Isaac, D. D. 702
Wilkinson, William..... 4
Wilmer, William H., D. D..... 515
Winslow, Benjamin Davis..... 750
Wylie, Andrew, D. D. 777

Y.

Young, Thomas John..... 687

ALPHABETICAL INDEX

OF THE

NAMES OF THOSE WHO HAVE FURNISHED ORIGINAL LETTERS.

A.

Allen, Ethan, D. D..... 4, 9, 34, 85, 111, 117, 208, 309, 353, 403, 517
Andrews, Rev. Edward..... 582
Anthon, Henry, D. D 605
Atkinson, Rt. Rev. Thomas 551

B.

Baird, Robert, D. D..... 782
Bartol, C. A., D. D..... 123
Binney, Hon. Horace..... 340
Boardman, Hon. D. S..... 274
Bradford, A. W., LL. D..... 740
Brown, David Paul, Esq 396
Brown, John, D. D. 508
Buel, Hon. David..... 390
Buel, Rev. Samuel..... 414
Burgess, Rt. Rev. George, D. D..... 460
Burhans, Daniel, D. D..... 154, 239
Burroughs, Charles, D. D... 76, 429, 492

C.

Chandler, Azariah, D. D..... 578
Chapin, A. B., D. D..... 195
Chew, Rev. John H..... 251
Clark, Rev. George H..... 813
Clark, Rev. Samuel A..... 807
Clark, Rt. Rev. Thomas M., D. D.... 423
Claxton, R. Bethell, D. D..... 632, 786
Clay, John C., D. D..... 277, 355, 658
Cleveland, Professor Charles D..... 164
Coit, T. W., D. D..... 616, 397
Coleman, John D. D..... 549
Conrad, David Holmes, Esq..... 772
Coxe, Arthur Cleveland, D. D.. 793, 804
Cressey, E. H., D. D..... 758
Cutler, Benjamin C., D. D. 814

D.

Dana, Rev. C. B..... 270
Dana, R. H. jr., Esq..... 700
Delancey, Rt. Rev. W. H., D. D., LL. D..... 398
Doane, Rt. Rev. G. W., D. D., LL. D. 335, 505, 543, 598, 702, 767
Donaldson, Samuel J., Esq..... 376
Dorr, Benjamin, D. D..... 504
Ducachet, H. W., D. D..... 686
Duffield, George, D. D. 726
Dwight, Maurice W., D. D..... 639

E.

Eastburn, Rt. Rev. Manton, D. D.... 567
Elliott, Rt. Rev. Stephen, D. D..... 587

F.

Felt, Rev. Joseph B..... 586
Fludd, Mrs. E..... 694
Foot, Hon. John A..... 360
Fraser, Charles, Esq..... 173

G.

Gifford, Archer, Esq..... 382
Gilman, Samuel, D. D..... 475, 643
Gregory, Henry, D. D..... 529

H.

Hall, Rev. Richard D..... 266
Hallam, Robert A., D. D..... 149
Halliburton, Hon. Brenton..... 190
Handy, Rev. Isaac W. K..... 777
Henry, C. S., D. D..... 579
Hillhouse, Miss Mary L..... 130
Holcomb, Frederick, D. D..... 362
Hooker, E. W., D. D..... 627
Hopkins, Rt. Rev. John H., D. D..... 802
Hoppin, Rev. Nicholas 178
How, Samuel B., D. D..... 249
Huger, Alfred..... 696
Humphrey, Edward P., D. D..... 657
Humphrey, Heman, D. D..... 420
Humphreys, Hector, D. D..... 647
Huske, Rev. Joseph C..... 681
Hutton, Mancius S., D. D..... 672

I.

Ingersoll, Hon. Joseph R..... 288

J.

Jenks, William, D. D..... 226, 295, 474
Johns, Rt. Rev. John, D. D..... 704
Johnson, Evan M., D. D. 789
Johnson, Joseph, M. D.... 431, 513, 560
Jones, Hon. Joel, ... 700

K.

Keith. Rev. Cleveland..... 634
Keith, Rev. Paul Trapier..... 668
King, Charles, LL. D..... 480
King. Hon. John A..... 451, 614
Kollock, S. K., D. D..... 583

L.

Lawrence, Hon. William Beach. 255
Lee, Rt. Rev. Alfred, D. D..... 660
Lee, Rt. Rev. Henry W., D. D..... 735
Lewis, William H., D. D..... 745

M.

Mann, Rev. Charles..... 518
Marshall, A. W., D. D..... 668
Mason, Henry M., D. D..... 395, 620
Massey, Rev. J. A..... 714
Mathews, James M., D. D..... 385, 450
McAllister, John, Esq..... 251
McGuffey, William H., D. D., LL. D. 784
McIlvaine, Rt. Rev. Charles P., D. D. 557
McVickar, John, D. D..... 386
Meade, Rt. Rev. William, D. D..... 372
Miles, Rev. James W..... 692
Miller, John, M. D..... 538
Moore, David, D. D..... ... 301
Moore, Nathaniel F., LL. D..... 301
Murray, Nicholas, D. D..... 481

N.

Norton. Rev. John N..... 433

O.

Ogilby, Frederick, D. D..... 752
Onderdonk, Rt. Rev. Benjamin T., D. D..... 497
Onderdonk, Rt. Rev. Henry U., D. D. 284
Otey. Rt. Rev. James H., D. D. 519, 746, 756, 797

P.

Park, Edwards A., D. D..... 644
Parker, Henry M., Esq..... 575
Passmore, Rev. Joseph C..... 601
Peabody, A. P., D. D..... 744
Peck, Rev. Francis..... 676
Peters, Hon. J. S..... 191
Pinckney, Rev. Chas. Cotesworth, Jr., 642, 721
Pinkney, William, D. D..... 648
Pitkin, Thomas C., D. D..... 1, 656
Platt, Rev. G. L..... 276
Potter, Rt. Rev. Alonzo, D. D..... 285
Prescott, William H. Esq..... 365

R.

Rand, Edward Sprague, Esq..... 145
Rapelye, George B., Esq..... 13, 243
Rice, Mrs. Dr. J. H..... ... 326
Romeyn, James, D. D..... 638

S.

Scott, Rev. Joseph..... 132
Seabury, Samuel, D. D..... 400
Sewall, Rev. Jotham..... 107
Shelton, William, D. D..... 349
Smedes, Albert, D. D..... 495
Smith, Rt. Rev. Benjamin B., D. D.. 459, 595, 655
Southgate, Rt. Rev. Horatio, D. D... 728
Sparrow, William, D. D..... 628
Spear, William W. D. D..... 732
Stevens, William Bacon, D. D.. 662, 674
Stone, John S., D. D..... 544
Stubbs, Alfred, D. D..... 765

T.

Taylor. Thomas H., D. D..... 514, 727
Todd, Hon. Charles S..... 323
Turner, Samuel H., D. D..... 741
Tyler, Hon. John..... 321, 371
Tyng, Stephen H., D. D..... 421

U.

Upfold, Rt. Rev. Geo., D.D., LL. D.. 196
Upham, Hon. Charles W..... 328

V.

Van Kleeck, Robert B., D. D..... 572
Verplanck, Hon. Gulian C. 303, 306, 345
Vinton, Francis, D. D..... 615

W.

Walworth, Hon. Reuben H..... 566
Waters, Rev. Richard H..... 486
Webster, Horace, LL. D..... 528, 542
Welch, Bartholomew T., D. D..... 269
Whiton, John M., D. D..... 533
Whittingham, Rt. Rev. Wm. R., D. D. 667
Wilkins, Gouverneur Morris, Esq .. 462
Williams, Rt. Rev. John, D. D..... 534
Wilmer. Rev. Richard H..... ... 774
Wise, Hon. Henry A..... ... 783
Withers, Rev. Edmund..... ... 221
Wood, George B., M. D..... ... 482
Woodbridge, Rev. George..... 370
Woodworth, Hon. John..... 235
Wroth, Peregrine, M. D..... ... 343

ALPHABETICAL INDEX

OF

NAMES INCIDENTALLY INTRODUCED IN THE TEXT OR THE NOTES.

	PAGE.
Adams, Alexander	35
Adams, Alexander jr.	35
Albert, Pierre Antoine	636
Andrews, John	146
Andrews, William	91
Andrews, William	91
Apthorp, Frederick	177
Avery, John	754
Baldwin, Ashbel	352
Barber, Daniel	196
Barber, Virgil Horace	196
Barclay, Thomas	91, 92
Barroll, William	12, 13
Barry, Edmund D., D. D.	636
Bayard, Lewis P , D. D.	740
Beach, Stephen	532, 533
Berkeley, George	68, 69
Bisset, George	80
Bissett, John	443
Blakeslee, Edward	413
Bloomer, Joshua	305
Bœhmen, Jacob	148
Bourdillon, Benedict	112
Bowden, James J.	306
Bowie, John, D. D.	374, 375
Breynton, John	62
Bridge, Christopher	70, 71
Bridge, Christopher, jr.	71
Brooke, John	138
Brooke, Samuel	165
Brown, Thomas	135
Browne, Daniel	54
Browne, John	76
Browne, Marmaduke	79, 80
Charlton, Richard	16, 17
Chase, Philander	456, 457
Checkley, John	110
Church, Aaron	383
Claggett, Samuel	252
Clap, Elisha	610
Clarkson, Joseph	282
Clay, Robert	357
Clayton, Rev. Mr.	22
Cleveland, Aaron	166, 167
Colbatch, Joseph	86
Coleman, John	220
Colgan, Thomas	16
Colton, Eli	192
Cooke, Samuel	224
Coombe, Thomas	280, 281
Cooper, Myles, LL.D	57, 58
Cooper, Robert	171
Coudon, Joseph	312
Cradock, Arthur	116
Croes, John, jr.	381, 382
Croswell, Harry, D. D.	697
Cummings, Archibald	88
Dashiell, George	313
Davenport, Addington	122
Davis, Thomas	406
Dean, Barzillai	192
Eaton, Asa, D. D	699
Ellison, Thomas	454
Eversfield, John	252
Eversfield, John, jr.	252
Farmer, Richard	171
Fayerweather, Samuel	506
Fisk, Phineas	53
Fowle, Robert	154
Fowler, Andrew	428
Frost, Thomas	427
Frost, Thomas Downs	427
Gannt, Edward, M. D	311
Garden, Alexander, jr.	42, 43
Gibson, Richard	79
Gorton, Samuel	2
Greaton, James	52
Green, William	403
Griswold, George	420
Guy, William	44
Harris, Henry	71
Hart, Samuel	171
Hart, Seth	400
Hart, William Henry	400, 401
Hasell, Thomas	43
Honyman, James	45
Hultgren, Matthias	278
Humphreys, Hector, D. D	647
Hunt, Robert	322
Hutson, William	147
Inglis, John, D. D.	189, 190
Irving, Thomas Pitt	679

PAGE.

Jackson, J. Edward 704
Jackson, Joseph 520
James, John Waller 283
James, Richard 5
Jenkins, Edward 294
Jenny, Robert, LL. D. 16
Jewett, Jedediah 200
Johnson, William 57
Johnstone, Gideon 39
Jones, Cave 264
Judd, Bethel, D. D. 602
Kavanaugh, Williams 311
Keene, Samuel, D. D. 311
Keene, Samuel, jr. 311
Kewley, John, D. D. 545
Kneeland, Ebenezer 59
L'Esarbot, —— 1
Locke, Richard 165
Lyford, John 1
Macgill, James 309
Magaw, Samuel, D. D. 246
Maynadier, Daniel 118
Maynadier, Samuel 118
Miller, Ebenezer, D. D. 110
Miller, John 110
Miln, John 92
Montague, William 358
Moore, David, D. D. 369, 370
Moore, James 311
Moore, Thoroughgood 91
Moscrop, Henry 401
Myles, Samuel 70
Neill, Hugh 158, 159
Nicols, Henry, ... 521
Noble, B. G. 154
Ogilvie, George 137
Oliver, Thomas Fitch 383, 384
Orem, James 48
Orr, William 39, 40
Palmer, Solomon 274
Parker, Peter Manigault 426, 427
Perry, Philo 412
Phelps, Davenport 543
Pigot, George 50, 51
Plant, Matthias 142, 143
Pollen, Thomas 47

PAGE

Porter, Aaron 164
Price, Andrew 75
Price, William 69
Purcell, Robert 171
Rattoone, Elijah D., D. D 265
Ross, Æneas 25
Ross, George 24, 25
Rudman, Rev. Mr. 23
Sayre, James 306
Sayres, John J. 407
Scovill, James 350
Seabury, Samuel 149
Selden, Miles 325
Serjeant, Winwood 81
Seymour, Richard 1
Simons, James Dewar 294
Standard, Thomas 57
Sturgeon, William 181
Thomas, Samuel 664
Todd, Ambrose 416
Treadwell, Daniel 225
Troutbeck, John 52
Trumbull, John 358
Tyler, John 58, 59
Usher, James 192
Usher, John 48, 49, 50
Vaughan, Edward 137, 138
Viets, Roger 415, 416
Warner, Thomas T. 636
Weeks, Joshua Wingate 204
Welton, Richard, D. D. 33
Wetmore, James 16
Wetmore, Robert Griffith 454
Wetmore, Timothy 16
Wheeler, William Willard 203
White, Jonathan 35
Whitlock, Henry 235
Wiesell, John 278
Wiley, Philip B 754
Wilkinson, Christopher 36
Williamson, Alexander 375
Wilmer, James J. 516
Wilmer, Simon 516
Winslow, Edward 58
Wood, Rev. T. 328
Yvonnet, J. Lawrence 667

BR
569
S7
v.5
GTU

Sprague, William

Annals of the
American pulpit

AUG 2 1 1992

BR
569
S7
v.5
GTU

Sprague, William

Annals of the
American pulpit

Graduate Theological Union
2400 Ridge Road
Berkeley, CA 94709

DEMCO

GTU Library
3 2400 00264 0765